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WHICHCORD——WILLIAMS

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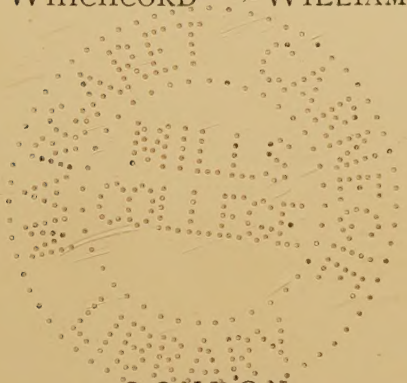
VOL. LXI.

WHICHCORD—WILLIAMS



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*** In vol. lx. (p. 89, col. 1, ll. 4-2 from end) *omit* He was father of the antiquary and historian, Mr. William Henry James Weale; (p. 212, col. 2, l. 8) *for* Lahore *read* Indore.

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WHICHCORD, JOHN (1823–1885), architect, born at Maidstone on 11 Nov. 1823, was the son of John Whichcord (1790–1860), an architect who designed two churches (St. Philip and Holy Trinity) in Maidstone, the Corn Exchange and Kent fire office in the same town, and various churches, parsonages, and institutions in the county of Kent (*Builder*, 1860, xviii. 383; *Arch. Publ. Soc. Dict.*)

The son, after education at Maidstone and at King's College, London, became in 1840 assistant to his father, and in 1844 a student at the Royal Academy. After prolonged travel in Italy, Greece, Asiatic Turkey, Syria, Egypt, and the Holy Land (1846–1850), and a tour in France, Germany, and Denmark (1850), he took a partnership (till 1858) with Arthur Ashpitel [q. v.] With him he carried out additions (1852) to Lord Abergavenny's house, Birling, Kent, and in 1858 built fourteen houses on the Mount Elliott estate at Lee in the same county. His subsequent work consisted largely of office premises in the city of London, such as 9 Mincing Lane, 24 Lombard Street, 8 Old Jewry, Mansion House Chambers, the New Zealand Bank and the National Safe Deposit, all in Victoria Street, and Brown Janson & Co.'s bank, Abchurch Lane. He built the Grand Hotel at Brighton and the Clarence Hotel at Dover, as well as St. Mary's Church and parsonage at Shortlands, near Bromley, Kent, where he also laid out the estate for building. One of Whichcord's best known works is the St. Stephen's Club (1874), a classical building with boldly corbelled projections, facing Westminster bridge (*Builder*, xxxii. 308). He designed the internal fittings for the house of parliament at Cape Town. Whichcord was often employed as arbitrator in government matters, and he was one of the surveyors to the railway department of the board of trade.

From 1854 he held the post of district surveyor for Deptford, and from 1879 to 1881 was president of the Royal Institute of British Architects, where he delivered various addresses and papers, and was largely instrumental in the establishment of the examination system (vide *Transactions R.I.B.A.*, 1845–80).

In 1865 Whichcord unsuccessfully contested the constituency of Barnstaple in the conservative interest; he was an ardent volunteer, and became in 1869 captain in the 1st Middlesex artillery volunteers, for which he raised a battery mainly composed of young architects and lawyers. He was elected in 1848 a fellow of the Society of Antiquaries.

He died on 9 Jan. 1885, and was buried at Kensal Green.

Whichcord published 'History and Antiquities of the Collegiate Church of All Saints, Maidstone,' with illustrations, in Weale's 'Quarterly Papers,' vol. iv. 1854, and various pamphlets.

[Builder, 1885, xlviii. 98; Archit. Publ. Soc. Dictionary.] P. W.

WHICHCOTE or WHITCHCOTE, BENJAMIN (1609–1683), provost of King's College, Cambridge, was the sixth son of Christopher Whichcote of Whichcote Hall in the parish of Stoke in Shropshire, where he was born on 4 May 1609 (*Baker MS.* vi. 82 *b*). His mother, whose name was Elizabeth, was the daughter of Edward Fox of Greet in the same county (Salter, Pref. to *Eight Letters*, &c., p. xvi). On 25 Oct. 1626 he was admitted a pensioner at Emmanuel College, Cambridge, on which occasion his name in the entry in the register is spelt 'Whitchcote.' His college

tutor was Anthony Tuckney [q. v.], a divine with whose subsequent career his own became closely interwoven. In 1629–30 he was admitted B.A., proceeded M.A. in 1633, in which year also he was elected a fellow of his college. According to his biographer, he was ordained by John Williams [q. v.], bishop of Lincoln, on 5 March 1636, 'both deacon and priest;' 'which irregularity,' says Salter, 'I know not how to account for in a prelate so obnoxious to the ruling powers both in church and state' (*ib.* p. xvii). In the same year he was appointed to the important post of Sunday afternoon lecturer at Trinity Church in Cambridge, a post which he continued to fill for nearly twenty years. About this time he received also his licence as university preacher.

His discourses at Trinity Church, which were largely attended by the university, survive only in the form of notes, but it was through these that he attained his chief contemporary celebrity. It was his aim 'to turn men's minds away from polemical argumentation to the great moral and spiritual realities lying at the basis of all religion—from the "forms of words" to "the inwards of things" and "the reason of them"' (*Letters*, p. 108).

In 1634 he succeeded to the office of college tutor, in which capacity 'he was famous for the number, rank, and character of his pupils, and the care he took of them.' Among those who afterwards attained to distinction were John Smith (1618–1652) [q. v.] of Queens', John Worthington [q. v.], John Wallis (1616–1703) [q. v.], the mathematician, and Samuel Cradock.

In 1640 he proceeded B.D.; in 1641 he was a candidate for the divinity chair at Gresham College, but was defeated by Thomas Horton (Ward, *Gresham Professors*, p. 65); and in 1643 was presented by his college to the rectory of North Cadbury in Somerset. He thereupon married (the name of his wife is not recorded) and retired to his living. In the following year, however, he was summoned back to the university by the Earl of Manchester, to be installed as provost of King's College in the place of the ejected Dr. Samuel Collins [q. v.] His honourable character and scrupulous nature were shown by the reluctance with which he at length, under considerable pressure, consented to supplant one whom he highly respected, as well as by the generosity which led him to stipulate that his predecessor should continue to receive a moiety of the stipend attaching to the provostship (Pref. &c. pp. xviii, xix). The arguments *pro* and *con* by which he ultimately arrived at the conclusion that duty required his acceptance of the post were committed by him to writing and are printed in Heywood (*King's College Statutes*, p. 290) from Baker MS. vi. 90. Alone among the newly installed heads of colleges at Cambridge he refused to take the covenant; he is even said to have 'prevailed to have the greatest part of the fellows of King's College exempted from that imposition, and preserved them in their places' (Tillotson, *Sermon*, p. 23).

In July 1649 he was created D.D. by mandate; about this time he resigned his Somerset living, but was soon afterwards presented by his college to the rectory of Milton in Cambridgeshire, which he continued to hold as long as he lived (Pref. p. xxii). In November 1650 he was elected vice-chancellor of the university, and while filling this office preached at the Cambridge commencement (July 1651) a sermon which was the occasion of a notable correspondence between himself and his former tutor, Tuckney (now master of Emmanuel). These letters, eight in number, were edited and published in 1753 by Dr. Salter, a grandson of Dr. Jeffery, Whichcote's nephew and editor; and an analysis and criticism of the same will be found in Tulloch's 'Rational Theology' (ii. 59–84). Generally speaking, they represent the main points at issue between a staunch and able upholder of the puritan orthodoxy as formulated in the Westminster confession, and one whose aim it was to bring about a fuller recognition of the claims of private judgment and of 'the rationality of Christian doctrine.' Rudely challenged at the outset, Whichcote's views eventually resulted in a movement represented by the body known as the Cambridge Platonists and, in a wider circle, as the Latitudinarians, a remarkable school of writers and thinkers for whom Burnet claims the high credit of having saved the church from losing her esteem throughout the kingdom.

In 1654, on the occasion of the peace with Holland, Whichcote appears as one of the contributors to the volume of verses ('Oliva Pacis') composed by members of the university to celebrate the event, and dedicated to Cromwell. In December 1655 he was invited by Cromwell to advise him, in conjunction with Cudworth and others, on the question of tolerating the Jews (Crossley's note to Worthington's *Diary*, i. 79). In 1659 he combined with Cudworth, Tuckney, and other Cambridge divines, in supporting Matthew Poole's scheme for the maintaining of students of 'choice ability at the university, and principally in order to the mini-

stry' (see POOLE, MATTHEW; *Autobiogr. of Matthew Robinson*, ed. Mayor, p. 193).

At the Restoration Whichcote shared the fate of the other heads of colleges who had been installed under puritan influences, and was ejected, not without resistance on his part, from his provostship, his successor being James Fleetwood [q. v.] of Edgehill celebrity. According to a letter written by Whichcote himself to Lauderdale, one of the objections urged against him had been that he had never been a fellow of the society (*Dawson Turner MS.* No. 648). Among those whom he befriended about the time of this crisis was Samuel Hartlib [q. v.], with whom he frequently corresponded (WORTHINGTON, *Diary*, Chetham Soc., vols. i. ii. passim). His compliance with the Act of Uniformity restored him to court favour, and in November 1662 he was appointed to the cure of St. Anne's, Blackfriars. When the church was burnt down in the great fire he retired to his living at Milton, and continued to reside there for some years; he 'preached constantly, relieved the poor, had their children taught to reade at his own charge, and made up differences among the neighbours' (TILLOTSON, *Sermon*, p. 24). In 1668 his friend Dr. John Wilkins [q. v.] was appointed to the bishopric of Chester, thereby vacating the vicarage of St. Lawrence Jewry, to which, by his interest, Whichcote was now appointed. The church, however, had to be rebuilt, and during the work, which occupied some seven years, he preached regularly before the corporation at Guildhall Chapel. In a letter written to Sancroft on 24 Dec. 1670 he gives an account of his services both to literature and to the church. In 1674, along with Tillotson and Stillingfleet, he co-operated with certain nonconformists in furthering Thomas Gouge's efforts to extend education in Wales.

In 1683 Whichcote was at Cambridge on a visit to Cudworth at Christ's College, when he took cold and eventually died. He was interred in St. Lawrence Church, where his funeral sermon was preached by Tillotson on 24 May. His epitaph is printed in Strype's 'Stow' (iii. 47–8). There are portraits of him in the provost's lodge at King's College and in the gallery and hall of Emmanuel, the last being noted by Dr. Westcott as especially 'characteristic.' He was a benefactor to the university library and also to King's and Emmanuel, at which last society he had founded, before his death, scholarships to the value of 1,000*l.*, 'bearing the name of William Larkin, who, making him his executor, entrusted him with the said summe to dispose of to pious uses at his own discretion' (*Baker MS.* B 89).

Whichcote left no children; his executors were his two nephews, the sons of Sir Jeremy Whichcote of the Inner Temple and deputy lieutenant of Middlesex. His sister Anne married Thomas Hayes, and was the mother of Philemon Hayes, minister of Childs Ercall (OWEN and BLAKEWAY, *Hist. of Shrewsbury*, i. 408 *n.* 7).

An able estimate of his merits as a divine, from the pen of Dr. Westcott, will be found in 'Masters of Theology,' ed. Barry, London, 1877.

Whichcote's works (all published posthumously) are: 1. '*Θεοφορουμένα Δόγματα*; or, some Select Notions of that Learned and Reverend Divine of the Church of England, Benj. Whichcote, D.D. Faithfully collected from him by a Pupil and particular Friend of his,' London, 1685. 2. 'A Treatise of Devotion, with Morning and Evening Prayer for all the Days of the Week,' 1697 (attributed to him, but no copy is known to exist). 3. 'Select Sermons,' with a preface by the third Earl of Shaftesbury, author of the 'Characteristics,' 1698; reprinted at Edinburgh in 1742 by Principal Wishart. 4. 'Several Discourses [ten in number], examined and corrected by his own Notes, and published by John Jeffery, D.D., archdeacon of Norwich,' London, 1701. 5. 'The True Notion of Place in the Kingdom or Church of Christ, stated by the late Dr. Whitchcot in a Sermon [on James iii. 18] preach'd by him on the malignity of Popery. Examined and corrected by J. Jeffery,' London, 1717. 6. 'The Works of the learned Benjamin Whichcote, D.D., rector of St. Lawrence Jewry, London,' 4 vols.; Aberdeen, 1751 (contains only the discourses). 7. 'Moral and Religious Aphorisms: collected from the manuscript Papers of the Reverend and Learned Doctor Whichcote, and published in MDCCIII by Dr. Jeffery. Now republished, with very large additions from the Transcripts of the latter, by Samuel Salter, D.D. . . . to which are added Eight Letters, which passed between Dr. Whichcote, provost of King's College, and Dr. Tuckney, master of Emmanuel College,' London, 1753.

[Preface to the Eight Letters by Salter, pp. xvi–xxviii; Tillotson's Sermon preached at the Funeral of the Reverend Benjamin Whichcot (with portrait), London, 1683; Tulloch's Rational Theology in England in the Seventeenth Century, ii. 2; unpublished notes by Professor J. E. B. Mayor in his Cambridge in the Reign of Queen Anne, pp. 297–306; information kindly afforded by the master of Emmanuel College.] J. B. M.

WHICHCOTE, GEORGE (1794–1891), general, born on 21 Dec. 1794, was the fourth son of Sir Thomas Whichcote, fifth baronet (1763–1824), of Aswarby Park, Lincolnshire, by his wife Diana (*d.* 1826), third daughter of Edmund Turnor of Panton and Stoke Rochford. In 1803 he entered Rugby school, where he fagged for William Charles Macready, the great actor. In December 1810, on leaving Rugby, he joined the 52nd foot as a volunteer, and received a commission as ensign on 10 Jan. 1811. In the same year he embarked on the Pompey, a French prize, to join the British army in the Spanish peninsula, where his regiment, with the 43rd and the 95th, formed the famous light division. He took part in the battle of Sabugal on 3 April, and in the combat of El Bodon on 25 Sept., though his regiment was not engaged. He assisted in the storming of Ciudad Rodrigo on 19 Jan. 1812, and of Badajoz on 6 April. On 8 July he became lieutenant, and on 22 July was present at the battle of Salamanca and at that of Vittoria on 21 June 1813, where the 52nd carried the village of Magarita with an impetuous charge. He took part with his regiment in the combats in the Pyrenees in July and August, the combat of Vera on 3 Oct., the battle of the Nivelle on 10 Nov., the battle of the Nive on 10–13 Dec., the battle of Orthes on 27 Feb. 1814, of Tarbes on 12 March, and of Toulouse on 12 April. He was the first man in the English army to enter Toulouse. While in command of an advanced picket he observed the French retreat, and, boldly pushing on, took possession of the town. At the close of the war the regiment was placed in garrison at Castelsarrasin on the Garonne, and afterwards was sent to Ireland. Whichcote took part in the battle of Waterloo, where the 52nd completed the rout of the imperial guard. He was quartered in Paris during the occupation by the allies, and on his return home received the Waterloo medal and the silver war medal with nine clasps, before he had attained his majority. After the peace the 52nd was ordered to Botany Bay, and Whichcote exchanged into the buffs.

On 22 Jan. 1818 he obtained his captaincy, and in 1822 again exchanged into the 4th dragoon guards. He was made major on 29 Oct. 1825, lieutenant-colonel on 28 June 1838, and colonel on 11 Nov. 1851. In 1825 he was placed on half-pay, and on 4 June 1857 he attained the rank of major-general; was promoted to be lieutenant-general on 31 Jan. 1864, and became a full general on 5 Dec. 1871. In 1887 he received a jubilee medal from the queen in recognition of his services, accompanied by an autograph letter. He died on 26 Aug. 1891 at Meriden, near Coventry, where he had resided since retiring from active service, and was buried there on 31 Aug. With the exception of Lieutenant-colonel Hewitt, he was the last officer of the English army surviving who had been present at Waterloo. In 1842 he married Charlotte Sophia (*d.* 1880), daughter of Philip Monckton. He had no issue.

[Times, 27 Aug. 1891; Coventry Standard, 28 Aug. 1891; Burke's Peerage and Baronetage; Rugby School Register; Army Lists.]

E. I. C.

WHICHELO, C. JOHN M. (*d.* 1865), watercolour-painter, is said to have been a pupil of John Varley [q. v.], but his manner suggests rather the influence of Joshua Cristall [q.v.] His earliest work was of a purely topographical character, and some of his drawings were engraved for Wilkinson's 'Londina Illustrata' and Brayley's 'Beauties of England and Wales.' He began to exhibit at the Royal Academy in 1810, sending chiefly marine views, and for a few years held the appointment of marine painter to the prince regent. In 1823 Whichelo became an associate of the Watercolour Society, and for forty years he was a regular contributor to its exhibitions, his subjects being mainly representations of English coast and harbour scenery, with a few views on Dutch rivers. He usually signed his drawings 'John Whichelo.' He died in September 1865.

[Redgrave's Dict. of Artists; Roget's Hist. of the 'Old Watercolour' Society.] F. M. O'D.

WHIDDON, JACOB (*fl.* 1585–1595), sea-captain, a trusted servant and follower of Sir Walter Ralegh, who speaks of him as 'a man most valiant and honest,' seems to have been with Sir Richard Grenvile in his voyage to Virginia in 1585. In 1588 he commanded Ralegh's ship the Roebuck, in the fleet under Lord Howard, and is described as particularly active in the various services which could be performed by so small a vessel. He took possession of, and brought into Torbay, the flagship of Don Pedro de Valdes; he brought supplies of ammunition to the fleet, and was constantly employed in scouting duty. In 1594 he was sent out by Ralegh to make a preliminary exploration of the Orinoco. His object was frustrated by the governor of Trinidad, who imprisoned some of his crew, and practically obliged him to return to England without the information he sought. It is probable that he was with Ralegh in

the voyage to Guiana in 1595, the expedition against Cadiz in 1596, and the Islands' voyage in 1597; but his name is not mentioned.

[Edwards's Life of Ralegh; Defeat of the Spanish Armada (Navy Records Soc.); Ralegh's Discoverie of Guiana; Lediard's Naval Hist.] J. K. L.

WHIDDON, Sir JOHN (*d.* 1576), judge, was the eldest son of John Whiddon of Chagford in Devonshire, where his family had long been established. His mother, whose maiden name was Rugg, was also a native of Chagford. He studied law at the Inner Temple, and was elected a reader in the autumn of 1528. Failing to read on that occasion, his appointment was renewed for the following Lent; he was again elected to the office on 12 Nov. 1535, and was chosen treasurer on 3 Nov. 1538, holding the office for two years. He was nominated a serjeant at the close of Henry VIII's reign, and constituted by a new writ a week after the king's death. His arguments in court during Edward's reign are reported by Plowden. Whiddon was appointed a judge of the queen's bench, almost immediately after Mary's accession, by patent dated 4 Oct. 1553, and on 27 Jan. 1554–5 he was knighted. He was the first judge to ride to Westminster Hall on a horse or gelding instead of a mule, according to previous custom. In April 1557, after the rising of Thomas Stafford (1531?–1557) [q. v.], he was sent down to Yorkshire to try the prisoners, and it is said that he received the commission of general, giving him authority to raise forces to quell any further risings. It is even stated that, owing to the unsettled state of the country, he sat on the bench in full armour. His patent was renewed on Elizabeth's accession, and he continued in his office until his death. He died at Chagford on 27 Jan. 1575–6, and was buried in the parish church. He was twice married. By his first wife, Anne, daughter of Sir William Hollis, he had one daughter, Joan, married to John Ashley of London; by his second, Elizabeth, daughter and coheiress of William Shilston, he had six sons and seven daughters.

[Vivian's Visitations of Devon, 1895; Foss's Judges, v. 545; Prince's Worthies of Devon, 1701, p. 593; Machyn's Diary (Camden Soc.), p. 342; Calendar of Inner Temple Records, 1896, vol. i. passim; Dugdale's Origines Juridiciales, 1680, pp. 38, 118, 164, 170.] E. I. C.

WHINCOP, THOMAS (*d.* 1730), compiler, came of a London family which produced several divines of fair repute in the seventeenth century. John Whincop or Wincopp was appointed rector of St. Martin's-in-the-Fields in January 1641–2, a post which he resigned in 1643, though two years later he preached two sermons before the House of Commons (*Journals*, ii. 992). His son, Thomas Whincop, D.D., was appointed rector of St. Mary Abchurch on 10 Nov. 1681, preached the Spital sermon in 1701, and died in 1710 (Hennessy, *Novum Repertorium*, p. 297; cf. Cole, *Athenæ*, Add. MS. 5883, f. 23). The compiler may have been a son of this Dr. Whincop, but virtually nothing is known concerning him save that he lost considerable sums in the 'South Sea bubble' during 1721, and died at Totteridge, where he was buried on 1 Sept. 1730. Seventeen years after his death was printed, as by the late Thomas Whincop, 'Scanderbeg; or Love and Liberty: a Tragedy. To which is added a List of all the Dramatic Authors, with some Account of their Lives; and of all the Dramatic Pieces published in the English language to the year 1747' (London, 1747, 8vo). The work was nominally edited and brought up to date by Martha Whincop, the widow of the compiler, who dedicated the volume to the Earl of Middlesex and obtained a goodly list of subscribers; but it is clear that some of the articles were prepared by the biographical compiler John Mottley [q. v.], and it is probable that the whole 'List' was thoroughly revised by his hands (see *List*, pp. 264–8). The dramatic authors are divided into two alphabetical categories, those who flourished before and those who flourished after 1660, and the double columns are embellished by a number of small medallion portraits engraved by N. Parr. At the end is an index of the titles of plays. The book is neatly arranged, but cannot claim to be more than a hasty compilation, based for the most part upon the 'English Dramatic Poets' (1691) of Gerard Langbaine the younger. Whincop's labours have long since been merged in those of Victor, Baker, and Reed. The British Museum has a copy of the 'List' with copious manuscript notes by Joseph Haslewood.

[Baker's Biogr. Dram. i. 745; Lowe's Bibl. Account of Theatrical Literature, 1888, p. 360; Notes and Queries, 8th ser. iv. 9; Brit. Mus. Cat. The connection, if any, between Thomas Whincop and the William Whincopp, M.D. (1769–1832), noticed in Davy's Athenæ Suffolcienses, iii. f. 206, has not been discovered.] T. S.

WHINYATES, Sir EDWARD CHARLES (1782–1865), general, born on 6 May 1782, was third son of Major Thomas Whinyates (1755–1806) of Abbotsleigh,

Devonshire, by Catherine, daughter of Sir Thomas Frankland, bart., of Thirkleby Park, Yorkshire. He was educated at Mr. Newcombe's school, Hackney, and at the Royal Military Academy, Woolwich, which he entered as a cadet on 16 May 1796. He was commissioned as second lieutenant in the royal artillery on 1 March 1798, and became lieutenant on 2 Oct. 1799. He served in the expedition of that year to the Helder, and in the expedition to Madeira in 1801. When Madeira was evacuated at the peace of Amiens, he went with his company to Jamaica, and was made adjutant. On 8 July 1805 he was promoted second captain, and came home. He served as adjutant to the artillery in the attack on Copenhagen in 1807. In the following year he was posted to D troop of the horse artillery.

In February 1810 he embarked with it for the Peninsula, but the Camilla transport, on board of which he was, nearly foundered, and had to put back. Owing to this, D troop did not take the field as a unit till 1811; but Whinyates was present at Busaco on 27 Sept. 1810, and acted as adjutant to the officer commanding the artillery. He was at Albuera on 16 May 1811 with four guns, and there are letters of his describing this and subsequent actions (Whinyates, pp. 59 sq.) He and his troop took part in the cavalry affair at Usagre on 25 May, and in the actions at Fuentes de Guinaldo and Aldea de Ponte on 25 and 27 Sept.

In 1812 the troop was with Hill's corps on the Tagus; and at Ribera, on 24 July, Whinyates made such good use of two guns that the French commander Lallemand inquired his name, and sent him a message: 'Tell that brave man that if it had not been for him, I should have beaten your cavalry' (Whinyates, p. 63). The captain of D troop died at Madrid on 22 Oct., and for the next four months Whinyates was in command of it. It distinguished itself at San Muñoz on 17 Nov., at the close of the retreat from Burgos, five out of its six guns being injured. General Long, who commanded the cavalry to which it was attached, afterwards wrote of the troop that he had never witnessed 'more exemplary conduct in quarters, nor more distinguished zeal and gallantry in the field.'

On 24 Jan. 1813 Whinyates became captain, and consequently left the Peninsula in March. His service there won him no promotion, as brevet rank was not given at that time to second captains. In 1814 he was appointed to the second rocket troop, and he commanded it at Waterloo. Wellington, who did not believe in rockets, ordered that they should be left behind; and when he was told that this would break Whinyates's heart, he replied: 'Damn his heart; let my orders be obeyed.' However, Whinyates eventually obtained leave to bring them into the field, together with his six guns. When Ponsonby's brigade charged D'Erlon's corps, he followed it with his rocket sections, and fired several volleys of ground-rockets with good effect against the French cavalry (*Waterloo Letters*, pp. 203–10). He then rejoined his guns, which were placed in front of Picton's division. In the course of the day he had three horses shot under him, was struck on the leg, and severely wounded in the left arm. He received a brevet majority and the Waterloo medal, and afterwards the Peninsular silver medal with clasps for Busaco and Albuera.

At the end of 1815 the rocket troop went to England to be reduced, and Whinyates was appointed to a troop of drivers in the army of occupation, with which he remained till 1818. He commanded H troop of horse artillery from 1823 to 22 July 1830, when he became regimental lieutenant-colonel. He was made K.H. in 1823 and C.B. in 1831. He had command of the horse artillery at Woolwich from November 1834 to May 1840, and of the artillery in the northern district for eleven years afterwards, having become regimental colonel on 23 Nov. 1841.

On 1 April 1852 he was appointed director-general of artillery, and on 19 Aug. commandant at Woolwich, where he remained till 1 June 1856. He had been promoted major-general on 20 June 1854, and became lieutenant-general on 7 June 1856, and general on 10 Dec. 1864. He was made K.C.B. on 18 May 1860. He had become colonel-commandant of a battalion on 1 April 1855, and was transferred to the horse artillery on 22 July 1864. He was 'an officer whose ability, zeal, and services have hardly been surpassed in the regiment' (Duncan, ii. 37).

He died at Cheltenham on 25 Dec. 1865. In 1827 he had married Elizabeth, only daughter of Samuel Compton of Wood End, North Riding, Yorkshire. He left no children. He had five brothers, of whom four served with distinction in the army and navy.

The eldest, Rear-admiral Thomas Whinyates (1778–1857), born on 7 Sept. 1778, entered the navy as first-class volunteer on 24 May 1793. He commanded a boat in the attack and capture of Martinique in March 1794, and assisted in boarding the French frigate Bienvenue. He was also present at the capture of St. Lucia and Guadeloupe

He was in Lord Bridport's action of 23 June 1795, and in that of Sir John Warren on 12 Oct. 1798. He was commissioned as lieutenant on 7 Sept. 1799, and as commander on 16 May 1805. In April 1807 he was appointed to the Frolic, an 18-gun brig of 384 tons. He took her out to the West Indies, and spent five years there, being present at the recapture of Martinique on 24 Feb. 1809, and of Guadeloupe on 5 Feb. 1810.

He was made first captain on 12 Aug. 1812, and on his way home, in charge of convoy, he was attacked on 18 Oct. by the United States sloop Wasp of 434 tons. The Frolic had been much damaged in a gale, and after an action of fifty minutes, in which more than half her crew were killed or wounded, including her commander, she was boarded and taken. She was recovered, and the Wasp was taken by the Poictiers the same day. The court-martial which tried Whinyates for the loss of his ship acquitted him most honourably, as having done all that could be done (James, *Naval History*, vi. 158–62). In 1815 he was appointed to a corvette, but she was paid off at the peace. He was promoted rear-admiral on 1 Oct. 1846, and died unmarried at Cheltenham on 15 March 1857. He received the silver war medal with five clasps.

The fourth son of Major Thomas Whinyates, Captain George Barrington Whinyates (1783–1808), born on 31 Aug. 1783, entered the navy as first-class volunteer in 1797, and saw much active service, chiefly in the Mediterranean. In 1805, as lieutenant in the Spencer, 74 guns, he served under Nelson in the blockade of Toulon, the voyage to the West Indies, and the blockade of Cadiz; but his ship, which formed part of the inshore squadron, was sent to Gibraltar for provisions three days before Trafalgar. He was in Duckworth's action off St. Domingo on 6 Feb. 1806. In 1807 he commanded the Bergère sloop in the Mediterranean and the Channel. He died of consumption, brought on by hardship and exposure, on 5 Aug. 1808.

The fifth son, Major-general Frederick William Whinyates (1793–1881), born on 29 Aug. 1793, was commissioned as second lieutenant in the royal engineers on 14 Dec. 1811, and became lieutenant on 1 July 1812. He was present at the bombardment of Algiers on 27 Aug. 1816, being in command of a detachment of sappers and miners on the Impregnable. He has left a graphic account of the bombardment, and of a conference with the dey three days afterwards (*Royal Engineers' Journal*, xi. 26). He received the medal. He served with the army of occupation in France, and made reports on some of the French fortresses (now in the Royal Engineers' Institute, Chatham). He was commanding royal engineer with the field force in New Brunswick when the disputed territory was invaded by the state of Maine in 1839. He was promoted lieutenant-colonel on 9 Nov. 1846, and colonel on 16 Dec. 1854. He retired as major-general on 13 Jan. 1855, and died at Cheltenham on 9 Jan. 1881. He married, on 25 Jan. 1830, Sarah Marianne, second daughter of Charles Whalley of Stow-on-Wold, Gloucestershire, and had six children, four of whom became officers of the army.

The sixth son, General Francis Frankland Whinyates (1796–1887), born on 30 June 1796, entered the East India Company's service at the age of sixteen, and was gazetted as lieutenant-fireworker in the Madras artillery in July 1813. After serving in Ceylon and against the Pindáris, he took part in the Mahratta war of 1817–19 as a subaltern in A troop horse artillery, and received the medal with clasp for Maheidpoor (21 Dec. 1817). Promoted captain on 24 Oct. 1824, he served at the siege of Kittoor at the end of that year. He was principal commissary of ordnance from 1845 to 1850, and then had command of the horse artillery, and of the Madras artillery as brigadier. He left India in 1854, having 'filled, with the highest credit to himself, every appointment and command connected with his corps' (general order, 10 Feb. 1854). He became major-general on 28 Nov. 1854, lieutenant-general on 14 July 1867, and general on 21 Jan. 1872. He died without issue at Bath on 22 Jan. 1887. On 7 Aug. 1826 he had married Elizabeth, daughter of John Campbell of Ormidale, Argyllshire.

[Whinyates Family Records, by Major-General Frederick T. Whinyates, 1894, 3 vols. 4to, with portraits (twenty-five copies privately printed); Whinyates pedigree in Genealogist, new ser. viii. 52–5; Proceedings of Royal Artillery Institution, vol. v. pp. vii–ix; Colonel F. A. Whinyates's From Coruña to Sevastopol, 1884; Duncan's History of the Royal Artillery; Records of the Royal Horse Artillery; O'Byrne's Naval Biogr.; Royal Engineers' Journal, xi. 31; information furnished by Major-general F. T. Whinyates.] E. M. L.

WHIPPLE, GEORGE MATHEWS (1842–1893), physicist, the son of George Whipple, a native of Devonshire, was born on 15 Sept. 1842 at Teddington, Middlesex, where his father was master of the public school. He was educated at the grammar school, Kingston-on-Thames, at Dr. Williams's private school at Richmond, Surrey,

and at King's College, London, taking a degree of B.Sc. at the university of London in 1871. During thirty-five years, from 4 Jan. 1858, when he entered the Kew Observatory in a subordinate capacity, he identified himself with the activity of that establishment, of which he became magnetic assistant in 1862, chief assistant in November 1863, and superintendent in 1876. He drew the plates for Warren de la Rue's 'Researches in Solar Physics,' 1865–6; improved the Kew magnetic instruments; invented, besides other optical apparatus, a device for testing the dark shades of sextants (*Proceedings Royal Society*, xxxv. 42); and made, with Captain Heaviside in 1873, a series of pendulum experiments, repeated with Colonel Herschel in 1881, and with General Walker in 1888, for determining the constant of gravitation. Wind-pressure and velocity were his lifelong study; he carried out at the Crystal Palace in 1874 a reinvestigation of the 'cup-anemometer' invented by Thomas Romney Robinson [q. v.]; and with General (Sir) Richard Strachey in 1890 conducted a research in cloud-photography under the meteorological council, communicating the results to the Royal Society on 23 April 1891 (*ib.* xlix. 467).

Whipple contributed freely to scientific collections, especially to the 'Quarterly Journal' of the Meteorological Society, of which body he became a member on 18 April 1874. He served on its council (1876 to 1887), and acted as its foreign secretary (1884–5). He sat also for many years on the council of the Physical Society of London, and was elected a fellow of the Royal Astronomical Society on 12 April 1872. He was assistant examiner in natural philosophy to the university of London (1876–81), and in the science and art department, South Kensington (1879–82 and 1884–9). The magnetic section of the 'Report on the Eruption of Krakatoa,' published by the Royal Society in 1888, was compiled by him. He died at Richmond in Surrey on 8 Feb. 1893.

[Men of the Time, 13th ed. 1891; Nature, 16 Feb. 1893; Times, 9 Feb. 1893; Quarterly Journal Royal Meteorological Society, xx. 113; Royal Society's Cat. Scientific Papers.]

A. M. C.

WHISH, Sir WILLIAM SAMPSON (1787–1853), lieutenant-general, Bengal artillery, son of Richard Whish, rector of West Walton and vicar of Wickford, Essex, by a daughter of William Sandys, was born at Northwold on 27 Feb. 1787. He received a commission as lieutenant in the Bengal artillery on 21 Aug. 1804, and arrived in India in December. He was promoted to be captain on 13 May 1807, and commanded the rocket troop of horse artillery of the centre division of the grand army under the Marquis of Hastings in the Pindari and Maratha war at the end of 1817 and beginning of 1818, after which he took the troop to Mirat, where, on 26 July 1820, he was appointed to act as brigade-major. He was promoted to be major on 19 July 1821.

He commanded the 1st brigade of horse artillery in the army assembled at Agra, under Lord Combermere, in December 1825, for the siege of Bhartpur. The place was captured by assault on 18 Jan. 1826, and Whish was mentioned in despatches and promoted to be lieutenant-colonel for distinguished service in the field from 19 Jan. On 23 Dec. 1826 he was appointed to command the Karnal and Sirhind division of artillery. He was made a companion of the order of the Bath, military division, on the occasion of the queen's coronation in 1838; appointed a colonel commandant of artillery, with rank of brigadier-general and with a seat on the military board, on 21 Dec.; and in February 1839 succeeded Major-general Faithful in command of the presidency division of artillery at Dum Dum. He was promoted to be major-general on 23 Nov. 1841, and went on furlough to England until the end of 1847.

Whish was appointed to the command at Lahore of the Punjab division on 23 Jan. 1848. In August he was given the command of the Multan field force, eight thousand strong, to operate against Mulraj, and towards the end of the month took up a position in front of Multan. The siege commenced on 7 Sept., but, owing to the defection of Shir Singh a week later, Whish withdrew his forces to Tibi, and a period of inaction followed, which enabled Mulraj, the defender of Multan, to improve his defences and to increase his garrison. In the beginning of November Mulraj threw up batteries which threatened Whish's camp, and on 7 Nov. a successful action resulted in the destruction of Mulraj's advanced batteries and the capture of five guns. On 21 Dec. Whish was reinforced by a column from Bombay, and on Christmas day was able to occupy his old position. On 27 Dec. the enemy were driven from the suburbs. The siege recommenced on the 28th, the city was captured on 2 Jan. 1849, and the siege of the citadel pressed forward. On 22 Jan. all was ready to storm when Mulraj surrendered.

Leaving a strong garrison in Multan, Whish marched to join Lord Gough, capturing the fort of Chiniot on 9 Feb., on

which day the advanced portion of his force reached Ramnagar. Anticipating Lord Gough's orders, Whish secured the fords of the Chenab at Wazirabad, and on 21 Feb. commanded the 1st division of Lord Gough's army at the battle of Gujrat. For his services he received the thanks of the governor-general of the court of directors of the East India Company, and of both houses of parliament. He was promoted to be a knight commander of the order of the Bath, military division (*London Gazette*, 23 March, 19 April, 6 June 1849), and was transferred to the command of the Bengal division of the army in March. In October 1851 he was appointed to the Cis-Jhelum division, but before assuming command went home on furlough. He was promoted to be lieutenant-general on 11 Nov. 1851. He died at Claridge's Hotel, Brook Street, London, on 25 Feb. 1853.

Whish married, in 1809, a daughter of George Dixon, by whom he left a family. His eldest son, G. Palmer Whish, general of the Bengal staff corps, served with his father at Gujrat. Another son, Henry Edward Whish, major-general of the Bengal staff corps, served with his father at the siege of Multan, and was in the Indian mutiny campaign.

[India Office Records; Stubbs's Hist. of the Bengal Artillery; Edwardes's Year on the Punjab Frontier, 1848–9; Gough and Innes's The Sikhs and the Sikh Wars; Lawrence-Archer's Commentaries on the Punjab Campaign, 1848–9; Times (London), 1 March 1853; Gent. Mag. June 1853; Men of the Reign.]

R. H. V.

WHISTLER, DANIEL (1619–1684), physician, son of William Whistler of Elvington, Oxfordshire, was born at Walthamstow in Essex in 1619. He was educated at the school of Thame, Oxfordshire, and entered Merton College, Oxford, in January 1639. He graduated B.A. in 1642. On 8 Aug. 1642 he began the study of physic at the university of Leyden, where he graduated M.D. on 19 Oct. 1645, having in the interval returned to Oxford to take his M.A. degree (8 Feb. 1644). His inaugural dissertation at Leyden, read 18 Oct. 1645, 'De Morbo puerili Anglorum, quem patrio idiomate indigenæ vocant "The Rickets,"' is his only published work, and is the first printed book on rickets. He reprinted it in 1684. The disease was at that time the subject of much active observation by Francis Glisson [q. v.], and a committee, seven in number, of the College of Physicians which worked with him had made the subject well known, though Glisson's elaborate 'Tractatus de Rachitide' did not appear till 1650. Whistler's thesis contains no original observations, but many hypotheses and reports of the views of others who are not named. It is clearly based on the current discussion, and takes nothing from the originality of Glisson's great work. He proposes the name 'Pædossplanchnosteocaces' for the disease, but no subsequent writer has used the word. He was incorporated M.D. at Oxford on 20 May 1647, and was elected a fellow of the College of Physicians on 13 Dec. 1649. On 13 June 1648 he was elected professor of geometry at Gresham College, and was at the same time Linacre reader at Oxford. He took care of wounded seamen in the Dutch war of 1652, and in October 1653 was desired to accompany Bulstrode Whitelocke [q. v.] to Sweden. His first case (Whitelocke, p. 188) was a broken arm, and his next a broken leg, and he himself set both. He spoke Latin and French, and wrote Latin verses on the abdication of Queen Christina of Sweden, which are printed in the 'Journal of the Swedish Embassy' (ii. 474). In July 1654 he returned to London. At the College of Physicians he delivered the Harveian oration in 1659, was twelve times censor, registrar from 1674 to 1682, treasurer in 1682, and in 1683 president. He married in 1657, and died on 11 May 1684, while president, of pneumonia, and was buried in Christ Church, Newgate Street. His house was in the college in Warwick Lane. He was thought agreeable by Samuel Pepys [q. v.], who often dined and supped with him. They walked together to view the ravages of the great fire of 1666. John Evelyn also liked his conversation. He was negligent as registrar, and as president of the College of Physicians took little care of its property. His portrait was presented in 1704 to the College of Physicians.

[Munk's Coll. of Phys. i. 249; Journal of the Swedish Embassy, London, 1772; Norman Moore's History of the First Treatise on Rickets, St. Bartholomew's Hospital Reports, vol. xx.; Ward's Gresham Professors; Pepys's Diary, 6 vols. 1889; Evelyn's Diary.]

N. M.

WHISTON, JOHN (*d.* 1780), bookseller, was the son of William Whiston [q. v.], and was probably born within five years of his father's marriage in 1699, though he is known to have been a younger son. He set up as a bookseller in Fleet Street, and enjoyed the coveted, though nominal, distinction of being one of the printers of the votes of the House of Commons. He was one of the earliest issuers of regular priced catalogues (Nichols, *Lit. Anecd.* iii. 668). In 1735 he bought and issued a priced catalogue of Edmund Chishull's library. Shortly after this date he seems to have been in partner-

ship with Benjamin White (*d.* 1794), but White subsequently withdrew and specialised in natural history and other costly illustrated books. In conjunction with White he issued in 1749 'Memoirs of the Life and Writings of Mr. William Whiston.' His mother died in January 1751, and his father followed her in the year ensuing, whereupon in 1753 John Whiston issued a 'corrected' edition of the 'Memoirs.' His publishing trade-mark was 'Boyle's Head.' With Osborne, Strahan, and other bookseller-publishers, Whiston took a leading part in promoting the 'New and General Biographical Dictionary,' issued in twelve volumes at six shillings each during 1761–2. The British Museum possesses a copy with a large number of marginal notes and addenda written by Whiston. Other biographical memoranda of no great value were supplied by Whiston to John Nichols, and acknowledged by him in his 'Literary Anecdotes.' Whiston's shop was known as a meeting-place and house of call for men of letters, and a comic encounter is reported to have taken place there between Warburton and his adversary, Dr. John Jackson. In 1765 Whiston bought the library of Adam Anderson (1692?–1765) [q. v.] He probably retired soon after this, and nothing further is known of him save that he died on 3 May 1780. His elder brother, George Whiston, is stated to have been for a time associated with him in the Fleet Street business (Nichols, *Lit. Anecd.* viii. 376), and to have died at St. Albans about 1775.

[Nichols's Literary Anecdotes and Lit. Illustrations, index, freq.; Allibone's Dict. of English Literature; Timperley's Cyclopædia, 1842, pp. 772, 782.] T. S.

WHISTON, WILLIAM (1667–1752), divine, born at Norton juxta Twycrosse, Leicestershire, on 9 Dec. 1667, was the son of Josiah Whiston, rector of the parish, by Catherine, daughter of Gabriel Rosse, the previous incumbent, who died in 1658. The elder Whiston had been a presbyterian, and only just escaped ejection after the Restoration. He was, according to his son, very diligent in his duties, even after he had become blind, lame, and, for a time, deaf. In his boyhood William was employed as his father's amanuensis, and the consequent confinement, he thought, helped to make him a 'valetudinarian and greatly subject to the *flatus hypochondriaci*' throughout his life. His father was his only teacher until 1684, when he was sent to school at Tamworth. The master was George Antrobus, whose daughter Ruth became his wife in 1699. In 1686 he was sent to Clare Hall, Cambridge. He was an industrious student, particularly in mathematics, but had much difficulty in supporting himself, as his father had died in January 1685–6, leaving a widow and seven children. He managed to live upon 100*l.* till he took his B.A. degree in 1690. He was elected to a fellowship on 16 July 1691 (*Memoirs*, p. 73), and graduated M.A. in 1693. He had scruples as to taking the oaths to William and Mary, and resolved not to apply to any bishop who had taken the place of one of the deprived nonjurors. He therefore went to William Lloyd (1627–1717) [q. v.], bishop of Lichfield, by whom he was ordained deacon in September 1693. He returned to Cambridge, intending to take pupils. He must have been regarded as a young man of high promise. Archbishop Tillotson (also educated at Clare Hall) sent a nephew to be one of his pupils. Whiston's ill-health, however, decided him to give up tuition. His 'bosom friend' Richard Laughton was chaplain to John Moore (1646–1714) [q. v.], bishop of Norwich. Moore had previously sent Whiston 5*l.*, to help him as a student, and now allowed an exchange of places between Whiston and Laughton. While chaplain to Moore, Whiston published his first book. He had been 'ignominiously studying the fictitious hypotheses of the Cartesian philosophy' at Cambridge, but he had heard some of Newton's lectures, and was induced to study the 'Principia' by a paper of David Gregory (1661–1708) [q. v.] His 'New Theory of the Earth' was submitted in manuscript to Newton himself, to Wren, and to Bentley. It was praised by Locke (letter to Molyneux of 22 Feb. 1696), who thought that writers who suggested new hypotheses ought to be most encouraged. Whiston's speculation was meant to supersede the previous theory of Thomas Burnet (1635?–1715) [q. v.] of the Charterhouse. He confirmed the narrative in Genesis on Newtonian grounds, explaining the deluge by collision with a comet. In 1698 he was presented by Bishop Moore to the vicarage of Lowestoft-with-Kissingland in Suffolk, worth about 120*l.* a year after allowing for a curate at Kissingland. He set up an early service in a chapel, preached twice a day at the church, and gave catechetical lectures. Part of the tithes of Kissingland belonged to John Baron (afterwards dean of Norwich), who offered to sell his property to the church for eight years' purchase (160*l.*) Whiston got up a subscription, advancing 50*l.* himself, and ultimately settled the tithe upon the vicarage on being reimbursed for his own expenses. His successor afterwards made him a yearly present of five guineas,

which was of considerable importance to him. In 1701 Whiston was appointed deputy to Newton's Lucasian professorship. He published an edition of 'Euclid' for the use of students. In 1703 he succeeded Newton as professor, and gave up his living. He delivered lectures (afterwards published) upon mathematics and natural philosophy, and was among the first to popularise the Newtonian theories. Roger Cotes [q. v.] was appointed to the new Plumian professorship in 1706, chiefly upon Whiston's recommendation, and in the next year he joined Cotes in a series of scientific experiments. In 1707 he was also permitted by the author to publish Newton's 'Arithmetica Universalis.' Whiston was active in other ways. He complains of the practice of the time in regard to fellowship elections. The candidates sometimes recommended themselves by prowess in drinking. Whiston proposed reforms of various kinds (*Memoirs*, pp. 42, 111). He was also a member of the Society for Promoting Christian Knowledge, founded by his friend Thomas Bray (1656–1730) [q. v.], and wrote a memorial for setting up charity schools throughout the kingdom. Meanwhile Whiston, like Newton, had unluckily been combining scientific with theological inquiries. He delivered the Boyle lectures in 1707, and in 1708 he wrote an 'imperfect' essay upon the 'Apostolical Constitutions,' which the vice-chancellor refused to license. Whiston wrote to the archbishops in July 1708, informing them that he was entering upon an important inquiry. It led him to the conclusion that the 'Apostolical Constitutions' was 'the most sacred of the canonical books of the New Testament,' and that the accepted doctrine of the Trinity was erroneous. Reports that he was an Arian, or, as he called himself, a Eusebian, began to spread, and his friends remonstrated. He told them that they might as soon persuade the sun to leave the firmament as change his resolution. He was finally summoned before the heads of houses, and banished from the university and deprived of his professorship, 30 Oct. 1710. Whiston went to London with his family, and towards the end of 1711 published his chief work, 'Primitive Christianity Revived.' The case was taken up by convocation, which voted an address for his prosecution. Various delays took place, till in 1714 a 'court' of delegates was appointed by the lord chancellor for his trial. The proceedings against him were dropped after the death of Queen Anne. (Whiston published an account of the proceedings against him at Cambridge in 1711 and 1718. Various 'papers' relating to the proceedings in convocation and the court of delegates were published by him in 1715. See also appendices to *Primitive Christianity*, and Cobbett's *State Trials*, xv. 703–16). Whiston was known to many leading divines of the time, especially to Samuel Clarke, who had succeeded him as chaplain to Moore, and Hoadly, who sympathised with some of his views, but were cautious in avowing their opinions. Whiston was now a poor man. He states (*Memoirs*, p. 290) that he had a small farm near Newmarket, and that he received gifts from various friends, and had in later years a life annuity of 20*l.* from Sir Joseph Jekyll [q. v.], and 40*l.* a year from Queen Caroline (continued, it is said, after her death by George II). These means, together with 'eclipses, comets, and lectures,' gave him 'such a competency as greatly contented him.' When Prince Eugène came to London in 1711–12, Whiston printed a new dedication to a previous essay upon the Apocalypse, pointing out that the prince had fulfilled some of the prophecies. The prince had not been aware, he replied, that he 'had the honour of being known to St. John,' but sent the interpreter fifteen guineas. In 1712 Whiston made a characteristic attempt to improve his finances. Simon Patrick, bishop of Ely, had in 1702 promised him a prebend which was expected to be vacated upon Thomas Turner's refusal to take the oaths [see Turner, Thomas, 1645–1714]. Whiston supposed (erroneously, it seems) that Turner managed to evade the oath and to keep his prebend. In 1712 he wrote to Turner mentioning this as a fact, and 'hinting' his expectations. Turner, he thought, having wrongfully kept the prebend, ought to contribute to the support of the rightful owner. Turner took no notice of what must have looked like an attempt at extortion. Whiston kept the secret, however, and in 1731 appealed to the corporation to which Turner had left a fortune, stating that he had lost 1,200*l.* by his acquiescence. He was again obliged 'to sit down contented' without any compensation.

Whiston was one of the first, if not the first person, to give lectures with experiments in London (cf. Desaguliers, John Theophilus, and De Morgan, *Budget of Paradoxes*, p. 93). He co-operated in some of them with the elder Francis Hauksbee [q. v.] The first, upon astronomy, were given at Button's coffee-house by the help of Addison and Steele (*Memoirs*, p. 257), both of whom he knew well. He amused great men by his frank rebukes. He asked Steele one day how he could speak for the Southsea directors after writing against them. Steele replied, 'Mr. Whiston, you can walk on foot and I cannot.'

When he suggested to Craggs that honesty might be the best policy, Craggs replied that a statesman might be honest for a fortnight, but that it would not do for a month. Whiston asked him whether he had ever tried for a fortnight (Nichols, *Lit. Anecd.* i. 504). Whiston's absolute honesty was admitted by his contemporaries, whom he disarmed by his simplicity. He gives various anecdotes of the perplexities into which he brought other clergymen by insisting upon their taking notice of vice in high positions. In 1715 he started a society for promoting primitive Christianity, which held weekly meetings at his house in Cross Street, Hatton Garden, for two years. The chairmen were successively the baptist John Gale [q. v.], Arthur Onslow [q. v.] (afterwards speaker), and the unitarian Thomas Emlyn [q. v.] (see W. Clarke's *Memoirs*; and for an account of the subjects discussed, Whiston's *Three Tracts*, 1742). To this society he invited Clarke, Hoadly, and Hare, who, however, did not attend. Whiston was on particularly intimate terms with Clarke. Clarke probably introduced him to the Princess of Wales (afterwards Queen Caroline), who enjoyed Whiston's plainness of speech and took his reproofs good-humouredly. Among the members of Whiston's society was Thomas Rundle [q. v.] (afterwards bishop of Derry). Whiston was afterwards shocked by hearing that Rundle attributed the 'Apostolical Constitutions' to the fourth century, and said, 'Make him dean of Durham, and they will not be written till the fifth.' Another member was Thomas Chubb [q. v.], of whose first book he procured the publication. He had afterwards to attack Chubb's more developed deism. A more decided opponent was Anthony Collins [q. v.], whose two books on the 'Grounds and Reasons,' &c. (1724), and the 'Scheme of Literal Prophecy' (1727) are professedly directed against Whiston's view of the prophecies. In the first (p. 273) he gives 'an account of Mr. Whiston himself,' praising his integrity and zeal. Whiston, he says, visits persons of the highest rank and 'frequents the most public coffee-houses,' where the clergy fly before him. Whiston was rivalled in popular estimation by that 'ecclesiastical mountebank' John Henley [q. v.] the 'orator.' Whiston accused Henley of immorality, and proposed in vain that he should submit to a trial according to the rules of the primitive church. The bishop of London declared that there was no canon now in force for the purpose, and Henley retorted by reproaching Whiston for bowing his knee in the house of Rimmon, that is, attending the Anglican services (Whiston, *Memoirs*, pp. 215, 327, and his pamphlet *Mr. Henley's Letters and Advertisements, with Notes by Mr. Whiston*,' 1727, which is not, as Lowndes says, 'almost unreadable' on account of its 'scurrility').

Whiston meanwhile kept up his mathematics. He made various attempts to devise means for discovering the longitude. A large reward for a successful attempt was offered by parliament. Whiston co-operated with Humphrey Ditton [q. v.] in a scheme published in 1714, which was obviously chimerical. In 1720 he published a new plan founded on the 'dipping of the needle,' improved in 1721, but afterwards found that his 'labour had been in vain.' A public subscription, however, was raised in 1721 to reward him and enable him to carry on his researches. The king gave 100*l.*, and the total was 470*l.* 3*s.* 6*d.* Another sum of 500*l.* was raised for him about 1740, the whole of which, however, was spent in a survey of the coasts, for which he employed a Mr. Renshaw in 1744. A chart was issued, which he declares to be the most correct hitherto published. In 1720 a proposal to elect him a fellow of the Royal Society was defeated by Newton. Newton, according to Whiston, could not bear to be contradicted in his old age, and for the last thirteen years of his life was afraid of Whiston, who was always ready to contradict any one.

Whiston lectured upon various subjects, comprising meteors, eclipses, and earthquakes, which he connected more or less with the fulfilment of prophecies. In 1726 he had models made of the tabernacle of Moses and the temple of Jerusalem, and afterwards lectured upon them at London, Bristol, Bath, and Tunbridge Wells. These lectures and others preparatory to the restoration of the Jews to Palestine (an event which he regarded as rapidly approaching) were to be his 'peculiar business' henceforth. He continued, however, to publish a variety of pamphlets and treatises upon his favourite topics. His most successful work, the translation of Josephus, with several dissertations added, appeared in 1737, and has since, in spite of defective scholarship, been the established version. In 1739, on the death of his successor in the Cambridge professorship, Nicholas Saunderson [q. v.], he applied to be reinstated in his place, but received no answer. In his last years he took up a few more fancies, or, as he put it, made some new discoveries. He became convinced that anointing the sick with oil was a Christian duty. He found

that the practice had been carried on with much success by the baptists. He had hitherto attended the services of the church of England, though in 1719 Henry Sacheverell [q. v.] had endeavoured to exclude him from the parish church. Whiston declined an offer from a lawyer to prosecute Sacheverell gratuitously, saying that it would prove him to be 'as foolish and passionate as the doctor himself.' He published a curious 'Account' of Dr. 'Sacheverell's proceedings' in this matter in 1719. Gradually he became uncomfortable about the Athanasian creed, and finally gave up communion with the church and joined the baptists after Trinity Sunday 1747. He heard a good character of the Moravians, but was cured by perceiving their 'weakness and enthusiasm.' His 'most famous discovery,' or revival of a discovery, was that the Tartars were the lost tribes. He was still lecturing at Tunbridge Wells in 1746 when he announced that the millennium would begin in twenty years, and that there would then be no more gaming-tables at Tunbridge Wells or infidels in Christendom (*Memoirs*, p. 333). He appears there in 1748 in the well-known picture prefixed to the third volume of the 'Richardson Correspondence.' In 1750 he gave another series of lectures (published in second volume of 'Memoirs'), showing how his predictions were confirmed by the earthquake of that year, and that Mary Toft [q. v.], the rabbit-woman, had been foretold in the book of Esdras.

Whiston died on 22 Aug. 1752 at the house of Samuel Barker, husband of his only daughter, at Lyndon, Rutland. He was buried at Lyndon beside his wife, who died in January 1750–1. He left two sons, George and John [q. v.] A young brother, Daniel, was for fifty-two years curate of Somersham. He agreed with his brother's views, and wrote a 'Primitive Catechism,' published by his brother. He refused preferments from unwillingness to make the necessary subscriptions, and was protected, it is said, at the suggestion of Samuel Clarke, by the Duchess of Marlborough (Nichols, *Lit. Anecd.* viii. 376–7). He is apparently the Daniel who died on 19 April 1759, aged 82 (*ib.* i. 505).

Whiston belonged to a familiar type as a man of very acute but ill-balanced intellect. His learning was great, however fanciful his theories, and he no doubt helped to call attention to important points in ecclesiastical history. The charm of his simple-minded honesty gives great interest to his autobiography; though a large part of it is occupied with rather tiresome accounts of his writings and careful directions for their treatment by the future republishers, who have not yet appeared. In many respects he strongly resembles the Vicar of Wakefield, who adopted his principles of monogamy. His condemnation of Hoadly upon that and other grounds is in the spirit of Dr. Primrose (*Memoirs*, p. 209). It is not improbable that Whiston was more or less in Goldsmith's mind when he wrote his masterpiece.

Whiston's portrait, by Mrs. Sarah Hoadly, is in the National Portrait Gallery of London. A characteristic portrait, by B. White, is engraved in his 'Memoirs,' and also in Nichols's 'Literary Anecdotes' (i. 494). Another by Vertue was engraved in 1720.

Whiston's works, omitting a few occasional papers, are: 1. 'A New Theory of the Earth,' &c., 1696; appendix added to 5th edit. 1736. 2. 'Short View of the Chronology of the Old Testament,' &c., 1702. 3. 'Essay on the Revelation of St. John,' 1706 (nearly the same as 'Synchronismorum Apostolicorum Series,' 1713). 4. 'Prælectiones Astronomicæ,' 1707 (in English in 1715 and 1728). 5. 'The accomplishment of Scripture Prophecies,' 1708 (Boyle lectures). 6. 'Sermons and Essays upon several Subjects,' 1709. 7. 'Prælectiones Physio-Mathematicæ,' 1710 (in English in 1716). 8. 'Essay upon the Teaching of St. Ignatius,' 1710. 9. 'Historical Preface,' 1710 (in 1711 prefixed to 'Primitive Christianity,' and republished separately in 1718). 10. Two 'Replies to Dr. Allen,' 1711. 11. 'Remarks upon Dr. Grabes's 'Essay upon two Arabick MSS.,' 1711. 12. 'Primitive Christianity revived,' 1711, 4 vols. 8vo (containing the Epistles of Ignatius, the 'Apostolical Constitutions,' and dissertations; a fifth volume, containing the 'Recognitions of Clement,' was added in 1712). 13. 'Athanasius convicted of Forgery,' 1712. 14. 'Primitive Infant Baptism revived,' 1712. 15. 'Reflexions on an Anonymous Pamphlet' (i.e. Collins's 'Discourse of Freethinking'), 1712. 16. 'Three Essays' (on the Council of Nice, 'Ancient Monuments relating to the Trinity,' &c., and 'The Liturgy of the Church of England reduced nearer to the Primitive Standard'), 1713. 17. 'A Course of Mechanical, Optical, Hydrostatical, and Pneumatical Experiments,' 1713 (with F. Hauksbee). 18. 'A New Method of discovering the Longitude,' 1714 (with Humphrey Ditton). 19. 'An Argument to prove that . . . all Persons solemnly, though irregularly, set apart for the Ministry are real Clergymen . . .,' 1714. 20. 'A Vindication of the Sibylline Oracles,' 1715. 21. 'St. Clement's and St. Irenæus's Vindi-

cation of the Apostolical Constitutions,' 1715. 22. 'An Account of a Surprizing Meteor,' 1716 (another in 1719). 23. 'An Address to the Princes . . . of Europe for the Admission . . . of the Christian Religion to their Dominions,' 1716. 24. 'Astronomical Principles of Religion,' 1717. 25. 'Scripture Politics,' 1717 (to which is added 'The Supposal, or a New Scheme of Government,' privately printed in 1712). 26. 'A Defense of the Bishop of London,' 1719; a second 'Defense,' 1719. 27. 'Commentary on the Three Catholic Epistles of St. John,' 1719. 28. 'Letter to the Earl of Nottingham concerning the Eternity of the Son of God,' 1719, six editions; 'Reply' to the same in 1721. 29. 'The true Origin of the Sabellian and Athanasian Doctrines of the Trinity,' 1720. 30. 'The Longitude and Latitude discovered by the Inclinatory or Dipping Needle,' 1721. 31. 'A Chronological Table, containing the Hebrew, Phœnician, Egyptian, and Chaldean Antiquities,' 1721. 32. 'An Essay towards restoring the True Text of the Old Testament,' 1722 ('Supplement' in 1723). 33. 'The Calculation of Solar Eclipses without Parallaxes,' 1724. 34. 'The Literal Accomplishment of Scripture Prophecies,' 1724; answer to Collins's 'Grounds and Reasons' ('Supplement' in 1725). 35. 'Of the Thundering Legion,' 1725. 36. 'A Collection of Authentick Records, belonging to the Old and New Testaments' (in English), 1727. 37. 'The Horeb Covenant revived,' 1730. 38. 'Historical Memoirs . . . of Dr. Samuel Clarke,' 1730 (three editions). 39. 'Paraphrase on the Book of Job,' 1732. 40. 'The Testimony of Phlegon vindicated,' 1732. 41. 'Six Dissertations,' 1734. 42. 'Athanasian Forgeries, Impositions, and Interpolations' (by a 'Lover of Truth'), 1736. 43. 'The Primitive Eucharis revived,' 1736 (against Hoadly's 'Plain Account'). 44. 'The Astronomical Year,' 1737. 45. 'The Genuine Works of Flavius Josephus, the Jewish Historian, in English,' 1737 (often reprinted till 1879). 46. 'An Account of the Dæmoniacks,' 1737. 47. 'The Longitude found by the Ellipses . . . of Jupiter's Planets,' 1738. 48. 'The Eternity of Hell Torments considered,' 1740. 49. 'Three Tracts,' 1742. 50. 'The Primitive New Testament in English,' 1745. 51. 'Sacred History of the Old and New Testament; reduced into Annals,' 1748. 52. 'Memoirs of the Life and Writings of Mr. William Whiston, containing several of his Friends also, and written by Himself,' 1749; 2nd edit. 1753.

[Whiston's Memoirs is the chief authority for his life. References above are to the second edition. Other facts are mentioned in his writings. See also Nichols's Lit. Anecd. i. 494–506. For numerous references to Whiston's various controversies, see the Index to the same work.] L. S.

WHITAKER. [See also Whittaker.]

WHITAKER, Sir EDWARD (1660–1735), born in 1660, admiral, was on 16 Oct. 1688 appointed lieutenant of the Swallow, then commanded by Matthew (afterwards Lord) Aylmer [q. v.] In 1689 he was in the Mary, in 1690 again with Aylmer, in the Royal Katherine, and on 15 May 1690 he was promoted to be captain of the Dover of 44 guns, in which, during the following three years, he made several rich prizes and captured many of the French privateers. In 1693–4 he was flag-captain to Aylmer in the Royal Sovereign. In 1695–6 he successively commanded the Elizabeth, Monck, and St. Andrew, and was flag-captain to Sir Clowdisley Shovell [q. v.] in the Victory. In 1698 he was living at Leigh in Essex. In May 1699 he was appointed to the Portland, and on 13 Jan. 1701–2 to the Ranelagh, one of the fifty ships commissioned on the same day. A month later, 16 Feb., he was appointed master-attendant at Woolwich, and seems to have held the office through the year. On 4 Jan. 1702–3 he was appointed to the Restoration, and, a few days later, from her to the Dorsetshire, one of the fleet with Rooke in the Mediterranean in 1704. In the capture of Gibraltar Whitaker acted as aide-de-camp to Sir George Byng [q. v.], 'his ship not being upon service,' commanded the boats in the attack, rallied the men when panic-struck by the explosion of a magazine, and hoisted the English colours on the bastion. In the battle of Malaga the Dorsetshire was one of the red squadron, and was closely engaged throughout. In 1705 Whitaker commanded the Barfleur; early in 1706 he was promoted to be rear-admiral of the blue, was knighted, and appointed to command a squadron off Dunkirk. In April he convoyed the Duke of Marlborough to Holland.

In 1708, with his flag in the Northumberland, he went out to the Mediterranean with Sir John Leake [q. v.], and in August commanded the detachment which co-operated in the reduction of Minorca. When Leake returned to England, Whitaker remained in command, and on 21 Dec. was promoted to be vice-admiral of the blue. A commission of 20 Dec. to be admiral of the blue seems to have afterwards been cancelled, and on 14 Nov. 1709 he was made vice-admiral of the white. In January 1708–9 he was relieved from the command in chief in the

Mediterranean by Sir George Byng, with whom he remained as second, till he again became chief by Byng's return to England in July 1709. In the summer of 1710 he also returned to England, and had no further sea service. He lived afterwards in retirement, and died on 20 Nov. 1735 at Carshalton in Surrey, where he was buried. His will (in Somerset House: Ducie, 260) was proved on 3 Dec. by his niece, Mary Whitaker, spinster, sole executrix. His wife Elizabeth (CHARNOCK, ii. 370) died on 1 Sept. 1727. The will mentions his nephew, Captain Samuel Whitaker (*ib.* iii. 118), who, as commanding a ship at Gibraltar and Malaga, has been often confused with his uncle; and his granddaughter Ann, daughter of his son, Captain Edward Whitaker, deceased, who is ordered to be brought up by Mary Whitaker, 'separate from and without the advice, direction, or control of her mother.' Mary afterwards married Peter St. Eloy, who administered her will on 26 July 1738.

[Charnock's Biogr. Nav. ii. 366; Memoirs relating to the Lord Torrington (Camden Soc.), pp. 140–3, 192–3, 195; Lediard's Naval History; Manning and Bray's Surrey, ii. 517, 548; Gent. Mag. 1735, p. 682; Official letters, and commission and warrant books in the Public Record Office.] J. K. L.

WHITAKER, EDWARD WILLIAM (1752–1818), divine, historian, and philanthropist, son of William Whitaker of London, serjeant-at-law, born in 1752, was matriculated at Christ Church, Oxford, 2 April 1773, and graduated B.A. 4 Feb. 1777. He was instituted to the rectory of St. John's, Clerkenwell, in 1778, afterwards to the rectory of St. Mildred, Bread Street, London, and from 1783 until his death he held the rectory of St. Mary-de-Castro with that of All Saints, Canterbury. He was the founder of the Refuge for the Destitute. For many years he resided at Egham, Surrey, where he kept a school. He died at Bread-street Hill, London, on 14 Oct. 1818.

His numerous works include: 1. 'Four Dialogues on the Doctrine of the Holy Trinity, taught throughout the Scriptures, and on other points which have of late been subjects of . . . discussion,' Canterbury, 1786, 8vo. 2. 'Sermons on Education,' London, 1788, 8vo. 3. 'A Letter to the People of the Jews,' London, 1788, 8vo. 4. 'A General and Connected View of the Prophecies relating to the times of the Gentiles, delivered by our blessed Saviour, the Prophet David, and the Apostles Paul and John; with a brief account of their accomplishment to the present age,' Egham, 1795, 12mo. An enlarged edition was published under the title of 'A Commentary on the Revelation of St. John,' London, 1802, 8vo. 5. 'Family Sermons,' 2nd edit. London, 1801–2, 3 vols. 8vo. 6. 'The Manual of Prophecy,' Egham, 1808, 12mo. 7. 'An Abridgment of Universal History,' London, 1817, 4 vols. 4to.

[Biogr. Dict. of Living Authors, 1816, p. 382; Darling's Cycl. Bibl. pp. 3180, 3181; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1818, ii. 474; Pinks's Clerkenwell, p. 229; Watt's Bibl. Brit.] T. C.

WHITAKER, SIR FREDERICK (1812–1891), premier of New Zealand, eldest son of Frederick Whitaker, deputy-lieutenant of Oxfordshire, was born on 23 April 1812 at Bampton, Oxfordshire, and brought up to the profession of a solicitor. In 1839, soon after he had qualified, he emigrated to Sydney, and thence went on to New Zealand in 1840, settling down to practice at Kororareka, then the seat of government, and moving with the government to Auckland in the following year. In 1842 he was appointed a county-court judge; but in 1844 these courts were abolished, and he once more returned to the practice of his profession.

In 1845 Whitaker was appointed an unofficial member of the legislative council; and during the first native war of 1845 and 1846 he was called upon to serve in the militia, of which he was a major. In 1851 he was elected to represent Auckland in the legislative council for the province of New Ulster; but the council was superseded before meeting by the constitution of 1852. Under the new constitution he was elected a member of the new provincial council, becoming somewhat later provincial law officer and a member of the provincial executive council. In 1853 he was nominated a member of the legislative council, and in 1854 took his seat as such in the first general assembly of the colony. In 1855 he was appointed attorney-general in succession to William Swainson (1809–1883) [q. v.], and later in the year he became speaker of the legislative council. On 7 May 1856, with the introduction of responsible government, Whitaker became attorney-general in the Bell-Sewell ministry, and, although before the end of May he was out of office, he was during June again attorney-general under (Sir) Edward William Stafford; in this capacity he was leader of the government in the legislative council. The two main questions which this government had to face were those of the organisation of provincial administrations and of the adjustment of native rights. On 12 July 1861 they were de-

feated on the question of native affairs and the war of 1860. Whitaker was out of office till 1 June 1863, when he became attorney-general to the Domett ministry without a seat in the cabinet; in October the ministry resigned because of internal dissensions, and Whitaker became premier at one of the most stormy periods of the colonial history. His bills for the suppression of rebellion and native settlements were severely criticised. He was soon involved in dispute with the governor, Sir George Grey, as to the conduct of the Maori war, which was then at its height (see *House of Commons Papers*, 1864 and 1865). Eventually he resigned, November 1864 [see WELD, SIR FREDERICK ALOYSIUS]. In 1865 he was elected superintendent of Auckland, and in the same year was member for Parnell in the house of representatives. He led the opposition to the change of the seat of government from Auckland to Wellington. His scheme for the administration of the land fund was one of the chief items of his policy.

In 1867 Whitaker retired from the assembly and the post of superintendent, and devoted himself to the practice of his profession, and to speculation in various businesses connected with timber and grazing as well as mining. He was for many years in partnership with Thomas Russell, and enjoyed a lucrative private practice, but his investments and speculations were unfortunate, and he died poor. A man of untiring industry and activity, he was a director of the Bank of New Zealand, the New Zealand Sugar Company, the New Zealand and River Plate Land Mortgage Company, and other local institutions or agencies. Some of his land claims, such as the matter of the Piako Swamp, came before the legislature and were the subject of acrimonious debate. In 1876 he once more returned to politics, and was elected for Waikato to the house of representatives; in September 1876 he became attorney-general in Atkinson's government, taking later the portfolio of posts and telegraphs. His land bill this year was strenuously opposed, and at last withdrawn. On 15 Oct. 1877 the government was defeated, and in the general election which followed he lost his seat. But the incoming ministry was short-lived, and when Sir John Hall formed his administration, Whitaker became attorney-general with a seat in the legislative council. It was during this term of office that he came into collision with Taiaroa, the Maori member, over his west coast settlements bill. On 21 April 1882, on Hall's resignation, he became premier and reconstructed the ministry; on 25 Sept. 1883 he resigned to attend to private affairs. He was created K.C.M.G. in February 1884. Again in October 1887 Whitaker resumed his old position of attorney-general under Sir Henry Atkinson, sitting in the council till his health began to fail in 1890; in December of that year the ministry resigned, and Whitaker decided to retire from public life. He died at his office on 4 Dec. 1891, and was buried in St. Stephen's cemetery with masonic honours and much sign of public mourning.

Whitaker has been described as 'probably the most remarkable public man in New Zealand' (GISBORNE, op. cit. p. 71), yet he worked with greater effect in subordinate position than when holding prominent office. As a premier he hardly succeeded; as adviser to many ministries his influence was powerful and efficient. He was neither a good speaker nor correspondent, yet he was skilful in drafting bills in clear and simple language. Rusden utterly and perhaps too severely condemns his high-handed policy towards the Maoris. He was certainly prominent in instigating measures which on their face disregarded the natives' interest. Whitaker married, in 1843, Augusta (*d.* 1884), stepdaughter of Alexander Shepherd, colonial treasurer of New Zealand, and left four sons—one of whom was in partnership with him—and three daughters.

[Auckland Weekly News, 12 Dec. 1891; Mennell's Dict. of Australasian Biography; Gisborne's New Zealand Rulers and Statesmen; Rusden's Hist. of New Zealand, vols. ii. and iii. passim.] C. A. H.

WHITAKER, JEREMIAH (1599–1654), puritan divine, was born at Wakefield, Yorkshire, in 1599. After being educated at the grammar school there under the Rev. Philip Isack, he entered Sidney-Sussex College, Cambridge, as a sizar in 1615, two years before Oliver Cromwell. In 1619 he graduated in arts, and for a time was a schoolmaster at Oakham, Rutland. In 1630 he was made rector of Stretton, Rutland; and on the ejection of Thomas Paske from the rectory of St. Mary Magdalen, Bermondsey, in 1644, Whitaker was chosen in his stead. When the Westminster assembly of divines was convened in June 1643, he was one of the first members elected, and in 1647 was appointed moderator. In the same year he was chosen by the House of Lords, along with Dr. Thomas Goodwin, to examine and superintend the assembly's publications. Whitaker died on 1 June 1654, and was buried in the chancel of St. Mary Magdalen's Church, Bermondsey. His epitaph is

printed in 'A New View of London,' 1708 (p. 389). While at Oakham he married Chephtzibah, daughter of William Peachey, a puritan minister of Oakham. William Whitaker (1629–1672) [q. v.] was his son.

Whitaker was a good oriental scholar, and unremitting in his labours, preaching, when in London, four times a week. A letter from him to Cromwell is preserved among the Sloane manuscripts in the British Museum (No. 4159, art. 360); he writes to excuse himself from attending in person to present a book to the Protector, 'being confined to my chamber vnder extreme tormenting paines of the stone, which forceth me to cry and moane night and day.'

[Living Loves between Christ and dying Christians, a funeral sermon by Simeon Ashe, 1654; Brook's Lives of the Puritans, 1813, iii. 190; Bailey's Life of Thomas Fuller, 1874, p. 111; Peacock's History of Wakefield Grammar School, 1892, p. 122; Manning and Bray's Surrey, i. 209, 214.] J. H. L.

WHITAKER, JOHN (1735–1808), historian of Manchester, son of James Whitaker, innkeeper, was born at Manchester on 27 April 1735, and attended the Manchester grammar school from January 1744–5 to 1752, when he entered Brasenose College, Oxford, with a school exhibition. He was elected on 2 March 1753 a Lancashire scholar of Corpus Christi College, and became fellow on 21 Jan. 1763. He graduated B.A. on 24 Oct. 1755, M.A. on 27 Feb. 1759, and B.D. on 1 July 1767. He was ordained at Oxford in 1760, and acted as curate successively at Newton Heath chapel, near Manchester, 1760–1, and at Bray, Berkshire. He was elected F.S.A. on 10 Jan. 1771, and later in the year published his first work, 'The History of Manchester,' vol. i. 4to, forming book i., and containing British and Roman periods. A second edition of this, in two vols. octavo, is dated 1773, and at the same time a quarto volume of 'The Principal Corrections' to the original edition was published. The second volume, embracing the Saxon period, was published in 1775, 4to, and never reissued in octavo, and only two of the projected four books were completed. A transcript of Whitaker's manuscript continuation to the fifteenth century is preserved at the Chetham Library, Manchester. This work has been termed 'an antiquarian romance,' and Francis Douce [q. v.], on leaving his annotated copy to the British Museum, applied the inappropriate epithet 'blockhead' to the author. In spite of its diffuseness and untenable hypotheses, it is a valuable and interesting book, showing acute research and profound learning, as well as bold imagination and originality. Some of its weaknesses were ably criticised by John Collier (Tim Bobbin) in 'Remarks on the History of Manchester,' by Muscipula, 1771, and 'More Fruit from the same Pannier,' 1773 (cf. *Trans. Lanc. and Chesh. Antiq. Soc.* 1895). Whitaker next published 'The Genuine History of the Britons asserted in a . . . Refutation of Mr. Macpherson's "Introduction to the History of Great Britain and Ireland,"' 1772, 8vo, 2nd edit. corrected, 1773, which would have been more valuable if it had been less controversial. For a short time (November 1773 to February 1774) he held the morning preachership at Berkeley Chapel, London, but left it owing to a dispute, concerning which he published an intemperate 'State of the Case.' While in London he made the acquaintance of Dr. Johnson and Edward Gibbon. The first volume of the latter's 'Decline and Fall of the Roman Empire' was submitted in manuscript to Whitaker, but Gibbon withheld his chapter on Christianity, and Whitaker first read it in the published volume, whereupon he wrote indignantly to the author.

In 1776 he actively participated in measures for the improvement of the town of Manchester, and in an angry paper war which arose in connection with the improvement bill. During the next year he wrote 'An Ode' to promote the formation of the Manchester regiment, intended for 'reducing the American rebels.' The regiment never reached its destination, but was diverted to Gibraltar, where it won its laurels.

On 22 Aug. 1777 he was presented by Corpus Christi College to the rectory of Ruan Lanyhorn, Cornwall. In 1787 he published 'The Charter of Manchester translated, with Explanations and Remarks,' prepared at the request of a committee of inhabitants engaged in vindicating the rights of the town against the lord of the manor. For this service he received the thanks of the townspeople in 1793. In his 'Mary Queen of Scots vindicated,' 1787, 3 vols. 8vo, he went beyond all previous writers in defending the queen and incriminating her enemies. A second edition is dated 1790, and to the same date belongs a volume of 'Additions and Corrections.' In 1791 and 1794 he announced the 'Private Life of Mary Queen of Scots.' This was not published until George Chalmers made use of the unfinished manuscript in his life of the queen, 1818. His 'Origin of Arianism disclosed,' 1791, 8vo, while praised by William

60

van Mildert [q. v.] in his Boyle lectures, was severely handled by Coleridge (*Literary Remains*, 1838, iv. 296). In 1791 he published 'Gibbon's History of the Decline and Fall of the Roman Empire, in vols. iv. v. and vi. reviewed' (styled by Macaulay 'pointless spite, with here and there a just remark'); and in 1794 'The Course of Hannibal over the Alps ascertained,' 2 vols. 8vo. The latter was the subject of 'A Critical Examination' by Alexander Fraser Tytler (Lord Woodhouslee) [q. v.], 1794, 2 vols. 8vo. In 1804 he issued his 'Ancient Cathedral of Cornwall historically surveyed,' 2 vols. 4to, perhaps his ablest production.

He died at Ruan rectory on 30 Oct. 1808. He married Jane, daughter of the Rev. John Tregenna, rector of Mawgan-in-Pyder, Cornwall, and had by her three daughters; she died on 30 Dec. 1828.

His other works were: 1. 'A Course of Sermons upon Death, Judgment, Heaven, and Hell,' 1783; another edition, 1820. 2. 'The Real Origin of Government,' 1795, expanded from a sermon against the results of the French Revolution. It was denounced by Sheridan and others in the House of Commons. 3. 'The Life of St. Neot,' 1809, upon which he was engaged when he died. He contributed to Richard Polwhele's 'Poems chiefly by Gentlemen of Devonshire and Cornwall,' 1792; wrote an introduction and notes to Flindell's Bible, 1800; and 'Remarks on St. Michael's Mount,' in vol. iii. of Polwhele's 'Cornwall;' besides articles in the 'English Review,' the 'British Critic,' and the 'Anti-Jacobin Review.' Among his contemplated but unaccomplished works were histories of London and Oxford, a military history of the Romans in Britain, notes on Shakespeare, and illustrations to the Bible.

His letters to George Chalmers between 1791 and 1804 remain in manuscript in the Chetham Library. They show, *inter alia*, that he hankered after the wardenship of Manchester Collegiate Church. Other letters, to George Browne of Bodmin, are in the British Museum (Addit. MS. 29763). Polwhele, Britton, Wolcott (Peter Pindar), and others attest great admiration for Whitaker's intellectual eminence and conversational powers. A good portrait, after a miniature by H. Bone, is engraved in Britton's 'Autobiography,' 1850, i. 335.

[Polwhele's Biogr. Sketches, iii. 1; Polwhele's Reminiscences, i. 83, ii. 185; Polwhele's Traditions, p. 152; Chalmers's Biogr. Dict.; Gent. Mag. 1808, ii. 1035; Smith's Manchester School Register, i. 18; Baines's Lancashire, ed. Harland, i. 410; J. E. Bailey's Memoir in Papers of the Manchester Literary Club, 1877; Britton's Autobiogr. i. 215, 335; Britton's Reminiscences, ii. 170, 205, 379; Boase and Courtney's Bibliotheca Cornubiensis, ii., and the authorities cited there; Palatine Notebook, i. 77 (with portrait); the Life of S. Drew, 1834, contains letters from Whitaker; Nichols's Illustr. of Lit. viii. 563; Worthington's Diary and Corresp. (Chetham Soc.) ii. 237; Boswell's Johnson (ed. G. B. Hill), ii. 108, iii. 333; Imperial Magazine, iii. 1238; Trevelyan's Life of Macaulay, 1897, ii. 285; Southey's Doctor, i. 20.] C. W. S.

WHITAKER, JOHN (1776–1847), composer, and a member of the music publishing firm of Button, Whitaker, & Co., St. Paul's Churchyard, was born in 1776. He was a teacher of music, and organist to St. Clement's, Eastcheap. In 1818 Whitaker collected and published 'The Seraph,' two volumes of sacred music, for four voices, of which many pieces are original. He was better known as a writer of occasional songs introduced in musical plays at the principal theatres between 1807 and 1825. Among those which attained great popularity were: 'Fly away, dove,' sung by Miss Cawse on her début in the 'Hebrew Family;' 'O say not woman's heart is bought,' 'Go, Rover, go,' 'Remember me,' 'The Little Farmer's Daughter,' 'My Poor Dog Tray,' 'The Lily that blooms,' 'Paddy Carey's Fortune,' and 'Hot Codlins.'

A more lasting claim to celebrity is afforded by Whitaker's beautiful glee, originally written for three voices, 'Winds, gently whisper.' He died at Thavies' Inn, Holborn, on 4 Dec. 1847.

[Grove's Dict. of Music, iv. 450; Genest's Hist of the Stage, vols. viii. ix.; Quarterly Musical Magazine, 1825, p. 259; Gent. Mag. 1848, i. 105; Whitaker's preface to 'The Seraph.'] L. M. M.

WHITAKER, JOSEPH (1820–1895), publisher, born in London on 4 May 1820, was the son of a silversmith. At the age of fourteen he was apprenticed to Mr. Barritt, bookseller, of Fleet Street. Nine years later young Whitaker was with John William Parker [q. v.] of the Strand. He next entered the house of J. H. & J. Parker of Oxford, for whom he became the London agent, and opened a branch at 377 Strand. Here, in 1849, he originated the 'Penny Post,' the first penny monthly church magazine, which still continues in its original form, and edited an edition of the 'Morning' and 'Evening Church Services.' In 1850 he projected and published for four years the 'Educational Register' and 'Whitaker's Clergyman's Diary;' the latter is still issued by the Com-

pany of Stationers. He commenced business on his own account as a theological publisher in Pall Mall, and removed in 1855 to 310 Strand, where he published, with the assistance of Thomas Delph, 'The Artist,' a fine-art review. Between 1856 and 1859 he edited the 'Gentleman's Magazine,' and in January 1858 started the 'Bookseller,' intended primarily as an organ for booksellers and publishers, but also adapted to the requirements of book-buyers generally. The new monthly journal was very successful, and was warmly supported by the bookselling and publishing trade. With it, in 1860, was merged 'Bent's Literary Advertiser;' the form of the periodical has remained practically unaltered for over forty years.

His name has become familiar throughout English-speaking countries owing to 'Whitaker's Almanac.' This was commenced in 1868; thirty-six thousand copies of the first issue were subscribed before publication. As an example of the wise forethought of its originator, it is noticeable that the 'Almanac,' like the 'Bookseller,' has been little changed since the first number, except in the direction of natural expansion. Whitaker had a large share in the organisation of a relief fund, which ultimately reached 2,000*l.*, for the Paris booksellers and their assistants in 1871. As a distributor of the fund he was one of the first Englishmen who entered Paris after the siege. In 1874 he produced the 'Reference Catalogue of Current Literature,' consisting of a collection of catalogues of books on sale by English publishers, with an elaborate index. Other editions of this useful compilation appeared in 1875, 1877, 1880, 1885, 1889, and 1894; the latest, in two very thick volumes, was published in 1898.

He published a few devotional works, among which may be mentioned 'The Daily Round' (1880, and many subsequent editions) and Ridley's 'Holy Communion.' He was always a keen and judicious defender of the interests of the bookselling trade, and was recognised as an authority upon copyright. In 1875 he was elected a fellow of the Society of Antiquaries. He died at Enfield on 15 May 1895. He had a family of fifteen children, of whom the eldest,

Joseph Vernon Whitaker (1845–1895), born on 3 Feb. 1845, was educated at Bloxham school. He preferred a life of adventure to business, and, after a voyage to the East Indies, enlisted in the army, and became a full sergeant at the age of twenty-one. Having purchased his discharge, he entered the office of the 'Bookseller' for a year or two. At the invitation of George William Childs of Philadelphia he went to the United States, and was editor of the 'American Literary Gazette,' and subsequently acted as sub-editor of the 'Public Ledger' for three years. He returned to England in 1875 to resume his connection with the 'Bookseller,' of which he ultimately became editor, as well as of the 'Reference Catalogue,' mentioned above. In 1880, in conjunction with his father, he started the 'Stationery Trades' Journal.' He took an active interest in all trade questions, especially those of a social and charitable character. He died in London on 15 Jan. 1895, in his fiftieth year. He married, in 1875, an American lady, who bore him two children, one of whom survived the father.

[Bookseller, 6 Feb. 1895 (with portrait), 8 June 1895 (with portrait); Publishers' Circular, 19 Jan., 18 May, 25 May (with portrait) 1895; Athenæum, 19 Jan., 18 May 1895; Times, 16 Jan. 1895.] H. R. T.

WHITAKER, THOMAS DUNHAM (1759–1821), topographer, born at Rainham on 8 June 1759, was son of William Whitaker (1730–1782), curate of Rainham, Norfolk, by his wife Lucy, daughter of Robert Dunham, and widow of Ambrose Allen. In 1760 his father removed to his ancestral house at Holme, in the township of Cliviger, Lancashire, and the boy was in November 1766 placed under the care of the Rev. John Shaw of Rochdale. In November 1774, after spending a short time with the Rev. W. Sheepshanks of Grassington in Craven, he was admitted of St. John's College, Cambridge, and went into residence in October 1775. He took the degree of LL.B. in November 1781, intending to enter the legal profession, which purpose was set aside on the death of his father in the following year, when he settled at Holme. He was ordained in 1785, but remained without pastoral charge until 1797, when he was licensed to the perpetual curacy of Holme, having rebuilt that chapel at his own cost in 1788. He completed his degree of LL.D. in 1801. In 1809 he attained the great object of his wishes in becoming vicar of the extensive parish of Whalley, Lancashire. The rectory of Heysham, near Lancaster, was presented to him in January 1813. He resigned it in 1819. On 7 Nov. 1818 he became vicar of Blackburn, which benefice he retained, together with Whalley, until his death. When settled at Holme he instituted a sort of local literary club. He devoted much attention to improving his estate there, taking especial delight in planting. He received the gold medal of the Society of Arts for the greatest number of larch trees planted

in one year. He had great influence with the people of his parishes, and on several occasions exerted it with good effect in quelling disturbances, particularly at Blackburn in 1817. For his 'patriotic services' he was presented with a public testimonial in April 1821.

He died at Blackburn vicarage on 18 Dec. 1821, and was interred at Holme, his coffin being made out of a tree of his own planting, hollowed out by his own directions. He married, 13 Jan. 1783, Lucy, daughter of Thomas Thoresby of Leeds, and left several children, of whom one, Robert Nowell Whitaker, succeeded him at Whalley vicarage (cf. Foster, *Lancashire Pedigrees*). There are portraits of Whitaker by W. D. Fryer, engraved in his 'Craven' and 'Whalley,' and by James Northcote, engraved in 'Loidis and Elmete,' and a smaller copy in the 'Gentleman's Magazine,' February 1822. A bust was executed by Macdonald. A monument raised by public subscription was placed in Whalley church in 1842. His library was sold at Sotheby's in 1823, and his coins and antiquities, with the exception of his Roman altars and inscriptions, which he bequeathed to St. John's College, Cambridge, were dispersed in 1824.

Towards the end of last century Whitaker projected the first of his topographical works, which long had great fame on account of their scholarship and literary charm. His works were: 1. 'History of the Original Parish of Whalley and Honour of Clitheroe, in the Counties of Lancaster and York,' 1801, 4to; 2nd edit. 1806, 3rd edit. 1818; 4th edit. (enlarged by John Gough Nichols and Ponsonby A. Lyons), 1872–6, 2 vols. 4to. 2. 'History and Antiquities of the Deanery of Craven,' 1805, 4to; 2nd edit. 1812; 3rd edit. (by Alfred William Morant) 1878, 4to. 3. 'De Motu per Britanniam Civico annis 1745 et 1746,' 1809, 12mo, being an account in Latin based on John Home's 'History of the Rebellion of 1745.' 4. 'Life and Original Correspondence of Sir George Radcliffe, Knt., LL.D., the Friend of the Earl of Strafford,' 1810, 4to. 5. 'The Sermons of Dr. Edwin Sandys, formerly Archbishop of York, with a Life of the Author,' 1812, 8vo. 6. 'Visio Will'i de Petro Plouhman . . . or the Vision of William concerning Piers Plouhman,' 1813, 4to. 7. 'Pierce the Ploughman's Crede, edited from the edition of 1553,' 1814, 4to. 8. 'Loidis and Elmete, or an Attempt to illustrate . . . the Lower Portions of Airedale and Wharfdale,' 1816, fol. (uniform with No. 8). An appendix was published in 1821. 9. 'The History of Richmondshire, in the North Riding of Yorkshire,' 1823, 2 vols. fol. This was a portion of a projected history of Yorkshire, to be completed in about seven folio volumes. It is the least satisfactory of his topographies, though the most pretentious. A series of thirty-two beautiful plates, after J. M. W. Turner, add to the value and distinction of the work. Some of this artist's early drawings appeared in Whitaker's first book.

Whitaker re-edited Thoresby's 'Ducatus Leodiensis' (2nd edit. with notes and additions, 1816). He also projected, but did not finish, several other works, including a history of Lonsdale (1813), new editions of John Whitaker's 'History of Manchester' and Horsley's 'Britannia Romana,' and even a new edition of Tim Bobbin's 'Lancashire Dialect' [see Collier, John].

He published ten occasional sermons and a political speech, and wrote at least twenty-eight articles in the 'Quarterly Review' between 1809 and 1818.

[Memoir, by J. G. Nichols, prefixed to 4th edit. of History of Whalley, 1872; Nichols's Literary Anecdotes and Illustr. of Lit.; Gent. Mag. 1822, i. 83, 105, 312; Allibone's Dict. of Authors, iii. 2679; Boyne's Yorkshire Library, 1869. Wilson's Miscellanies (Chetham Soc.) contain several of Whitaker's letters. An early manuscript commonplace book by Whitaker is in the Chetham Library, Manchester.] C. W. S.

WHITAKER, TOBIAS (*fl.* 1634–1661), physician, was born probably in 1600 or 1601. He practised physic first in Norwich, and in 1634, while residing in that town, published 'Περὶ ὑδροποσίας,' London, 12mo. Between 1634 and 1638 he removed to London, and in 1638 brought out his most important work, 'The Tree of Humane Life, or the Bloud of the Grape, proving the Possibilitie of maintaining Humane Life from Infancy to Extreame Old Age, without any Sicknesse, by the Use of Wine' (London, 8vo). This defence of wine, which he regarded as a universal remedy against disease, was republished in 1654, and translated into Latin under the title 'De Sanguine Uvæ' (Frankfort, 1655, 8vo; Hague, 1660, 1663, 12mo). In September 1660 he was appointed physician in ordinary to the royal household with a salary of 50*l.* a year (*Cal. State Papers*, Dom. 1660–1, p. 281). In 1661 he published 'An Elenchus of Opinions concerning the Smallpox,' London, 12mo, to which was prefixed his portrait engraved by John Chantrey; another edition appeared in 1671. Whitaker died early in 1666, before 21 May (cf. *ib.* 1664–5 p. 129, 1665–6 p. 406).

'The Tree of Life' is ascribed by Wood to William Whitaker, a candidate of the Royal

College of Physicians, who died in the parish of St. Clement Danes in January 1670-1 (Wood, *Fasti Oxon.*, ed. Bliss, ii. 178; Foster, *Alumni Oxon.*, 1500–1714; Munk, *Royal Coll. of Phys.* i. 268).

[Whitaker's Works; Granger's Biogr. Hist. iv. 6; Watt's Bibl. Brit.] E. I. C.

WHITAKER, WILLIAM (1548–1595), master of St. John's College, Cambridge, and a leading divine in the university in the latter half of the seventeenth century, was born 'at Holme in the parish of Bromley, Lancashire, in 1548, being the third son of Thomas Whitaker of that place, by Elizabeth his wife, daughter of John Nowell, esq., of Read, and sister of Alexander Nowell, dean of St. Paul's' (Cooper, *Athenæ Cantabr.* ii. 196). After receiving the rudiments of learning at his native parish school, he was sent by his uncle, Alexander Nowell [q. v.], to St. Paul's school in London, and thence proceeded to Cambridge, where he matriculated as a pensioner of Trinity College on 4 Oct. 1564. He was subsequently elected a scholar on the same foundation, proceeded B.A. in March 1568, and on 6 Sept. 1569 was elected to a minor fellowship, and on 25 March 1571 to a major fellowship, at his college. In 1571 he commenced M.A. Throughout his earlier career at the university he was assisted by his uncle, who granted him leases, 'freely and without fine' (Churton, *Nowell*, p. 306), towards defraying his expenses. Whitaker evinced his gratitude by dedicating to Nowell a translation of the Book of Common Prayer into Greek, and a like version of Nowell's own larger catechism from the Latin into Greek.

The marked ability with which he acquitted himself when presiding as 'father of the philosophy act' at an academic commencement appears to have first brought him prominently into notice. He also became known as an indefatigable student of the scriptures, the commentators, and the schoolmen, and was very early in his career singled out by Whitgift, at that time master of Trinity, for marks of special favour (*Opera*, vol. ii. p. v). On 3 Feb. 1578 he was installed canon of Norwich Cathedral, and in the same year was admitted to the degree of B.D., and incorporated on 14 July at Oxford (Foster, *Alumni Oxon.* 1500–1714). In 1580 he was appointed by the crown to the regius professorship of divinity, to which Elizabeth shortly after added the chancellorship of St. Paul's, London, and from this time his position as the champion of the teaching of the church of England, interpreted in its most Calvinistic sense, appears to have been definitely taken up. In 1582, on taking part in a disputation at commencement, he took for his thesis, 'Pontifex Romanus est ille Antichristus, quem futurum Scriptura prædixit.' His lectures, as professor, afterwards published from shorthand notes taken by John Allenson, a fellow of St. John's (Baker, *Hist. of St. John's College*, p. 185), were mainly directed towards the refutation of the arguments of divines of the Roman church, especially Bellarmine and Thomas Stapleton (1535–1598) [q. v.] He also severely criticised the Douay version of the New Testament, thereby becoming involved in a controversy with William Rainolds [q. v.]

On 28 Feb. 1586 Whitaker, on the recommendation of Whitgift and Burghley, was appointed by the crown to the mastership of St. John's College. The appointment was, however, opposed by a majority of the fellows on the ground of his supposed leanings towards puritanism. His rule as an administrator justified in almost equal measure the appointment and its objectors. The college increased greatly in numbers and reputation, but the puritan party gained ground considerably in the society. Whitaker was a no less resolute opponent of Lutheranism than of Roman doctrine and ritual, and under his teaching the doctrine of Calvin and Beza came to be regarded as of far higher authority than that of the fathers and the schoolmen.

In the discharge of his ordinary duties as master his assiduity and strict impartiality in distributing the rewards at his disposal conciliated even those who demurred to his theological teaching, and Baker declares that the members of the college were 'all at last united in their affection to their master,' and that eventually 'he had no enemies to overcome.'

In 1587 he was created D.D.; and in 1593, on the mastership of Trinity College falling vacant by the preferment of Dr. John Still [q. v.] to the bishopric of Bath and Wells, he was an unsuccessful candidate for the post. In the following year he published his 'De Authoritate Scripturæ,' written in reply to Stapleton, prefixing to it a dedication to Whitgift (18 April 1594), the latter affording a noteworthy illustration of his personal relations with the primate, and also of the Roman controversialist learning of that time. In May 1595 he was installed canon of Canterbury; but his professorship, mastership, and canonry appear to have left him still poor, and in a letter to Burghley, written about a fortnight before his death, he complains pathetically at being so frequently passed over amid 'the great

preferments of soe many.' He may possibly have been suffering from dejection at this time, owing to the disagreement with Whitgift in which, in common with others of the Cambridge heads, he found himself involved in connection with the prosecution of William Barrett [q. v.] In November 1595 he was deputed, along with Humphrey Gower [q. v.], president of Queens' College, to confer with the primate on the drawing up of the Lambeth articles. On this occasion he appears to have pressed his Calvinistic views warmly, but without success, and he returned to Cambridge fatigued and disappointed. An illness ensued by which he was carried off on 4 Dec. in the forty-seventh year of his age.

There are two portraits of Whitaker in the master's lodge at St. John's College (one in the drawing-room, the other in the hall), both bearing the words, 'Dr. Whitaker, Mr. 1587,' and one at the Chetham Hospital and Library at Manchester. His portrait has also been engraved by William Marshall in Thomas Fuller's 'Holy State,' 1642, and by John Payne. His epitaph, in Latin hexameters on a marble tablet, has been placed on the north wall of the interior of the transept of the college chapel; it is printed in 'Opera,' i. 714.

His hopes of preferment were disappointed probably owing to the fact that he was twice married, and thus forfeited in some measure the favour of Elizabeth. The maiden name of his first wife, who was sister-in-law to Laurence Chaderton [q. v.], was Culverwell; his second wife, who survived him, was the widow of Dudley Fenner [q. v.] He had eight children: one of the sons, Alexander, who was educated at Trinity College, afterwards became known as the 'Apostle of Virginia;' a second, Richard, was a learned bookseller and printer in London (Churton, *Nowell*, pp. 331–3).

No English divine of the sixteenth century surpassed Whitaker in the estimation of his contemporaries. Churton justly styles him 'the pride and ornament of Cambridge.' Bellarmine so much admired his genius and attainments that he had his portrait suspended in his study. Joseph Scaliger, Bishop Hall, and Isaac Casaubon alike speak of him in terms of almost unbounded admiration.

The following is a list of Whitaker's published works, those included in the edition of his theological treatises reprinted by Samuel Crispin at Geneva in two volumes, folio, in 1610, being distinguished by an asterisk: 1. 'Liber Precum Publicarum Ecclesiæ Anglicanæ . . . Latine Græceque æditus,' London, 1569. 2. Greek verses appended to Carr's 'Demosthenes,' 1571. 3. 'Κατηχισμός, . . . τῇ τε Ἑλλήνων καὶ τῇ Ῥωμαίων διαλέκτῳ ἐκδοθεῖσα,' London, 1573, 1574, 1578, 1673 (the Greek version is by Whitaker, the Latin by Alexander Nowell). 4. 'Ioannis Iuelli Sarisbur. . . . adversus Thomam Hardingum volumen alterum ex Anglico sermone conversum in Latinum a Gulielmo Whitakero,' London, 1578. 5*. 'Ad decem rationes Edmundi Campiani . . . Christiana responsio,' London, 1581; a translation of this by Richard Stock [q.v.] was printed in London in 1606. 6*. 'Thesis proposita . . . in Academia Cantabrigiensi die Comitiorum anno Domini 1582; cujus summa hæc, Pontifex Romanus est ille Antichristus,' London, 1582. 7*. 'Responsionis . . . defensio contra confutationem Ioannis Duræi Scoti, presbyteri Iesuitæ,' London, 1583. 8*. 'Nicolai Sanderi quadraginta demonstrationes, Quod Papa non est Antichristus ille insignis . . . et earundem demonstrationum solida refutatio,' London, 1583. 9*. 'Fragmenta veterum haereseon ad constituendam Ecclesiæ Pontificiæ ἀποστασίαν collecta,' London, 1583. 10. 'An aunswere to a certaine Booke, written by M. William Rainoldes . . . entituled A Refutation,' London, 1585; Cambridge, 1590. 11*. 'Disputatio de Sacra Scriptura contra hujus temporis papistas, inprimis Robertum Bellarminum . . . et Thomam Stapletonum . . . sex quæstionibus proposita et tractata,' Cambridge, 1588. 12*. 'Adversus Tho. Stapletoni Anglopapistæ . . . defensionem ecclesiasticæ authoritatis . . . duplicatio pro authoritate atque αὐτοπιστίᾳ S. Scripturæ,' Cambridge, 1594. 13*. 'Prælectiones in quibus tractatur controversia de ecclesia contra pontificios, inprimis Robertum Bellarminum Iesuitam, in septem quæstiones distributa,' Cambridge, 1599. 14. 'Cygnea cantio . . . hoc est, ultima illius concio ad clerum, habita Cantabrigiæ anno 1595, ix Oct.' Cambridge, 1599. 15*. 'Controversia de Conciliis, contra pontificios, inprimis Robertum Bellarminum Iesuitam, in sex quæstiones distributa,' Cambridge, 1600. 16*. 'Tractatus de peccato originali . . . contra Stapletonum,' Cambridge, 1600. 17*. 'Prælectiones in controversiam de Romano Pontifice . . . adversus pontificios, inprimis Robertum Bellarminum,' Hanau, 1608. 18. 'Prælectiones aliquot contra Bellarminum habitæ' (in Conr. Decker 'De Proprietatibus Iesuitarum,' Oppenheim, 1611). 19. 'Adversus universalis gratiæ assertores prælectio in 1 Tim. ii. 4' (in Pet. Baro's 'Summa Trium de Prædestinatione Sententiarum,' Harderwyk, 1613). 20. 'Prælec-

tiones de Sacramentis in Genere et in Specie de SS. Baptismo et Eucharistia,' Frankfort, 1624. 21. 'Articuli de prædestinatione . . . Lambethæ propositi, et L. Andrews de iisdem Iudicium,' London, 1651.

Other works by Whitaker are extant in manuscript; the Bodleian Library has 'Commentarii in Cantica,' and 'Prælectiones in priorem Epistolam ad Corinthios' by him; Caius College, 'Theses: de fide Davidis; de Prædestinatione;' and St. John's College, Cambridge, a treatise on ecclesiastical polity (MS. H. 8), which Baker (*Hist. of St. John's College*, p. 188) thinks was probably from his pen, although it leans somewhat to Erastianism.

[Vitæ et mortis doctissimi sanctissimique Theologi Guillielmi Whitakeri vera descriptio (by Abdias Ashton), in Opera, i. 698–704; Epicedia in obitum ejusdem theologi a variis doctis viris Græce et Latine scripta, ib. i. 706–714 (a collection of more than ordinary interest); Life by Gataker in Fuller's Abel Redivivus, pp. 401–8; Churton's Life of Nowell, pp. 325–34; Strype's Life of Whitgift; Baker's Hist. of St. John's College, ed. Mayor; Baker MSS.; Heywood and Wright's Cambridge University Transactions; Cooper's Athenæ Cantabr. vol. ii.; Mullinger's Hist. of the University of Cambridge, vol. ii.] J. B. M.

WHITAKER, WILLIAM (1629–1672), puritan divine, son of Jeremiah Whitaker [q. v.], was born at Oakham, Rutland, in 1629, and in his fifteenth year was admitted a member of Emmanuel College, Cambridge, where he became noted for his skill in the classical and oriental languages. Richard Holdsworth [q. v.], master of the college, set him the task of translating Eustathius upon Homer, and he performed it in a highly creditable manner. He took the degree of B.A. in 1642. Two years later he was admitted a fellow of Queens' College by virtue of a parliamentary ordinance, and in 1646 he graduated M.A. as a member of that college. In 1652 he took orders and became minister of Hornchurch, Essex. He succeeded his father in the living of St. Mary Magdalen, Bermondsey, in 1654, and he was one of the London ministers who drew up and presented to the king the memorial against the oppression of the Act of Uniformity. After his ejectment he gathered a private congregation, which assembled in a small meeting-house in Long Walk, Bermondsey. For many years his house was full of candidates in divinity, and he had many foreign divines under his care. He died in 1672.

He has two sermons in Annesley's 'Morning Exercises,' and in 1674 eighteen of his sermons, which had been taken in shorthand, were published by his widow, with a dedication to Elizabeth, countess of Exeter, and a sketch of the author's character by Thomas Jacomb, D.D.

[Funeral Sermon by Samuel Annesley, LL.D., 1673; Addit. MS. 5883, f. 16 *b*; Calamy's Life of Baxter, ii. 25; Silvester's Life of Baxter, pp. 285, 430, pt. iii. 87, 95; Palmer's Nonconf. Memorial, 2nd edit. pp. 157, 431; Dunn's Seventy-five Eminent Divines, p. 70.] T. C.

WHITBOURNE, Sir RICHARD (*fl.* 1579–1626), writer on Newfoundland, born at Exmouth in Devonshire, was 'a traveler and adventurer into foreign countries' at fifteen years of age. His journeys extended to 'France, Spaine, Italy, Sauoy, Denmarke, Norway, Spruceland, the Canaries, and Soris Ilands.' He made his first voyage to Newfoundland about 1579 in a vessel of 300 tons, freighted by Edward Cotton of Southampton. He visited the island again in 1583 in a Southampton vessel of 220 tons, and was eye-witness of Sir Humphrey Gilbert's formal annexation of the country, the ceremony taking place in the harbour of St. John's. In 1585 he paid a third visit in a ship of which he was part owner, and saw Sir Bernard Drake [q. v.] capture 'many Portugall ships laden with fish.' In 1588 Whitbourne equipped a ship at his own expense to serve against the Spanish armada, commanding her in person, and on taking leave of the English admiral, Lord Howard, received 'favorable letters' from him. He made several other voyages to Newfoundland, and occasionally fell in with pirates. In 1611 he met the famous Peter Easton, for whom he subsequently solicited a pardon at court, and in 1614 encountered Sir Henry Mainwaring. On 11 May 1615 he sailed from Exeter in a bark equipped at his own charge bearing a commission from the court of admiralty to hold courts of vice-admiralty in Newfoundland, the first attempt to create a formal court of justice in the country. He proceeded to the various harbours, called the masters of the English ships together and held courts, in which he carefully inquired into disorders committed on the coast, receiving presentments and transmitting them to the admiralty.

In 1616 a ship of Whitbourne's was rifled 'by a French pyrate of Rochell,' one Daniel Tibolo, by which he lost more than 860*l.* In 1617 he was sent for by Sir William Vaughan [q. v.], who was attempting to people Newfoundland with Welshmen, and in the year following was entrusted with the conduct of a second detachment of colo-

nists, who were conveyed in a ship belonging to Whitbourne to Vaughan's settlement, Golden Grove, now known as Trepaney Harbour. The venture was a failure, owing chiefly to the idleness of the Welsh colonists, and it nearly ruined Whitbourne, who says pathetically that, 'after the more than forty yeeres spent in the foresaid courses, there remaines little other fruite vnto me, sauing the peace of a good conscience' and the contentment of health. In 1620, while residing in London 'at the signe of the Gilded Cocke in Pater-noster-Row,' he published his 'Discovrse and Discovery of New-fovndland, with many reasons to prooue how worthy and beneficiall a Plantation may there be made, after a far better manner than now it is. Together with the laying open of Certaine Enormities and abuses committed by some that trade to that Countrey, and the meanes laide doune for reformation thereof. Imprinted at London by Felix Kyngston, for William Barret,' 4to. Whitbourne's treatise found favour with James I, and the archbishops of Canterbury and York were enjoined by letters from the lords of the council to recommend the work and to assist in making collections for Whitbourne in the 'severall parishes of this Kingdome' to defray the cost of printing it. By a proclamation, dated 12 April 1622, James reiterated these injunctions, and granted Whitbourne the sole right of printing his book for twenty-one years. In 1622 Whitbourne supplemented the original edition with 'A Discourse containing a loving invitation . . . to all such as shall be Adventurers . . . for the advancement of his Majesties . . . Plantation in the New-foundland,' London, 4to. Some copies also contain a letter from the bishop to the clergy of his diocese directing them to recommend the work from their pulpits, and to make a special collection for the author. The 'Discourse' was dedicated to the king, with a supplementary address 'to his Maiesties good Subiects,' and an autobiographical introduction. The account of Newfoundland is interesting and valuable, full of amusing detail, and written with a literary skill hardly to be looked for in one who had been a mariner from fifteen years of age. The 'Discourse' had considerable fame at the time of its appearance, and is several times quoted and referred to by Captain John Smith. Another edition of the 'Discourse' was published in 1623 (London, 4to).

Whitbourne soon after received the honour of knighthood; but his circumstances continued straitened, and he grew tired of the inactivity of his life ashore. On 13 July 1626 Edward Drake wrote to Edward Nicholas, recommending him as peculiarly qualified to command a ship, and on 10 Nov. he himself solicited the favour of Buckingham, sending a certificate of his good services and losses, signed by Sir Edward Seymour, John Drake, and eight others (*Cal. State Papers*, Dom. 1625–6, p. 374, Colonial 1574–1660, p. 82). On 11 Oct. 1627 he wrote to Hugh Peachey, stating that he had been appointed lieutenant on the Bonaventure, under Sir John Chudleigh, to hasten the ship round the Downs (*ib.* Dom. 1627–8, p. 382). The date of his death is unknown.

A rough draft of Whitbourne's 'Discourse,' in manuscript, with many alterations in the author's own hand, is preserved in the British Museum (Addit. MS. 22564). The 'Discourse' was abridged and translated into German by Theodor de Bry in 1628, for the thirteenth part of his 'Historia Americæ,' a collection of the writings of explorers of all nationalities. It also appeared in a similar collection by Levinus Hulsius (Theil 20), published in 1629 at Frankfort-on-Main, and in 1634 in the Latin version of De Bry's collection. Some parts of the 'Discourse' were also reprinted in 1870, under the editorship of T. Whitburn, with the title 'Westward Hoe for Avalon,' London, 8vo.

[Whitbourne's Works; Prowse's Hist. of Newfoundland, 1895; Brown's Genesis of the United States, 1890, ii. 1050–1; Works of John Smith (Arber's English Scholars' Library), 1884.]

E. I. C.

WHITBREAD, SAMUEL (1758–1815), politician, was only son of Samuel Whitbread (*d.* 1796) of Southill, Bedfordshire, by his first wife, Harriet, daughter of William Hayton of Ivinghoe. Samuel Whitbread the elder came of a nonconformist family in Bedfordshire, where he inherited a small property. As a young man he entered a London brewery, in the first instance as a clerk, and in course of time became possessor of the whole brewery through hard work and good luck. After realising a large fortune he purchased Lord Torrington's Southill estate in 1795 (Lysons, *Bedfordshire*, p. 134), and for a time supported the tory interest in Bedfordshire (*Cornwallis Corresp.* ii. 104).

Samuel Whitbread the younger was born at Cardington, Bedfordshire, in 1758. His early home education was remarkable for strictness approaching severity, and a strong religious character. An only son, he was the object of great parental care; at Eton, where he was a contemporary and friend of Charles Grey (afterwards second Earl Grey)

he was accompanied by a private tutor; thence he was sent to Christ Church, Oxford, and matriculated in July 1780. His progress at Oxford not satisfying his father, he was removed to St. John's College, Cambridge, whence he graduated B.A. in 1784, and was then sent on a foreign tour throughout Europe, under the charge of William Coxe [q. v.] the historian. He returned in May 1786. For the next three years he completely devoted himself to the business of the brewery. His marriage in 1789 with Elizabeth, the eldest daughter of Sir Charles (afterwards first Earl) Grey, and sister of his old schoolfellow, inclined his interests to politics, and at the general election in 1790 he was elected as a whig to represent Bedford. Almost immediately he began to take a prominent part in the debates in the house, and in November 1790 energetically attacked the government for waste of money on military preparations. A speech on 12 April 1791, in which he severely and powerfully criticised the ministerial policy, attracted public attention. From the first he attached himself closely to Fox, who soon admitted him to his confidence in foreign affairs, and in June and July 1791 he took a part in the correspondence with Fox's emissaries at St. Petersburg, who, if not actually assisting in bringing about, were rejoicing at, the failure of Pitt's negotiations. Well qualified by the special information he possessed, he was entrusted with one of the opposition motions in the debate on the Russian armament, and, though the motion was lost by a considerable majority on this occasion, he greatly distinguished himself. Whitbread now rapidly developed into a leading spirit in opposition, and an earnest opponent of everything savouring of oppression and abuse. He proved himself a constant advocate of negro emancipation, the extension of religious and civil rights, and the establishment of a form of national education. He consistently cherished a belief in the possibility of maintaining peace with France, and on 15 Dec. 1792 strongly supported Fox's motion for sending a minister to negotiate with France. In the beginning of 1793 he presented petitions in favour of reform from Birmingham and other great towns in the north of England, and he expressed his conviction of the necessity for reform on 7 May 1793. Towards the end of 1795, when there was great distress and the wages of agricultural labourers were at the lowest point, Whitbread brought in a bill (9 Dec.) to enable the magistrates to fix the minimum as well as the maximum wage at quarter sessions; this proposal was opposed by Pitt and defeated. In 1796 he was one of those who left the house with Fox on the occasion of the seditious assembly bill being referred to the committee of the house, and the following year he moved an inquiry into the conduct of the administration (3 March 1797) and a vote of censure (9 May).

He continued steadily to harass the government, supporting Arthur O'Connor [q. v.] on his trial at Maidstone, May 1798, urging the consideration of the French overtures for peace, 3 Feb. 1800, and opposing (March 1801) the continuance of the act for the suppression of rebellion in Ireland. On the conclusion of peace in 1802, he expressed his approval of the Addington ministry by supporting the address, 17 Nov. 1802. He was quite unable to understand the unstable character of the peace, and even in May 1803 separated himself from some of his own party by imagining that its continuance could be procured through the intervention of Russia.

The report of the commissioners (1805) who had been appointed to inquire into the abuses of the naval department set forth a case of suspicion against Lord Melville [see Dundas, Henry, first Viscount Melville]. Whitbread was accepted by his party as their instrument of attack on the friend of Pitt. He commenced proceedings by moving a series of resolutions, 8 April 1805, detailing and attacking the whole conduct of the treasurer of the navy, and, despite Pitt's strenuous endeavours to prevent the passing of the resolutions, they were adopted by the house on the casting vote of the speaker. Encouraged by this success, Whitbread immediately moved, on 10 April, an address to the king to remove Melville from his presence and councils for ever, but after a debate this motion was withdrawn. Whitbread now moved (25 April) for a select committee, and on their report gave notice of moving for the impeachment of Melville, and of resolutions to follow against Pitt. Though Whitbread's motion for the impeachment of Melville was lost in the first instance (11 June), and an amendment in favour of criminal prosecution adopted, it was subsequently agreed to, and on 26 June, accompanied by nearly a hundred members, he carried up the impeachment to the bar of the House of Lords. His name was now placed at the head of the committee appointed by the commons to draw up the articles of impeachment, and he was appointed manager on the nomination of Lord Temple. He entered on the task with the energy of an enthusiast, and the same session moved for a bill of indemnity in favour of those who had been in office under Melville who should

give evidence on his impeachment. On 29 April 1806, on the first day of the trial in Westminster Hall, Whitbread opened all the charges in a speech of three hours and twenty minutes. Later in the trial he offered himself as a witness to prove the substance of the charges before the commons, and was severely cross-examined. He began his reply on the entire case on 16 May, and concluded it on the following day. Melville was acquitted on all the charges on 12 June. In his management of the trial Whitbread appears to have been somewhat masterful, and to have insisted on his own methods in opposition to the general views of the managers and of his friend Romilly in particular (Colchester, *Diary*, ii. 58). His diligence in preparing the case was remarkable, but he is said to have been so occupied with displaying his own wit and eloquence, or, as the Duchess of Gordon expressed it, 'with teaching his drayhorse to caper,' that his speeches failed to convince (Holland, *Memoirs of the Whig Party*, i. 234). Rowlandson records the result of the trial by his cartoon, 'The Acquittal, or upsetting the Porter Pot' (20 June 1806).

On the approaching death of Fox (September 1806) the inclusion of Whitbread in the ministry was under consideration (Buckingham, *Memoirs of Court and Cabinets of George III*, iv. 65), but on this occasion Lord Grey appears without sufficient warrant to have vouched for his brother-in-law having no desire for office (*ib.*) At this period he certainly deserved well of his party, for his attack on Melville, which he followed up by a vigorous exposure of the conduct of the Duke of York, was popular in the country and improved the position of the whigs (Le Marchant, *Life of Lord Spencer*, p. 115; see art. Johnstone, Andrew James Cochrane).

In 1807 Whitbread brought in a poor-law bill of the most elaborate and unwieldy character. His speech, delivered on 19 Feb. 1807, was published in pamphlet form. His scheme comprised the establishment of a free educational system, the alteration of the law of settlement, the equalisation of county rates, and a peculiar proposal for distinguishing between the deserving and undeserving poor by the wearing of badges. It excited considerable public interest, and was keenly criticised in the press by Malthus, Bone, Bowles, and others. The portions of the main scheme dealing with education and the law of settlement were subsequently converted into separate bills which passed their second reading; the parochial schools bill, under which children between the ages of seven and fourteen and unable to pay were entitled to two years' free education, was regarded as such a practical proposal that it was circulated in the country for the consideration of the magistrates. The proposed measures, though containing much that was good and exhibiting political foresight, were hurriedly prepared, and showed want of exact knowledge on the part of their author. They were committed, but subsequently abandoned (29 July).

Whitbread's attitude with regard to the conduct of the war and foreign affairs now began to cause differences of opinion between himself and other leading members of the opposition, and in December 1807 his brother-in-law (now Lord Grey) privately warned him of the dangers attending his peace-at-any-price policy. But he was not to be restrained, and insisted upon moving a peace resolution on 29 Feb. 1808, wherein it was stated that there was 'nothing in the present state of affairs which should preclude his majesty from embracing the opportunity of commencing negotiations.' George Ponsonby [q. v.], acting in concert with Lords Grenville and Grey, moved and carried the previous question by 211 to 58, but Whitbread's following was probably increased by mistake (*Life of Lord Grey*, p. 183). His action on this occasion caused a party split, which resulted in the practical disbandment of the opposition in 1809. Though Ponsonby had been accepted as leader of the opposition by Whitbread with certain reservations on 11 Dec. 1807 (Buckingham, *Memoirs of the Court and Cabinets of George III*, iv. 219), yet a section of the party, following Whitbread, Folkestone, and Burdett, had in 1809 completely asserted its independence (*ib.* p. 414); and their strongly expressed policy that 'peace should be the cry of the nation' and the furious attack on the Duke of York caused open variance between them and Lords Grenville and Grey in April 1809 (Colchester, *Diary*, ii. 177). As the regular opposition relaxed its efforts, so Whitbread and his following redoubled their energies and became the only forcible organs of liberal principles in the house (Le Marchant, *Life of Lord Spencer*, p. 115).

From 1809 up to the time of his death Whitbread spoke more frequently than any member of the House of Commons. His opinion that publicity was the very essence of the British constitution accounts for the earnestness with which he attacked abuses of all kinds, and the frequent debates he occasioned on foreign affairs. His criticism of Lord Chatham's conduct with regard to the Scheldt operations was highly successful and greatly inspirited the opposition; his

motion on 23 Feb. 1810 for an address to the king asking for all papers submitted at any time by the Earl of Chatham was carried by seven votes, and the subsequent motion of censure on Lord Chatham's conduct by thirty-three (2 March 1810). Despite the carrying of this resolution, it is said that Chatham only resigned on Whitbread threatening publicly to ask whether he was still master-general of the ordnance.

On the tumults preceding Sir Francis Burdett's arrest, Whitbread, though generally in sympathy with the extremists, played the part of prudent adviser to his friend, and urged him not to resist the speaker's warrant; he also affirmed in the house the legality of the warrant and the consequent proceedings.

He was one of the few who uniformly and on principle expressed disapprobation of the regency bill, and on 25 Feb. 1811 he moved for a committee to inspect the journals of the House of Lords concerning the king's illness in 1804, and condemned the conduct of Lord Eldon in 1801 and 1804. When in 1811 it appeared certain that the whigs would secure office, it was arranged, despite objection to him from the Grenvilles, that Whitbread should be secretary of state for home affairs (Brougham, *Autobiography*, vol. ii.) The calculations of the opposition were, however, upset by the abrupt determination of the regent to maintain in office the Perceval administration. After Perceval's death, Whitbread pursued his independent course in opposition, acting separately from the bulk of his party.

In the summer of 1812 he appears to have made the acquaintance of the Princess of Wales (*ib.* ii. 148). From the first he deemed it his duty to stand by her, 'considering her as ill-used as possible, and without any just ground' (*ib.* ii. 165). Although his action was absolutely independent and alienated him from some of his own relatives (Adolphus, *Memoirs of Caroline*, i. 561), he was on better terms with the whigs now than in 1809. In the House of Commons he constituted himself champion to the princess, and, with his usual earnestness, attempted on all occasions to do her service. His zeal, however, outran his discretion when, in a long speech on 17 March 1813, he made a groundless charge against Lord Ellenborough and the other commissioners who had inquired into the princess's conduct, of suppressing a portion of Mrs. Lisle's evidence. On this occasion his friends in the commons censured him for his rash credulity, and Lord Ellenborough in the House of Lords on 22 March 1813 denounced the accusation 'as false as hell in every part.' Whitbread with characteristic obstinacy refused to admit himself in the wrong (*Hansard*, pp. 25, 274). His ardour on behalf of the princess was not checked by this episode, and he continued to exert himself in her support. On her departure from England in August 1814 he wrote expressing 'his unalterable attachment, his devotion and zeal for her re-establishment' (Adolphus, *Memoirs of Caroline*, i. 565).

During the last year of Whitbread's life his desire for peace, despite all change of circumstance on the continent, determined his conduct in opposition. He questioned the grounds of war with America on 8 Nov. 1814, urged the maintenance of peace on 20 March 1815 whether the Bourbon dynasty or Napoleon should prove successful, protested on 3 April against the declaration of the allies in congress against Napoleon, and on 28 April moved an address praying the crown not to involve the country in a war upon the ground of excluding a particular person from the government of France. When, however, war was actually entered upon, he supported the vote of credit for its prosecution.

During the last few years of his life the part taken by Whitbread in the rebuilding and reorganisation of Drury Lane Theatre occasioned him great anxiety and annoyance, and is said to have materially affected his health. On the burning down of the old theatre, 24 Feb. 1809, he became a member, and soon after chairman, of the committee for the rebuilding of the theatre. A bill for its re-erection by subscription was passed through parliament, and Whitbread supported the interests of Drury Lane in the commons, successfully opposing the introduction of bills for the establishment of rival theatres, one of his arguments being that the more theatres the worse actors and no one good play (9 May 1811, 20 March 1812). In 1811 and 1812 he was much occupied with the rebuilding and reorganisation of the theatre, which was opened again on 10 Oct. 1812. Innovations which he attempted by beginning the performances at an earlier hour and by playing every night the whole year round involved him in disputes and difficulties with other theatres (*Addit. MS.* 27925, f. 40), but his monetary relations with Sheridan were to him a source of still greater annoyance. His businesslike abilities enabled him to stand firm against Sheridan's powers of persuasion (Moore, *Life of Sheridan*, ii. 443), but there does not appear to be any ground for the suggestion that he treated Sheridan harshly,

or that at this time he was suffering from disease of the brain.

Whitbread died by his own hand on 6 July 1815, having cut his throat at his town house, 35 Dover Street. At the inquest, held the same day, the jury found that he was in a deranged state of mind at the time the act was committed; his friend Mr. Wilcher gave evidence that his despondency was due to belief that his public life was extinct. He was buried at Cardington in Bedfordshire. His widow died on 28 Nov. 1846. Whitbread died possessed of five-eighths of the brewery, his father by will having made it compulsory on him to retain a majority of the shares in his own hands. He left two sons—William Henry (*d.* 1867), M.P. for Bedford 1818–37; and Samuel Charles—and two daughters, Elizabeth (*d.* 1843), who married William, eighth earl Waldegrave; and Emma Laura (*d.* 1857), who married Charles Shaw-Lefevre, viscount Eversley [q. v.]

In the opinion of a good judge of character, Whitbread 'was made up of the elements of opposition' (Ward, *Diary*, ed. Phipps, i. 403). His eloquence was more suited for attack in debate than defence. Lord Byron considered him the Demosthenes of bad taste and vulgar vehemence, but strong and English; his peculiar and forcible Anglicism was also noted by Wilberforce, who, however, thought 'he spoke as if he had a pot of porter to his lips and all his words came through it' (Wilberforce, *Life*, v. 339). He was, in the words of Romilly, 'the promoter of every liberal scheme for improving the condition of mankind, the zealous advocate of the oppressed, and the undaunted opposer of every species of corruption and ill-administration;' but too vain and rash to acquire any real ascendency over the minds of well-educated men (Holland, *Memoirs of Whig Party*, ii. 237). Whitbread was frequently portrayed by both Rowlandson and Gillray in their political cartoons, and is invariably distinguished by a porter-pot or some reference to Whitbread's 'entire.'

A half-length portrait of Whitbread was painted by Thomas Gainsborough. An engraved portrait, from an original drawing, appears in Adolphus's 'Memoir of Caroline' (i. 461); and another engraved portrait, by W. Ward, after the painting by H. W. Pickersgill, was published on 27 June 1820.

[Hansard, 1806–15, passim; Annual Register; Hone's Tributes of the Public Press to the Memory of the late Mr. Whitbread, 1815; Authentic Account of the Death of Mr. Whitbread, 1815; Sir F. Grey's Life of Lord Grey; Le Marchant's Life of Earl Spencer (which contains a short biography of Whitbread, pp. 172–80); Diary and Correspondence of Lord Colchester; Edinburgh Review, April 1838; Memoirs of the Life of Sir S. Romilly; Moore's Memoirs.]

W. C–R.

WHITBREAD, THOMAS (1618–1679), jesuit. [See Harcourt, Thomas.]

WHITBY, DANIEL (1638–1726), polemical divine and commentator, son of Thomas Whitby, rector (1631–7) of Rushden, Northamptonshire, afterwards rector of Barrow-on-Humber, Lincolnshire, was born at Rushden on 24 March 1638 (manuscript note in British Museum copy, 3226 bb., 36, of his *Last Thoughts*, 1728). After attending school at Caster, Lincolnshire, he became in 1653 a commoner of Trinity College, Oxford, matriculating on 23 July, when his name is written Whitbie. He was elected scholar on 13 June 1655; graduated B.A. on 20 April 1657, M.A. on 10 April 1660, and was elected fellow in 1664. In the same year he came out as a writer, or rather compiler, against Roman catholic doctrine, attacking Hugh Paulinus or Serenus Cressy, D.D. [q. v.] He was answered by John Sergeant [q. v.], to whom he replied in 1666. Seth Ward [q. v.], bishop of Salisbury, made him his chaplain in 1668, giving him on 22 Oct. the prebend of Yatesbury, and on 7 Nov. the prebend of Husborn-Tarrant and Burbage. In 1669 he became perpetual curate of St. Thomas's and rector of St. Edmund's, Salisbury. He next wrote on the evidences (1671). On 11 Sept. 1672 he was installed precentor at Salisbury, and at once accumulated B.D. and D.D. (13 Sept.) He resumed his anti-Romish polemics in 1674, and continued to publish on this topic at intervals till 1689.

Considerable popularity had attended Whitby's earlier controversial efforts; he lost it by putting forth anonymously, late in 1682, 'The Protestant Reconciler,' pleading for concessions to nonconformists, with a view to their comprehension. A fierce paper war followed, in which Lawrence Womock [q. v.], David Jenner [q. v.], and Samuel Thomas [q. v.] took part. In contemporary pamphlets Whitby, nicknamed Whigby, was unfavourably contrasted with Titus Oates; ironical letters of thanks were addressed to him, purporting to come from Münster anabaptists and others. The university of Oxford in convocation (21 July 1683) condemned the proposition 'that the duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things,' and ordered Whitby's book to be forthwith burned by

the university marshal in the schools quadrangle. Seth Ward extorted from Whitby a retractation (9 Oct. 1683) in which he accused himself of 'want of prudence and deference to authority,' revoked 'all irreverent and unmeet expressions,' and renounced the above proposition and another similar one. He further issued a 'second part' of the 'Protestant Reconciler,' urging dissenters to conformity.

In 1684 he published in Latin a compendium of ethics. In 1689 he wrote in favour of taking the oaths to William and Mary. He took a small part in the Socinian controversy [see SHERLOCK, WILLIAM, D.D.] by publishing (1691) a Latin tract on the divinity of Christ. On 14 April 1696 he received the prebend of Taunton Regis. His *magnum opus*, which has retained a certain reputation to the present century, is a 'Paraphrase and Commentary on the New Testament,' begun in 1688 and published in 1703, fol. 2 vols.; latest edition, 1822, 4to. Doddridge (*Works*, 1804, v. 472) thought it, with all deductions, 'preferable to any other.' In his commentary he opposes Tillotson's view of hell torments. Faith he defined as mere assent to Gospel facts as true. A Latin appendix (1710) is an unwise attack on the critical labours of John Mill [q. v.] Of this 'Examen' use was made by Anthony Collins [q. v.]; it was reprinted (Leyden, 1724) by Sigebert Haverkamp. A later Latin dissertation (1714) rejects the authority of the fathers as interpreters of Scripture, or as entitled to determine controversies respecting the Trinity. He had been led to this position by his antagonism (1707) to the arguments on which Henry Dodwell the elder [q. v.] based his rejection of the natural immortality of the soul. He made further use of it in criticisms directed (1718) against George Bull [q. v.] and (1720–1) Daniel Waterland [q. v.] His knowledge of the fathers was accurate, but not profound.

Meanwhile his busy pen was engaged (1710–11) in refuting the Calvinistic positions of John Edwards (1637–1716) [q. v.] He is usually ranked as an Arminian, but his strenuous denial of the imputation of Adam's sin soon carried him beyond Arminian lines. In the Bangorian controversy he wrote (1714 and 1718) in defence of Hoadly. On the doctrine of our Lord's deity, which he had defended in 1691 and had firmly upheld throughout his New Testament commentary (1703), he was shaken by the treatise (1712) of Samuel Clarke (1675–1729) [q. v.] Of this there are marked evidences in his criticisms of Bull and Waterland, but the extent of his departure from 'the received opinion' was not revealed till the posthumous publication ('by his express order') in April 1727 of his 'Last Thoughts,' which he calls his 'retractation,' and which 'clearly shows his unitarianism' (letter of 17 July 1727 by Samuel Crellius, in 'Thesaurus Epistolicus La-Crozianus,' quoted in WALLACE'S *Anti-trinitarian Biography*, 1850, iii. 471).

Whitby suffered in his later years from failing sight, and employed an amanuensis, otherwise he retained his faculties, including a tenacious memory, to a very advanced age. He was 'very well, and at church [according to Noble he had preached extempore] the day before he died; and returning home was seized with a fainting, and died the night following' (SYKES). He died on 24 March 1725–6, his eighty-eighth birthday. His portrait, painted by E. Knight, was engraved (1709) by Van der Gucht. He was short and very thin; always studious, using no recreation except tobacco, affable in disposition, but utterly ignorant of business matters. To his piety and unselfishness there is full testimony.

Sykes gives a list of thirty-nine publications by Whitby, not counting several separate sermons. The chief are:

I. (against Romanism): 1. 'Romish Doctrines not from the Beginning,' 1664, 4to. 2. 'An Answer to "Sure Footing,"' Oxford, 1666, 8vo (with appended 'Answer to Five Questions'). 3. 'A Discourse concerning the Idolatry of . . . Rome,' 1674, 8vo. 4. 'The . . . Idolatry of Host-Worship,' 1679, 8vo. 5. 'A Discourse concerning . . . Laws . . . against Heretics . . . approved by . . . Rome,' 1682, 4to. 6. 'Treatise in confutation of the Latin Service,' 1687, 4to. 7. 'The Fallibility of the Roman Church,' 1687, 4to. 8. 'A Demonstration that . . . Rome and her Councils have erred,' 1688, 4to. 9. 'Treatise of Traditions,' pt. i. 1688, 4to; pt. ii. 1689, 4to. 10. 'Irrisio Dei Pannarii Romanensium,' 1716, 8vo (in English).

II. (on the evidences): 11. 'Λόγος τῆς πίστεως . . . the Certainty of Christian Faith,' Oxford, 1671, 8vo. 12. 'Discourse concerning the Truth . . . of the Christian Faith,' 1691, 4to. 13. 'The Necessity . . . of . . . Revelation,' 1705, 8vo. 14. 'Ἡ λογικὴ λατρεία . . . Reason is to be our guide in . . . Religion,' 1714, 8vo.

III. (against Calvinism): 15. 'A Discourse concerning . . . Election and Reprobation,' 1710, 8vo. 16. 'Four Discourses . . . Personal Election or Reprobation,' 1710, 8vo (includes replies to Edwards). 17. 'Tractatus de Imputatione . . . Peccati Adami posteris ejus,' 1711, 8vo.

IV. (on the fathers): 18. 'Reflections on

. . . Dodwell,' 1707, 8vo. 19. 'Dissertatio de S. Scripturarum Interpretatione secundum Patrum Commentarios,' 1714, 8vo. 20. 'A Discourse, showing that . . . the Ante-Nicene Fathers . . . are . . . agreeable to the Interpretations of Dr. Clarke,' 1714, 8vo (against Robert Nelson [q. v.])

V. (on the Trinity): 21. 'Tractatus de vera Christi Deitate adversus Arii et Socini hæreses,' 1691, 4to (shows extensive knowledge of Socinian writers). 22. 'A Dissuasive from enquiring into the Doctrine of the Trinity,' 1714, 8vo. 23. 'A . . . Confutation of the Doctrine of the Sabellians,' 1716, 8vo. 24. 'Disquisitiones Modestæ in Bulli Defensionem Fidei Nicænæ,' 1718, 8vo. 25. 'A Reply to Dr. Waterland's Objections,' 1720, 8vo; second part 1721, 8vo. 26. (posthumous) 'Ὑστεραι Φροντίδες; or . . . Last Thoughts . . . added, Five Discourses,' 1727, 8vo (edited by Arthur Ashley Sykes [q.v.]); 2nd ed. 1728, 8vo; reprinted with additions by the Unitarian Association, 1841, 8vo.

Volumes of his sermons were issued in 1710, 1720, 1726.

[Short Account, by Sykes, prefixed to Last Thoughts, 1727; Wood's Athenæ Oxon. (Tanner), ii. 1068; Wood's Athenæ Oxon. (Bliss), iv. 671; Wood's Fasti (Bliss), ii. 198, 223, 332–3; Biographia Britannica, 1763, vi. 4216 (article by 'C.,' i.e. Philip Morant [q. v.]); Noble's Continuation of Granger, 1806, ii. 112; Le Neve's Fasti (Hardy), 1854, ii. 644, 657, 664; Foster's Alumni Oxon. 1892, iv. 1612.] A. G.

WHITBY, STEPHEN OF (*d.* 1112), abbot of St. Mary's, York. [See STEPHEN.]

WHITCHURCH or **WHYTCHURCH**, EDWARD (*d.* 1561), protestant publisher, was a substantial citizen of London in the middle of Henry VIII's reign. His business was probably that of a grocer. He accepted with enthusiasm the doctrines of the protestant reformation. In 1537 he joined with his fellow citizen Richard Grafton [q. v.] in arranging for the distribution of printed copies of the Bible in English. In that year Grafton and Whitchurch caused copies of the first complete version of the Bible in English, which is known as 'Thomas Matthews's Bible' and was printed at Antwerp, to be brought to London and published there. Whitchurch's name does not appear in the rare volume, but his initials, 'E. W.,' are placed below the woodcut of the 'Prophete Esaye' [see ROGERS, JOHN, 1500?–1555]. In November 1538 Coverdale's corrected version of the New Testament was printed in Paris at the expense of Grafton and Whitchurch, whose names appear on the title-page as publishers of the work in England. Subsequently they resolved to reprint the English Bible in Paris in a more elaborate shape, but after the work was begun at the French press the French government prohibited its continuance. Thereupon Grafton and Whitchurch set up a press in London, 'in the House late the Graye Freers,' and, with some aid from Thomas Berthelet, they published the work, which was known as 'the Great Bible,' in April 1539. No fewer than seven editions appeared before December 1541. The second edition of 1540, with Cranmer's 'prologe,' seems to have been printed independently by both Whitchurch and Grafton. Half the copies bear the name of Whitchurch as printer, and half that of Grafton. The third, fourth, and fifth editions (July and November 1540, and May 1541) bear Whitchurch's imprint only. Whitchurch and Grafton printed jointly the New Testament in English after Erasmus's text in 1540; the primer in both English and Latin in 1540; and two royal proclamations on ecclesiastical topics on 6 May and 24 July 1541 respectively [see GRAFTON, RICHARD].

After Cromwell's fall, Whitchurch and Grafton offended the government by displays of protestant zeal. On 8 April 1543 Whitchurch, Grafton, and six other printers were committed to the Fleet prison for printing unlawful books; Whitchurch and Grafton were released on 3 May following (*Acts of Privy Council*, ed. Dasent, i. 107, 125; STRYPE, *Ecclesiastical Memorials*, I. i. 566). On 28 Jan. 1543–4 Grafton and Whitchurch received jointly an exclusive patent for printing church service books (RYMER, *Fœdera*, xiv. 766). On 28 May 1546 they were granted jointly an exclusive right to print primers in Latin and English.

In secular literature Whitchurch published during the same period on his own account a new edition of Richard Taverner's 'Garden of Wysedome' (1540?); Traheron's translation of Vigo's 'Workes of Chirurgerye' (1543, new ed. 1550); Thomas Phaer's 'Newe Boke of Presidentes' (1543); Roger Ascham's 'Toxophilus' (1545); and William Baldwin's 'Morall Phylosophye' (1547).

In Edward VI's reign Whitchurch was established at the sign of the Sun in Fleet Street, and was on terms of intimacy with the protestant leaders. His press was busy until the king's death, and he was occasionally employed by the government to print official documents. Early in 1549 Whitchurch and Grafton printed the first edition of the Book of Common Prayer (CARDWELL, *Two Books of Common Prayer*, pp. xxxviii–xliv). He reprinted single-handed an edition of the

New Testament in small octavo in 1547. Many editions of the prayer-book and of the Psalter in Sternhold and Hopkins's version came from his press during the next five years. He reprinted the Great Bible in small folio in 1549, and again in folio in 1553. He helped to project and he printed the translation of Erasmus's paraphrase of the New Testament, in which Nicholas Udall [q. v.], John Old, the Princess Mary, and others took part; the first volume appeared in 1548, the second in 1549. John Rogers was for some time Whitchurch's guest at his house in Fleet Street, and he published for him on 1 Aug. 1548 his book on 'The Interim.' In 1549 he issued a sermon by Bishop Hooper.

The accession of Queen Mary imperilled Whitchurch's position. He was excepted from pardon in the proclamation of 1554 directed against those who refused allegiance to the new ecclesiastical régime. He probably fled to Germany. His name was omitted from the list of stationers to whom Queen Mary granted the charter of incorporation constituting them the Stationers' Company in 1556, nor was he mentioned in the confirmation of that charter by Queen Elizabeth on 10 Nov. 1559. But after Elizabeth's accession Whitchurch resumed business in London, and in 1560 he published a new edition of Thomas Phaer's 'Regiment of Life.' This was his last undertaking. He is apparently the 'Maister Wychurch' who was buried at Camberwell on 1 Dec. 1561.

Whitchurch married, after 1556, the widow of Archbishop Cranmer; she was Margaret, niece of Osiander, pastor of Nuremberg. She survived Whitchurch, and married on 29 Nov. 1564 a third husband, Bartholomew Scott of Camberwell, justice of the peace for Surrey (*Narratives of the Reformation*, Camden Soc. p. 244).

[Ames's Typogr. Antiq. ed. Herbert; Strype's Works; Chester's Life of John Rogers; Dore's Old Bibles, 2nd ed. 1888.] S. L.

WHITE, ADAM (1817–1879), naturalist, was born at Edinburgh on 29 April 1817, and educated at the high school of that city. When quite a lad he went to London with an introduction to John Edward Gray [q. v.], and became an official in the zoological department of the British Museum in December 1835. He held the post till 1863, when mental indisposition, consequent on the loss of his wife, necessitated his retirement on a pension.

He never permanently recovered, although, even when an inmate of one of the Scottish asylums, he edited and largely contributed to a journal the contents of which were supplied by the patients.

He was a member of the Entomological Society of London from 1839 to 1863, and a fellow of the Linnean Society of London from December 1846 to 1855. He died at Glasgow on 4 Jan. 1879. His work, except in a few instances in which he wrote to order, has proved, under the test of time, to be of exceptional value.

He was author of: 1. 'List of Crustacea in the . . . British Museum,' London, 1847, 12mo. 2. 'Nomenclature of Coleopterous Insects in the . . . British Museum,' pts. i–iv. vii. and viii., London, 1847–55, 12mo. 3. 'A Popular History of Mammalia,' London, 1850, 8vo. 4. 'A Contribution towards an Argument for the Plenary Inspiration of Scripture. . . . By Arachnophilus,' London, 1851, 8vo. 5. 'A Popular History of Birds,' London, 1855, 8vo. 6. 'A Popular History of British Crustacea,' London, 1857, 8vo. 7. 'Tabular View of the Orders and Leading Families of Insects' (engraved by J. W. Lowry), London, 1857, and many subsequent issues undated. 8. 'Tabular View of the Orders and Leading Families of Myriapoda, Arachnida, and Crustacea' (engraved by J. W. Lowry), London, 1861, and many subsequent issues undated. 9. 'Heads and Tales; or Anecdotes . . . of Quadrupeds and other beasts,' London and Edinburgh, 1869, 8vo; 2nd ed. 1870. Between 1850 and 1855 he contributed parts iv., viii., xiv., xv., and xvii. to the 'List of British Animals in the British Museum.' He contributed notes on natural history specimens to numerous narratives of exploring expeditions published between 1841 and 1852.

He edited: 1. 'A Collection of Documents on Spitzbergen and Greenland' [Hakluyt Society's works, No. 18], 1855. 2. 'The Instructive Picture Book, or Progressive Lessons from the Natural History of Animals and Plants,' edited by A. White and R. M. Stark, 1857; 10th ed. 1877. 3. 'Spring . . . by R. Mudie,' fifth thousand [1860].

He also wrote upwards of sixty papers, mostly on insects and crustacea, for various scientific journals between 1839 and 1861, and contributed 'Some of the Invertebrata' to the 'Museum of Natural History,' by Sir J. Richardson and others, Glasgow (1859–1862), 8vo; another issue (1868).

[Entom. Monthly Mag. xv. 210; Proc. Linn. Soc. i. 310; Brit. Mus. Cat.; Nat. Hist. Mus. Cat.; Roy. Soc. Cat.] B. B. W.

WHITE, ALICE MARY MEADOWS (1839–1884), composer, daughter of Richard Smith, lace merchant, was born in London

on 19 May 1839. She studied under Sir William Sterndale Bennett [q. v.] and Sir George Alexander Macfarren [q.v.], and first attracted attention as a composer by a quartet performed in 1861 by the Musical Society of London. She had an exceptional musical faculty, and produced in rapid succession quartets, symphonies, concertos, and cantatas, many of which were heard at the concerts of leading societies. A setting of Collins's ode, 'The Passions,' was performed at the Hereford Festival of 1882. She also set the 'Ode to the North-East Wind' (1880) and Kingsley's 'Song of the Little Baltung' (1883). She composed many piano pieces, songs and duets, one of the most popular of which is the duet 'Maying,' for tenor and soprano, the copyright of which sold in 1883 for 663*l*. All her work bore the impress of high artistic culture. She was married to Frederick Meadows White, Q.C., in 1867, and died in London on 4 Dec. 1884.

[Times, 8 Dec. 1884; Musical World, 13 Dec. 1884; Musical Times, January 1885, where a list of her compositions, drawn up by her husband, is given; Grove's Dict. of Music; information from Richard Horton Smith, esq., Q.C., M.A.] J. C. H.

WHITE, ANDREW (1579–1656), jesuit missionary, born in London in 1579, was educated in the English College at Douay, where he was ordained a secular priest about 1605. On his return to England he was arrested under the laws in force against missionary priests, was cast into prison, and, with forty-five other priests, was condemned to perpetual banishment in 1606. He was admitted to the Society of Jesus at Louvain in 1607, was again sent to England in 1609, and he appears as a missioner in London in 1612. On 15 June 1619 he was professed of the four vows. At different periods he was prefect of studies and professor of sacred scripture, dogmatic theology and Hebrew in the jesuits' colleges at Valladolid and Seville. In 1625 he was a missioner in the Suffolk district, and he was afterwards superior of the Devon district. In 1628 he was appointed professor of theology and Greek in the college of his order at Liège. He was labouring in the Hampshire district in 1632, and he was sent to America in 1633 to found the Maryland mission, of which he was styled the apostle. He acquired the native language of the Indians, and was twice declared superior of the mission. In 1644, having been taken prisoner by a band of marauding soldiers, he was carried in chains to London, tried on a charge of high treason, under the statute of 27 Elizabeth, for being a priest in England, but was acquitted on the plea that he was in this country by force and against his will. He was still kept in prison, however, and soon afterwards he was condemned to perpetual banishment. After a sojourn in the Austrian Netherlands he returned to England, became chaplain to a noble family in the Hampshire district, and died there on 6 June 1656.

He was author of: 1. A Grammar, Dictionary, and Catechism of the Timuquana Language of Maryland. The catechism only is known to be extant; it was found by Father William McSherry in the archives of the jesuits at Rome. 2. 'Narrative of a Voyage to Maryland,' written in Latin, in April 1634. A translation into English by N. C. Brooks appeared in 'A Relation of the Colony of the Lord Baron of Baltimore, in Maryland, near Virginia; a Narrative of the first Voyage to Maryland, by Father Andrew White, and sundry reports from Fathers Andrew White, John Altham, John Brock, and other Jesuit Fathers of the Colony to the Superior General at Rome. Copied from the archives of the Jesuits' College at Rome, by the late Rev. William McSherry, of Georgetown College.' This is printed in Peter Force's 'Tracts relating to the Colonies in North America,' vol. iv. No. 12 (Washington, 1846, 8vo). It is reprinted in Foley's 'Records' (iii. 339–61). The Maryland Historical Society printed the original Latin with a translation, edited by the Rev. E. A. Dalrymple, 1874; and a corrected version is given in the 'Woodstock Letters' (i. 12–24, 71–80, 145–55, ii. 1–13).

There is a picture of the baptism of King Chilomacon by Father White in Tanner's 'Societas Jesu Apostolorum Imitatrix' (Prague, 1694). It is reproduced in Shea's 'History of the Catholic Church in the United States.'

[De Backer, Bibl. des Écrivains de la Compagnie de Jésus, 1876, iii. 1525; Dodd's Church Hist. iii. 313; Florus Anglo-Bavaricus, p. 55; Foley's Records, iii. 334, vii. 834; Oliver's Jesuit Collections, p. 221; Pilling's Bibl. of the Languages of the North American Indians, pp. 790, 802; Shea's Hist. of the Catholic Church in the United States, i. 40–67; Southwell's Bibl. Scriptorum Soc. Jesu, p. 60.] T. C.

WHITE, ANTHONY (1782–1849), surgeon, born in 1782 at Norton in Durham, a member of a family long resident in the county, was educated at Witton-le-Wear, and afterwards at Cambridge, where he graduated bachelor of medicine from Emmanuel College in 1804, having been admitted a pensioner on 18 May 1799. He was apprenticed to Sir Anthony Carlisle [q. v.], and was ad-

mitted a member of the Royal College of Surgeons of England on 2 Sept. 1803. He was elected an assistant-surgeon to the Westminster Hospital on 24 July 1806, surgeon on 24 April 1823, and consulting surgeon on 23 Dec. 1846. At the College of Surgeons he was elected a member of the council on 6 Sept. 1827, and two years later, 10 Sept. 1829, he was appointed a member of the court of examiners in succession to William Wadd [q. v.] In 1831 he delivered the Hunterian oration (unpublished), and he became vice-president in 1832 and again in 1840, serving the office of president in 1834 and 1842. He also filled the office of surgeon to the Royal Society of Musicians.

White suffered severely from gout in his later years, and died at his house in Parliament Street on 9 March 1849. As a surgeon he is remarkable because he was the first to excise the head of the femur for disease of the hip-joint, a proceeding then considered to be so heroic that Sir Anthony Carlisle and Sir William Blizard threatened to report him to the College of Surgeons. He performed the operation with complete success, and sent the patient to call upon his opponents. His besetting sin was unpunctuality, and he often entirely forgot his appointments, yet he early acquired a large and lucrative practice.

White published: 1. 'Treatise on the Plague,' &c., London, 1846, 8vo. 2. 'An Enquiry into the Proximate Cause of Gout, and its Rational Treatment,' London, 1848, 8vo; 2nd edit. 1848; American edit. New York, 1852, 8vo.

A three-quarter-length portrait in oils by T. F. Dicksee, engraved by W. Walker, was published on 20 Aug. 1852. A likeness by Simpson is in the board-room of the Westminster Hospital.

[Gent. Mag. 1849, i. 431; Lancet, 1849, i. 324.]
D'A. P.

WHITE, BLANCO (1775–1841), divine and author. [See WHITE, JOSEPH BLANCO.]

WHITE, CHARLES (1728–1813), surgeon, only son of Thomas White (1695–1776), a physician, and Rosamond his wife, was born at Manchester on 4 Oct. 1728 and educated there by the Rev. Radcliffe Russel. At an early age he was taken under his father's tuition, and subsequently studied medicine in London, where he had John Hunter as a fellow-student and friend, and afterwards in Edinburgh. Returning to Manchester, he joined his father, and in 1752 was instrumental, along with Joseph Bancroft, merchant, in founding the Manchester Infirmary, in which hospital he gave his services as surgeon for thirty-eight years. He was admitted a fellow of the Royal Society on 18 Feb. 1762, and a member of the Royal College of Surgeons on the same day. In 1781 he took an active part in the foundation of the Manchester Literary and Philosophical Society, and was one of its first vice-presidents. In 1783 he shared in the formation of a college of science, literature, and art, in which he and his son, Thomas White, lectured on anatomy. These were the first of such lectures in Manchester, and, it is believed, in the provinces. In conjunction with his son, and with the assistance of Edward and Richard Hall, he founded in 1790 the Manchester Lying-in Hospital, now St. Mary's Hospital, and was consulting surgeon there for twenty-one years.

White was equally accomplished in the three departments of medicine, surgery, and midwifery, and was the first to introduce what is known as 'conservative' surgery. In 1768 he removed the head of the humerus for caries; in 1769 he first proposed excision of the hip, and was one of the first to practise excision of the shoulder-joint. He was also the first to describe accurately 'white leg' in lying-in women. He was widely known for his successful operations in lithotomy, but especially for the revolution he effected in the practice of midwifery, which he rescued from semi-barbarism and placed on a rational and humane basis.

De Quincey, in his 'Autobiography' (ed. Masson, i. 383), has an interesting personal sketch of White, whom he styles 'the most eminent surgeon by much in the north of England,' and gives a description of his museum of three hundred anatomical preparations, the greater part of which he presented to St. Mary's Hospital, Manchester, in 1808. A large portion was destroyed at a fire there in February 1847.

White had an attack of epidemic ophthalmia in 1803, which ended in blindness in 1812. He died at his country house at Sale in the parish of Ashton-on-Mersey, Cheshire, on 13 Feb. 1813. In the church of Ashton-on-Mersey a monument to him and several members of his family was afterwards erected.

He married, on 22 Nov. 1759, Ann, daughter of John Bradshaw, and had eight children. His second son, Thomas, who died in 1793, was a physician, and appears as one of the characters in Thomas Wilson's 'Lancashire Bouquet' (Chetham Soc. vol. xiv.) Thomas's son John was high sheriff of Cheshire in 1823, and was famous for his fox-hunting and equestrian exploits.

A good portrait of White was painted by J. Allen and engraved by William Ward.

An earlier portrait, by W. Tate, is preserved at the Manchester Infirmary, where there is also a bust, executed for and presented by Charles Jordan in 1886. There are portraits of Charles White and his father in Gregson's 'Fragments of Lancashire,' 1824, and a view of White's house, King Street, Manchester, in Ralston's 'Manchester Views,' 1823 (this house stood on the site of the Town Hall, now the Free Reference Library).

His works include: 1. 'Account of the Topical Application of the Spunge in the Stoppage of Hæmorrhage,' 1762. 2. 'Cases in Surgery,' 1770. 3. 'Treatise on the Management of Pregnant and Lying-in Women,' 1733; 2nd edit. 1777; 3rd, 1785; 5th, 1791; an edition printed at Worcester, Massachusetts, 1773; a German translation, Leipzig, 1775. 4. 'Inquiry into the Nature and Causes of that Swelling in one or both of the Lower Extremities which sometimes happens to Lying-in Women,' 1784 and 1792, part ii. 1801; German translation, Vienna, 1785 and 1802. 5. 'Observations on Gangrenes and Mortifications,' Warrington, 1790 (Italian version, 1791). 6. 'An Account of the Regular Gradation in Man and in different Animals and Vegetables, and from the former to the latter,' 1799, 4to. This treatise on evolution occasioned a reply from Samuel Stanhope Smith, president of New Jersey College. One of his contributions to the 'Memoirs of the Manchester Literary and Philosophical Society' was on the cultivation of certain forest trees, a subject in which he was much interested, having planted a large collection of trees at Sale.

[Thomas Henry's paper in Memoirs of Manchester Lit. and Phil. Soc. 2nd ser. iii. 33; Smith's Manchester School Register, i. 164; R. Angus Smith's Centenary of Science in Manchester; Palatine Notebook, i. 113; Hibbert-Ware's Foundations in Manchester, ii. 148, 311; Thomson's Hist. of Royal Society; Ormerod's Cheshire; Cat. of Surgeon-general's Library, Washington; note supplied by Mr. D'Arcy Power; information kindly given by Dr. D. Lloyd Roberts.] C. W. S.

WHITE, FRANCIS (1564?–1638), bishop of Ely, son of Peter White (*d.* 19 Dec. 1615), curate, afterwards vicar, of Eaton Socon, Bedfordshire, was born at Eaton Socon about 1564 (parish register begins in 1566). His father had five sons, all clergymen, of whom John White, D.D. (1570?–1615), is separately noticed. Francis, after passing through the grammar school at St. Neots, Huntingdonshire, was admitted pensioner at Gonville and Caius College, Cambridge, on 20 March 1578–9, aged 15. He graduated B.A. in 1582–3, M.A. in 1586, and was ordained priest by the bishop of London on 17 May 1588. His early preferments were the rectory of Broughton-Astley, Leicestershire, a lectureship at St. Paul's, London, and the rectory of St. Peter's, Cornhill, London (not in Newcourt). In the controversy against Rome he took a prominent part. His first publication, 'in answer to a popish treatise, entituled, White dyed Black,' was 'The Orthodox Faith and Way to the Church,' 1617, 4to; reprinted at the end of the 'Workes' (1624, fol.) of John White, his brother. He graduated D.D. in 1618. Early in 1622 he was employed by James I as a disputant against John Fisher (1569–1641) [q. v.], to stay the Roman catholic tendencies of Mary, countess of Buckingham [see under Villiers, Sir Edward]. He held two 'conferences;' the third (24 May 1622) was entrusted to William Laud [q. v.] White's 'Replie' to Fisher (1624, fol.) was dedicated to James I, whose copy is in the British Museum; it was reprinted by subscription, Dublin, 1824, 2 vols. 8vo. An account, from the other side, is in 'Trve Relations of Svndry Conferences,' 1626, 4to, by 'A. C.' On 14 Sept. 1622 White was presented to the deanery of Carlisle (installed 15 Oct.) He took part, in conjunction with Daniel Featley or Fairclough [q. v.], in another discussion with Fisher, opened on 27 June 1623, at the house of Sir Humphrey Lynde, in Sheer Lane, London; a report was published in 'The Fisher catched in his owne Net,' 1623, 4to; and more fully (by Featley) in 'The Romish Fisher cavght and held in his owne Net,' 1624, 4to.

In 1625 White became senior dean of Sion College, London. He was consecrated bishop of Carlisle on 3 Dec. 1626 at Durham House, London, by Neile of Durham, Buckeridge of Rochester, and three other prelates, John Cosin [q. v.] preaching the consecration sermon. His elevation was much canvassed; a letter (13 Feb. 1627–8) in Archbishop Ussher's correspondence states that he 'hath sold all his books to Hills the broker . . . some think he paid for his place.' It was said that he had 'sold his orthodoxe bookes and bought Jesuits'.' Sir Walter Earle referred to the matter in parliament (11 Feb. 1628), quoting the line 'Qui color albus erat, nunc est contrarius albo' (appendix to 'Sir Francis Seymor his . . . Speech,' 1641, 4to). On 22 Jan. 1628–9 he was elected bishop of Norwich (confirmed 19 Feb.) He was elected bishop of Ely on 15 Nov. 1631 (confirmed 8 Dec.) Shortly afterwards he held a conference at Ely House, Holborn, with Theophilus Brabourne [q. v.] on the

Sabbath question, and had much to do with Brabourne's subsequent prosecution. His 'Treatise of the Sabbath-Day,' 1635, 4to, 3rd ed. 1636, 4to, was dedicated to Laud, and written at the command of Charles I. White treated the question doctrinally; its historical aspect was assigned to Peter Heylyn [q. v.] He visited Cambridge in 1632, to consecrate the chapel of Peterhouse, and was entertained at his own college, 'where with a short speech he encouraged the young students to ply their books by his own example.' His last publication was 'An Examination and Confutation of . . . A Briefe Answer to a late Treatise of the Sabbath-Day,' 1637, 4to; this 'Briefe Answer' was a dialogue (by Richard Byfield [q. v.]), with title, 'The Lord's Day is the Sabbath Day,' 1636, 4to. He died at Ely House, Holborn, in February 1637-8, and was buried in St. Paul's Cathedral. His will, dated 4 March 1636-7, proved 27 Feb. 1637-8 by his relict, Joane White, shows that he survived a son, and left married daughters and several grandchildren; the bulk of his property, which was not large, went to his grandson Francis White. His portrait (1624, æt. 59), engraved by Thomas Cockson or Coxon [q. v.], was prefixed to his 'Replie' to Fisher, and reproduced by an opponent in 'The Answere vnto the Nine Points,' 1626, 4to, for the purpose of rallying White on the vanity of the inscription and the luxury of his attire. Another engraving, by G. Mountin, was reproduced at Frankfort in 1632.

[Fuller's Worthies (Nichols), 1811, i. 469 (under Huntingdonshire); Stow's Survey of London (Strype), 1720, vol. ii. App. p. 137; Granger's Biographical Hist. of England, 1775, i. 357; Gorham's Hist. and Antiq. of Eynesbury and St. Neot's, 1824, i. 210–16; Le Neve's Fasti (Hardy), 1854, i. 344, ii. 471, iii. 243, 246; Cox's Literature of the Sabbath Question, 1865, i. 166, 188; Venn's Biographical History of Gonville and Caius College, 1897, i. 101; Stubbs's Registrum Sacrum Anglicanum, 1897, p. 117; White's will at Somerset House.] A. G.

WHITE, FRANCIS (*d.* 1711), original proprietor of White's Chocolate House, who may very probably have been of Italian origin with a name anglicised from Bianco, set up a chocolate house on the east side of St. James's Street, upon the site now occupied by 'Boodle's,' in 1693. It was perhaps started in rivalry with the tory 'Cocoa Tree' at the west end of Pall Mall. White's customers grew more and more select and exclusive, and in 1697 he changed his quarters for others on the west side of the street. A number of the early 'Tatlers' of 1709 are dated from 'White's Chocolate-house' in accordance with Steele's announcement in the first number, 'All accounts of gallantry, pleasure, and entertainment shall be under the article of White's Chocolate-house; poetry under that of Will's Coffee-house; learning under the title of Grecian; foreign and domestic news you will have from St. James's Coffee-house.' We learn from the same authority that the charge for entrance at White's was sixpence, the charge at the majority of coffee-houses being only one penny. Francis White prospered in his business until his death in February 1711, in which month he was buried in St. James's, Piccadilly. By his will he left a sum of 2,500*l.*, including legacies, to his sister Angela Maria, wife of Tomaso Casanova of Verona, and to his aunt Nicoletta Tomasi of Verona. The widow, Elizabeth White, carried on the chocolate-house, already established as the favourite resort in the new west end for aristocratic members of the whig party; she made it equally well known as a place for the sale of opera and masquerade tickets. Upon her death, shortly before 1730, the proprietorship fell to John Arthur, formerly assistant to Francis White. The famous club within the chocolate-house, the history of which is so intimately bound up with that of the oligarchic *régime* down to 1832, is believed to have originated about 1697, but the first list of rules and members is dated 1736. Long before this 'White's' had become notorious for betting and high play (cf. Swift, *Essay on Education*; Pope's 3rd Epistle, 'To Lord Bathurst;' and Hogarth, *Rake's Progress*, plates iv. and vi.: the plate last mentioned has reference to the fire by which the chocolate-house was burned to the ground in April 1733, see *Daily Courant*, 30 April). In 1755 the club was removed to the 'great house' in St. James's Street (east side)—the premises in which it still flourishes.

[The History of White's Club, 1892, 2 vols. 4to (chaps. i–iii.); Timbs's Clubs and Club Life of London, 1872, pp. 92–103; Steele's Tatler, ed. Aitken, i. 12; Pope's Works, ed. Elwin and Courthope, iii. 41, 134, 430, 487, iv. 320, 488; National Review, 1857, No. viii.; Ashton's Social Life in the Reign of Anne, p. 167; Notes and Queries, 3rd ser. ii. 127, 7th ser. xii. 288.] T. S.

WHITE, FRANCIS BUCHANAN WHITE (1842-1894), botanist and entomologist, born at Perth, 20 March 1842, was the eldest son of Francis White. Educated at a school attached to St. Ninian's Cathedral, and by a private tutor, in his native town, he entered the university of Edin-

burgh in 1860, and in 1864 graduated M.D., his thesis being 'On the Relations, Analogies, and Similitudes of Insects and Plants.' After his marriage in 1866 he spent nearly a year on the continent, and then settled in Perth, passing several months, however, almost every year, in some part of Scotland the natural history of which he wished to study. Being independent of his profession, he devoted himself entirely to the study of plants and animals, his contributions to the 'Entomologist's Weekly Intelligencer' beginning as early as 1857. Devoted throughout his life to the study of the Lepidoptera, investigating their distribution, variation, and structure, he from 1869 made a special study of the Hemiptera, collecting specimens of this group of insects from all parts of the world. In botany he devoted much attention to local distribution, altitude, and life-histories, and to 'critical' groups, such as the willows; and it was his desire for extreme accuracy and thoroughness that delayed the publication of his 'Flora of Perthshire' until after his death. In 1867 he joined in founding the Perthshire Society of Natural Science, of which he was president from 1867 to 1872 and from 1884 to 1892, secretary from 1872 to 1874, and editor from 1874 to 1884 and from 1892 to 1894. His communications to this society, many of which are printed in its 'Proceedings' and 'Transactions,' number a hundred, and it is by following the scheme mapped out in his presidential addresses that the museum of this society at Perth has become recognised as a model for all local museums. In 1871 he induced the society to establish 'The Scottish Naturalist,' a magazine which he carried on until 1882, but which was afterwards merged in the 'Annals of Scottish Natural History.' White, who had great powers of endurance as a mountaineer and was very fond of alpine plants, initiated the Perthshire Mountain Club as an offshoot from the Society of Natural Science; and in 1874 he was one of the founders of the Cryptogamic Society of Scotland, of which he acted as secretary. He was one of the first to recognise the need for co-operation among local natural history societies, and, acting on this conviction, brought about the East of Scotland Union of Naturalists' Societies, over which he presided at its first meeting, which was held at Dundee in 1884. He died at his residence, Annat Lodge, Perth, 3 Dec. 1894, and was buried in the Wellshill cemetery, Perth. White married Margaret Juliet, daughter of Thomas Corrie of Steilston, Dumfries, who survives him. He had been a member of the Entomological Society of London from 1868, and of the Linnean Society from 1873. A bronze mural memorial to him has been erected in the Perth Museum, and a stained-glass window in St. Ninian's Cathedral.

In addition to his numerous papers contributed to the 'Entomologist's Monthly Magazine,' the 'Journal of Botany,' the 'Transactions of the Botanical Society of Edinburgh,' and the journals already mentioned, White's writings include articles on a cockroach, the earwig, ants, the bee, locusts, and grasshoppers in 'Science for All' (vols. iii–v.); a 'Report on Pelagic Hemiptera, collected by H.M.S. Challenger,' in the seventh volume of the 'Reports' of that expedition, pp. 82, with three plates, written in 1883; and a 'Revision of the British Willows,' in the 'Journal of the Linnean Society' for 1889 (vol. xxvii.) His views on the latter group are also represented by a classification in the 'London Catalogue of British Plants,' ninth edition, 1895, an arrangement characterised by a wide recognition of the existence of hybridism among these plants. His separate publications were: 'Fauna Perthensis—Lepidoptera,' 1871, a small quarto monograph, intended as the first of a series, but not continued; and 'The Flora of Perthshire,' Edinburgh, 1898, with a portrait and full bibliography.

[Memoir, by Professor James W. H. Trail, prefixed to White's Flora of Perthshire.]

G. S. B.

WHITE, GILBERT (1720–1793), naturalist, born on 18 July 1720 at the parsonage of Selborne in Hampshire (of which parish his grandfather, Gilbert White, was then vicar), was the eldest son of John White (1688–1758), barrister-at-law, who married (1719) Anne (1693–1739), only child of Thomas Holt (*d.* 1710), rector of Streatham in Surrey. The elder Gilbert White (1650–1728), who married Rebecca Luckin (*d.* 1755, ætat. 91), was the fourth son of Sir Sampson White (1607–1684) and Mary, daughter of Richard Soper of East Oakley, Hampshire. Sir Sampson was possessed of Swan Hall in the parish of Witney and county of Oxford (an estate which passed into the female line and was subsequently sold), and was mayor of Oxford in 1660, when in that capacity he attended the coronation of Charles II, and claimed successfully the right of acting as butler to the king, being knighted for his service.

John White seems to have left Selborne soon after the birth of his eldest son, the naturalist, and to have lived for the next half-dozen years at Compton, near Guildford; but he had returned to Selborne by 1731,

and there ended his days. One of his sisters, Elizabeth (1698–1753), was married to Charles White (*d.* 1763), apparently a cousin, who held the livings of Bradley and Swarraton (both in Hampshire), besides being, through his wife, owner of the house at Selborne, built on land bought by the elder Gilbert, and then distinguished as having belonged to one Wake. This house has been subsequently known as 'The Wakes,' and at the death of Charles White in 1763 it passed to Gilbert, the naturalist, who had already resided there for some time.

Gilbert had six brothers and four sisters; one of the former and two of the latter died in infancy. Those who grew up were Thomas (1724–1797), presumably godson of Thomas Holt (not the rector of Streatham, just mentioned, but receiver to the Duke of Bedford's estate at Thorney in the Isle of Ely), whose property he inherited and name he prefixed to his own, but he did not enter upon the enjoyment of the bequest until 1776, when he retired from the business he had carried on as a wholesale ironmonger in Thames Street, and took up his abode in South Lambeth. He was a man of considerable attainments, writing on various subjects in the 'Gentleman's Magazine,' and was elected F.R.S. in 1777.

The next brother was Benjamin (1725–1794), the successful publisher of Fleet Street, who left several sons: Benjamin and John, who carried on their father's business at 'The Horace's Head;' and Edmund, vicar of Newton Valence, near Selborne.

Then came John (1727–1781) of Corpus Christi College, Oxford, who, taking orders, proceeded as chaplain to the forces at Gibraltar; and, doubtless through the influence of the governor of that fortress, Cornwallis, was subsequently (1772) presented by the governor's brother (archbishop of Canterbury) to the living of Blackburn in Lancashire. John White had a strong taste for natural history, as his correspondence with Linnæus (whose letters to him were first printed by Sir William Jardine in *Contributions to Ornithology*, 1849, pp. 27–32, 37–40) and with his brother Gilbert (printed by Bell, as below) shows. This correspondence chiefly related to a zoology of Gibraltar (*Fauna Calpensis* it was named), which he wrote but never succeeded in publishing. The manuscript of the introduction exists, and is not remarkable for style or matter. Of the rest of the work, which has excited so much curiosity, nothing more is known than that it was completed. After his death his widow, Barbara Mary (1734–1802), daughter of George Freeman of London, resided at Selborne, keeping house for her brother-in-law, Gilbert, to the time of his death; and her son John, subsequently in medical practice at Salisbury, was for a time his pupil, and seems to have been one of his favourite nephews.

Gilbert's other brothers, Francis (*b.* 1728–9) and Henry (1733–1788), were of less note; but the latter was rector of Fyfield, near Andover, and the extracts from his diary (in *Notes on the Parishes of Fyfield, &c.* Revised and edited by Edward Doran Webb, Salisbury, 1898) show that in quiet humour and habit of observation he was worthy of his more celebrated brother.

Of the sisters, one, Ann (*b.* 1731), was married to Thomas Barker of Lyndon in Rutland, by whom she had a son Samuel, a frequent correspondent of his uncle Gilbert, with whose pursuits he had much sympathy; the other, Rebecca (*b.* 1726), became the wife of Henry Woods of Shopwyke and Chilgrove, near Chichester, at which place her brother often stayed on his way to and from Ringmer, near Lewes, where lived an aunt Rebecca (*d.* 1780), the wife of Henry Snooke, whom he visited nearly every year as long as she lived. Three other aunts must also be noticed: Mary (*d.* 1768), married to Baptist Isaac, rector of Whitwell and Ashwell in Rutland, where Gilbert passed three months in 1742, before leaving Oxford; Dorothea (*d.* 1731), the wife of William Henry Cane, who succeeded her father in 1727 as vicar of Selborne; and Elizabeth (*d.* 1753), married to Charles White, rector of Bradley and Swarraton, as before mentioned.

Gilbert was presumably sent to a school at Farnham, whose 'sweet peal of bells,' heard at Selborne of a still evening, brought him in the last year of his life 'agreeable associations' and remembrances of his youthful days (*Zoologist*, 1893, pp. 448, 449). Subsequently he went to the grammar school at Basingstoke, then kept by Thomas Warton (1688?–1745) [q. v.], whose two celebrated sons were White's fellow pupils, and we have White's own statement (*Antiquities of Selborne*, chap. xxvi.) that while at Basingstoke he was 'eye-witness [of], perhaps a party concerned in, undermining a portion of the fine old ruin known as Holy Ghost Chapel.' At Easter 1737 he seems to have been at Lyndon, where, according to the diary of his future brother-in-law (Barker), the departure of wild geese and the coming of the cuckoo were noted by 'G. W.'—an early evidence of the observant naturalist's bent. A list in his own hand of thirty books (mostly classical, but some religious) which he took back with him to school in January 1738–9

is in the possession of his collateral descendant, Mr. Rashleigh Holt-White, the present head of the family. In the December following he was admitted a commoner of Oriel College, Oxford, though he did not enter into residence there until November 1740. In 1742 he passed three agreeable months with his uncle Isaac at Whitwell (Bell, ii. 165), but it may be presumed that he lived with his father at Selborne during the greater part of the time when he was not in residence at Oxford. On 17 June 1743 he obtained his 'testamur,' and a few days after graduated B.A. Returning to Oxford, he attended Dr. Bradley's mathematical lectures, and in the March following he was elected a fellow of his college, where he resided during the summer and early autumn. After a visit to Selborne he went back to Oxford, and again attended Bradley's lectures. In September and October of 1745 he was at Ringmer, the house of his uncle Snooke, whose wife, Gilbert's aunt, was owner of the tortoise, always associated with his name. Early in February 1745–6 his mother's relative, the second Thomas Holt before mentioned, died, leaving a considerable estate, subject to annuities, to Gilbert's next brother Thomas. Gilbert attended the sick-bed, and found himself executor and trustee of the property under the deceased's will. This led him to pass some months at Thorney in the Isle of Ely—not his first visit to that part of the country, for he mentions having seen Burleigh before—and to go into Essex, where Holt had property, of which Gilbert wrote an excellent and businesslike account to his father. The winding-up of the affairs of this estate took some time. In connection with it, he passed a week at Spalding in June 1746 (letter to Pennant, 28 Feb. 1767); but the next month he was staying with a college friend, Thomas Mander (elected fellow of Oriel at the following Easter), who seems to have been somewhat of a natural philosopher, at Toddenham in Gloucestershire, returning to Oxford in October to take his M.A. degree. In the following April (1747) he received deacon's orders from Thomas Secker [q. v.], bishop of Oxford, let his rooms at Oriel, and returned to Selborne, becoming, though unlicensed, curate at Swarraton for his uncle Charles White. Later in the year he was again with his friend Mander in Gloucestershire, and shortly after he had a severe attack of small-pox at Oxford. In due time he was ordained priest by the bishop of Hereford, on letters dimissory from Bishop Hoadly; and continued to make Selborne his home while doing duty at Swarraton. In the summer of 1750 he went into Devonshire on a visit to his college friend and contemporary Nathaniel Wells, rector of East Allington, near Totnes, staying there at least as late as the middle of September (*Garden Kalendar*, 21 July 1765), and becoming well acquainted with the district known as the South Hams (letter to Pennant, 2 Jan. 1769).

In the following year (1751) White sent the verses, originally written 'out of the fens of Cambridgeshire' (Mulso, *in litt.* 12 Sept. 1758), entitled 'Invitation to Selborne,' to Miss Hetty (or Hecky as she was called in her family) Mulso. They were forwarded through the lady's brother John, who had been White's contemporary at Oriel. Mulso, in acknowledging their receipt, somewhat severely criticised them. This version differed considerably from that which was long after published, and it is to be remarked that all the phrases objected to by Mulso and his sister in the early copy disappeared from the later version. The long and interesting series of unpublished letters written by John Mulso to Gilbert White (extending from 1744 to 1790), and now in the possession of the Earl of Stamford, a great-grandson of Henry White (who has kindly allowed the present writer access to them), give no encouragement to the notion announced originally by Jesse in his edition of the 'Natural History of Selborne,' and adopted by Bell and others, that there was ever any very particular attachment, much less an engagement to marry, between Hester Mulso, who subsequently became Mrs. Chapone [q. v.], and Gilbert White. He was on the most friendly terms with the whole of the Mulso family, and these letters of Mulso, all of which seem to have been most carefully preserved, throw much light on the earlier portion of White's career, hitherto little known. White's letters to Mulso were destroyed many years ago.

In July 1751 White visited his sister, lately married to Barker, at Lyndon, and was afterwards at Stamford. Mulso at this time writes of his having a pretty collection of Gilbert's travels, which indeed must have covered the greater part of the south of England and a good deal of the midlands. We know that he had been in Essex, and he must at some time have visited Norfolk, since he mentioned to Pennant (2 Jan. 1769) the mean appearance of its churches. The most northern limit of his journeys that can be traced is the Peak of Derbyshire (letter to Churton, 25 Oct. 1789). Towards the end of 1751 he became curate to Dr. Bristow, who had succeeded as vicar of Selborne, and was for a time non-resident, since White lived

in the parsonage-house; but this was a temporary arrangement, and in April 1752 he, doubtless by virtue of seniority as a fellow of his college, to which the right of nomination fell, exercised his claim to the proctorship of the university of Oxford. About the same time he was also appointed dean of Oriel, the most important post in the college next to the provostship, which shows that the alleged dissatisfaction of some of its members at his claiming the proctorship was not deeply grounded. On quitting his offices he undertook the curacy of Durley, near Bishop's Waltham, at which place he resided for a year, and while there, according to Bell, who has printed the accounts (ii. 316–46), the actual expenses of the duty exceeded the receipts by nearly 20*l.* (*ib.* vol. i. p. xxxv). Mulso's letters about this time express the surprise with which he and others of White's friends regarded his acceptance of this charge, though admitting 'it was your [i.e. G. W.'s] sentiment that a clergyman should not be idle and unemployed.'

This sentiment, to which he adhered for the whole of his life, by no means interfered, however, with his rambling habits, which he continued to indulge, though for the next few years precise information as to the places he visited—a stay of some weeks at 'the hot wells near Bristol' excepted—is not forthcoming. Whenever he went to Mulso, who at this time had a small cure at Sunbury, he was expected to preach a sermon, and the same demand was probably made at other places. At this time nearly all his journeys seem to have been performed on horseback, and several passages in Mulso's letters show that he took care to be well mounted.

On 2 Feb. 1754 White was at Harting in Sussex, where his mother had some property, and was apparently staying with Dr. Durnford the vicar. Durnford's wife was sister to William Collins [q. v.], the poet. Mr. Gordon (*History of Harting*, p. 208) suggests that the visit was to inquire after that unhappy man, with whom White in his undergraduate days had been intimately acquainted. It seems very doubtful whether Collins had been moved to Chichester so early in the year. But White was for many years after frequently with his sister (Mrs. Woods) at Chilgrove, and at Chichester—usually on his way to and from his aunt's at Ringmer. In a letter written by White many years later to the 'Gentleman's Magazine' (1781, pp. 11, 12), the authorship of which is vouched for by Mr. Moy Thomas in the memoir prefixed to his edition of the poet's works (pp. xxx, xxxi) and confirmed by Bell (vol. i. p. lviii), he states that he had not seen Collins since he was carried to a madhouse at Oxford, and declares his ignorance of when or where Collins died.

That White had many good friends in his college there can be no doubt. In February 1755 Mulso wrote to him, 'Young Mr. Shaw of Cheshunt would yesterday have persuaded me that Dr. Hodges [provost of Oriel] was dead, and you was going to be provost in his room;' and two months later, 'You give me pleasure hearing of the stand against the perverse party at Oriel; I would the provost should live until you succeed him (if that is English; it sounds rather Irish).' On 14 Jan. 1757 Dr. Hodges died, and thirteen days later there was a college meeting, attended by White, for the election of his successor. Chardin, fourth son of Sir Christopher Musgrave of Edenhall, was chosen; but it is evident that White had some strong supporters. Mulso, writing shortly after, says: 'As you have not been the man on this occasion, I am not sorry for Chardin's success'—they had been old friends—and again, a month later, 'With regard to the affair at Oriel, I heartily wish you had put yourself up from the beginning, if anything that we could have done would have given you success.' A few months later the living of Moreton-Pinkney in Northamptonshire, which was in the gift of Oriel, fell vacant, and White, as fellow, did not hesitate to assert his right to it. It was a small vicarage, and had long been held by a non-resident incumbent. In accordance with the custom of the age, White thought that the practice hitherto prevailing need not be set aside. Musgrave, the new provost, was of a different opinion, and recorded in his memorandum book (which by favour of Dr. Shadwell is here quoted) under date of 15 Dec. 1757—'Morton Pinkney given to Mr. White as senr. petitioner, tho' without his intentions of serving it, and not choosing to wave his claim tho' Mr. Land wd. have accepted it upon the other more agreeable terms to the society. I agreed to this to avoid any possibility of a misconstruction of partiality'—this last sentence evidently (from what we now know) referring to the recent contest for the provostship, when White and Musgrave were competitors. The provost, from a proper sense of duty we may consider, nearly a year later (1 Nov. 1758) made another entry in the same book, that he 'hinted to Mr. White's friends that I was ignorant what his circumstance really was, but suppose his estate incompatible [with the terms of his fellowship] and beg'd he might be inform'd that if a year of grace was not applied [for]

in the regular time . . . it cd. not be granted.' The suspicions of the provost, subsequently set at rest, as would seem by a letter of his to White of 24 Dec. 1758 (Bell, ed. vol. i. p. xxxviii), were doubtless excited by the fact that, some two months before, the father of Gilbert White had died, and he, being the eldest son, might naturally be presumed to have inherited property of an amount that by statute or custom would have voided his fellowship. It is certain that this was not the case. Gilbert's father was never a rich man; he had a large family to educate; he had retired on his marriage from the bar, where his practice was inconsiderable, and even the house at Selborne (The Wakes) in which he lived was not his own, but belonged to a relative. Stronger evidence to this effect is afforded by the fact that in 1750 he borrowed money (10*l.* or so) of his son Gilbert, which was not repaid until May 1753 (Bell's ed. ii. 332), and a careful examination of the family papers made by the present Mr. Holt-White shows that Gilbert's patrimony must have been of the slenderest. He had, indeed, little more than his fellowship and eventually his Northamptonshire living upon which to depend until the death of his uncle Charles in 1763 put him in possession of The Wakes, which he and his father before him had occupied as tenants. Even that inheritance was of small pecuniary value (the annual rent was but five guineas), though it was obviously the thing he most desired, and it was apparently with the view of living at Selborne that soon after his father's death he had given up the curacy at Durley and accepted that of Faringdon, an adjoining parish. For a short time he held the curacy of West Deane in Wiltshire, where, according to Mulso, he felt lonely and unhappy by reason of its distance from Selborne. Mulso's letters constantly allude to White's narrow means, while praising his economy and hoping for his preferment. It might be inferred from one letter (23 March 1759), though this is uncertain, that he had taken a legal opinion as to the propriety of holding his fellowship, and that the reply satisfied him, as well as others, that he could do so. A little earlier (4 Feb. 1759) Mulso had met Musgrave, the new provost, and asked him as to his own intentions and those of the college towards White, receiving for an answer that 'it was in your own [G. W.'s] breast to keep or leave your fellowship, for nobody meant to turn you out if you did not choose it yourself.' Some two years later the two men seem to have been quite reconciled. White was at Oxford, and Mulso was able to write (13 Jan. 1761): 'The provost and you begin to have your own feels for one another, such as you had before competitions divided you . . . and as I know you have the good of the foundation at heart, it will make you forget what was disagreeable in his election.' In January 1768 Musgrave died very suddenly, and Mulso thought that White might be his successor; but, though the idea must have crossed his mind (letter of 26 July 1768), the opportunity was lost.

Meanwhile Mulso, who, having married the niece of Bishop Thomas, was rapidly rising in the church, kept harping on his friend's prospects, suggesting even an application to the lord chancellor for a living, and it seems that on the promotion of Sir Robert Henley [q. v.] to be lord keeper in 1757 and chancellor in 1761, White, with whom he was acquainted, had hope of obtaining some preferment in the neighbourhood of Selborne, which would have allowed him still to reside there. On his uncle Charles's death in 1763, application was undoubtedly made for one of his livings (probably Bradley), which were in the private patronage of Henley, by that time Lord Northington; but the latter was dissatisfied with what he termed the 'cold, lingering manner' in which White had voted for Richard Trevor [q. v.], bishop of Durham, in the contest of 1759 with Lord Westmorland for the chancellorship of Oxford, and so withheld the boon.

White's desire, which in no long time became a determination, to live and die at Selborne, was the reason why he passed benefice after benefice which came to his turn as fellow of his college. Yet his love of his native place, the beauties of which he and his brothers were at no small pains and expense to improve, did not stay his practice of taking long riding journeys—a 'hussar parson' Mulso calls him in one of his letters (February 1762)—and visiting his relations in Sussex, in London, and in Rutland, or his friends at Oxford and other places. In 1760, having at the time no clerical duty (Moreton-Pinkney being permanently served by a curate), he was absent for six months with his brothers Thomas and Benjamin at Lambeth, or with his sister (Mrs. Barker) at Lyndon. He undoubtedly took what nowadays might be called an easy view of some of the duties of his cloth; but the tradition, which can hardly be ill-founded, has come down of his especial kindliness to his poorer parishioners and neighbours, while the absence of ambition in his character, except perhaps in regard to the provostship of his college, is manifest. Despite his moderate

income, and the calls which some members of his family made upon his generosity, he was able to use hospitality, and relatives and friends were from time to time entertained by him.

In August 1772 his brother John, whom he calls his most constant correspondent—though few of his letters have been preserved—returned from Gibraltar, and his only son, born in 1759, a promising lad, who had preceded his father to England, was received at Selborne, where he became a favourite with his uncle Gilbert. White read Horace with him, and generally looked after his education; while 'Jack,' as the nephew was commonly called, acted as his amanuensis and made himself generally useful. Even laming his uncle's horse did not ruffle the owner's temper, and Jack subsequently justified the good opinion formed of him, settling at Salisbury in medical practice. The terms on which he was with his other nephew, Sam Barker, and his hitherto unpublished correspondence with his niece Mary ('Molly'), the daughter of Thomas, who afterwards married her cousin Benjamin, the son of Benjamin, strongly show his affection for his family.

Turning to the life which White led as a naturalist—the life which especially entitles him to distinction—we find that in 1751 he began to keep a 'Garden Kalendar' on sheets of small letter-paper stitched together. This he continued until 1767, after which year he adopted a more elaborate form, a 'Naturalist's Journal,' invented and supplied to him by Daines Barrington [q. v.], and printed by Benjamin White, a copy being each year prepared for filling in by an observer. Both of these diaries, for so they may be called, are now in the library of the British Museum; but though each has been cursorily inspected by naturalists, and certain excerpts were printed from the former by Bell (ii. 348–59), and from the latter by Dr. John Aikin (1747–1822) [q. v.] in 1795, and in 1834 by Jesse (*Gleanings in Nat. Hist.*, 2nd ser. pp. 144–80), who gave also a facsimile reproduction of one of its pages (18–24 June 1775), neither seems to have been studied by a competent zoologist. Yet a close examination of these documents is absolutely needed to attain a true knowledge of White's life. That he was a born naturalist none will dispute; in his earliest letter to Pennant (10 Aug. 1767) he says he was attached to natural knowledge from his childhood; but it is no less certain that the habit of observation and reflection on what he observed grew upon him daily. It has been suggested (*Saturday Review*, 24 Sept. 1887) that he, like Robert Marsham, the correspondent of his closing days, acquired from Stephen Hales [q. v.], the rector of the neighbouring Faringdon, who was well known to White himself, his father, and grandfather (letter to Marsham, 13 Aug. 1790), 'the taste for observing and recording periodic natural phenomena.' This may have been so, though from his own statement it is not likely. In the letter to Pennant just mentioned White lamented throughout life 'the want of a companion to quicken my industry and sharpen my attention.' The 'Miscellaneous Tracts' of Benjamin Stillingfleet [q. v.] are often cited with approval by White, and their publication in 1759 must have encouraged him to pursue the course he had early adopted; while still later the five little annual volumes of Scopoli (1769–1772), which he was fond of quoting, must have had the same effect. There is abundant proof that in his youth he was an enthusiastic sportsman, although at the same time a reflective one (cf. his letter No. xxiii. to Barrington). So keen was he in his undergraduate days at Oxford, as one of Mulso's letters (16 Aug. 1780) reminds him, that he used to practise with his gun in summer, and fetch down migrant birds in order to steady his hand for the winter; and in early years to shoot woodcocks, even when paired, in March (Barrington, *Miscellanies*, pp. 217, 218). It must by degrees have dawned on him that the kind of observation needed for the successful pursuit of sport, just as of horticulture, might be rendered more valuable by the study of plants and animals on a principle more or less methodical. Even in 1753 we find him (Bell, ii. 338) buying Ray's 'Synopsis Methodica Avium et Piscium,' and this was the book which, in regard to zoology, served him as his guide to the last, though he to some extent availed himself of the improvements introduced from time to time into systematic natural history by Linnæus. Yet it would seem that he did not seriously take up the study of botany until 1766; but he then for the rest of his life pursued it to a good end.

White was in the habit of paying at least one annual visit to London, where his brothers Thomas and Benjamin were established. It may be inferred from his advice subsequently given to Ralph Churton (30 March 1784) that he attended, as a visitor, many meetings of the Royal Society and of the Society of Antiquaries (*ib.* ii. 198). On his visits to London (which seem to have generally been early in the year) he met several men of high scientific position. He was there in the spring of 1767, and then, through

his brother Benjamin, the publisher of Pennant's works, made Pennant's personal acquaintance (cf. his first letter to him 4 Aug. 1767, first printed by Bell, i. 27, in 1877). Pennant, having in hand a new edition of his 'British Zoology' (1768–1770), was naturally pleased at falling in with an observer who had so much valuable information to impart, and a correspondence sprang up between them which lasted until the completion of the new (so-called fourth) edition (1776), the proofs of which were revised by White. Unfortunately Pennant's letters are not forthcoming, though White's, being subsequently returned to him, form the basis of the celebrated 'Natural History of Selborne.' There cannot be a doubt that they were originally written merely for Pennant's own use, without any thought of separate publication. Certain writers have been ready to depreciate Pennant, both as a zoologist and as an antiquary; but with him White found himself on the best of terms, praising his candour. He did, indeed, complain to his brother John in February 1776 of the state of the proof-sheets sent for revision, and at another time he contrasted Lever's generous conduct with that of Pennant, to the advantage of the former, though it was the latter who gave him the much-esteemed Scopoli (*ib.* ii. 41). White was very ceremonious in his correspondence. Mulso, who always wrote to him 'My dear Gil,' often protested against being addressed, in the letters now unhappily destroyed, 'My dear Sir,' and White frequently began his letters to his nephew in the same formal style; yet, in 1769, in an unpublished letter, sold by Messrs. Sotheby & Co. in April 1895, he gently rallied Pennant on the honour, of which the latter was very proud, of being elected to the Academy of Sciences of Drontheim (Trondhjem), humorously suggesting that henceforth he would be bound to believe in Bishop Pontoppidan's Kraken and Sea-Serpent under pain of expulsion. Bell (vol. i. p. xli) complains of Pennant's scant recognition of White's discoveries, but ignores the fact that White in correcting the proofs of the fourth edition of the 'British Zoology,' and making additions thereto, would naturally not introduce his own name on every occasion. In the preface Pennant generally but fully acknowledges White's services.

White's personal acquaintance with Daines Barrington did not begin until May 1769, when they met in London, though more than a year before the latter had sent him a copy of the 'Naturalist's Journal' (an invention of Barrington's) through his brother Benjamin, who published it. Thereupon followed a series of letters which, continued until 1787, form the second part of the 'Natural History of Selborne,' though some 'letters' appear, as in the former part consisting of Pennant's letters, to have been subsequently added by way of completing the work. With his usual perversity Barrington chose to disbelieve in the migration of the swallow-kind, and, with his usual casuistry, attempted to defend the position he took up. It seems to have been his influence that from time to time disturbed White's mind on the subject, sending him to search for torpid swallows among the shrubs and holes of Selborne Hanger (Letters li. and lvii. to Barrington; Jesse, *Gleanings in Natural History*, 2nd ser. p. 151); and, when he had actually seen their migration in progress (Letter xxiii. to Pennant), causing him to ignore the significance of his observation. The hold that this uncertainty had upon him lasted to the end, for in a letter to Marsham (Bell, ii. 302) only a few days before his death he repudiated the supposition that he had written in the 'Gentleman's Magazine' against the torpidity of swallows, as it would not 'be consistent with what I have sometimes asserted so to do.' This is the more extraordinary, since through one brother he had positive assurance of the migration of swallows in southern Spain, and through another brother, the bookseller, he had opportunities (of which he certainly availed himself) of knowing what was published on the subject. He could hardly have been unaware of the 'Essays upon Natural History' brought out by George Edwards (1694–1773) [q. v.] in 1770, one of which contains views on migration, which are mostly sound, though possibly the remarkable 'Discourse on the Emigration of British Birds' printed ten years later by John Legg (Salisbury, 1780), being a local publication and anonymous, may have escaped White's notice.

It is certain that during his annual visits to London White made other scientific acquaintances. He is found writing to (Sir) Joseph Banks [q. v.] (Bell, ii. 241) in fulfilment of a promise so early as the spring of 1768. A few months later that intrepid naturalist sailed with Cook on his memorable voyage in the success of which White took the greatest interest (*ib.* vol. i. pp. xliv–xlviii), while subsequently he knew Daniel Charles Solander [q.v.], Banks's companion; the elder Forster, the naturalist of Cook's second voyage, as well as William Curtis [q. v.], the entomologist and botanist (*ib.* ii. 17); Sir Ashton Lever [q. v.], who formed the enormous museum known by his name; and John Lightfoot (1735–1788) [q. v.] of

Uxbridge, Pennant's fellow-traveller. It is evident, too, that White's sympathies were not limited to the animals of his own country, as is shown by the interest he took in his brother's zoological investigations at Gibraltar, and in the Chinese dogs brought home by Charles Etty, a son of the vicar of Selborne (Letter lviii. to Barrington), to say nothing of his desire to see the swallows of Jamaica (Letter vii. to the same).

It is perhaps impossible now to ascertain when the notion of publishing his observations in a separate work first occurred to White, or when he formed the determination of doing so. Early in 1770 Barrington must have made some suggestion on the subject, to which White replied on 12 April in hesitating terms: 'It is no small undertaking for a man unsupported and alone to begin a natural history from his own autopsia!' Something must also have passed between him and Pennant, for the next year, in a letter to him of 19 July, of which only an extract has been printed (Bell, vol. i. p. xlix), he says: 'As to any publication in this way of my own, I look upon it with great diffidence, finding that I ought to have begun it twenty years ago.' In 1773, writing to his brother John, he says (*ib.* ii. 21): 'If you don't make haste I shall publish before you;' and again in 1774 (*ib.* ii. 28): 'Out of all my journals I think I might collect matter enough and such a series of incidents as might pretty well comprehend the natural history of this district. . . . To these might be added some circumstances of the country—its most curious plants, its few antiquities—all which altogether might soon be moulded into a work, had I resolution and spirits to set about it.' The following year, however, he seems to have made up his mind, though in the spring of 1775 his eyes suffered 'from overmuch reading' (*ib.* ii. 40). In October he wrote (*ib.* pp. 44, 45), 'Mr. Grimm has not appeared,' he being the Swiss draughtsman who eventually executed the plates for the work. Writing from London to Sam Barker on 7 Feb. 1776, he was still in doubt, at any rate, as to the form of publication he should adopt; but he had been to see Grimm, who a few weeks later came to Selborne, and is called 'my artist' (*ib.* ii. 128), taking views of the Hermitage and other places subsequently engraved for the volume; while White declares his intention 'some time hence' to publish 'in some way or other' a new edition of his papers on the 'Hirundines.' Those memorable monographs, almost the earliest in zoological literature, he had communicated through Barrington, at whose instigation they were written (*ib.* ii. 20), in 1774 and 1775 to the Royal Society, for insertion in the 'Philosophical Transactions.' There they were printed, although very carelessly, as the author justly complained (*ib.* ii. 115). He had intended another paper, on 'Caprimulgus,' to follow, but Barrington, having quarrelled with the Society (*ib.* ii. 43), would not present it (*ib.* ii. 229). In the first half of 1777 White had a severe illness (J. Mulso, *in litt.* 1 June 1777), which must have interfered with his work on which he had begun to be seriously engaged. Moreover, the antiquarian portion—for he had decided to include in it an account of the antiquities of Selborne (Bell, ii. 137)—obviously required much labour, and he spent a good part of October in that year at Oxford, investigating the archives of Magdalen College, to which the priory of Selborne had been united on its suppression some fifty years before the general dissolution of the monasteries. In this task White was greatly assisted by his friend Richard Chandler (1738–1810) [q.v.], the celebrated Greek traveller and antiquary, who not only examined for him the records relating to Selborne possessed by that college, but also those which he was allowed to borrow from the dean and chapter of Winchester. About 1779 White became acquainted with Ralph Churton [q.v.], from whom he received no little assistance, as appears by their correspondence first published by Bell (ii. 186–230). Still, progress was slow, and he complained to Sam Barker that 'much writing and transcribing always hurts me' (*ib.* ii. 139). Mulso's letters repeatedly urge greater speed, but White was not to be hurried in the execution of his self-imposed task. He evidently determined that what he had to do he would do with his might, and the result justified his delay. It was not until January 1788 that he wrote to Sam Barker (*ib.* ii. 168) that he had at length put his 'last hand' to the book; but still there was the index to make —'an occupation full as entertaining as that of darning of stockings'—and the actual publication did not take place until the end of that year, the volume bearing on its title-page the date 1789. Almost coincident with its appearance was the death of his youngest brother Harry, of Fyfield, with whom he was always on most affectionate terms, and the loss was evidently much felt by him. The book was published by White's brother Benjamin. His brother Thomas, who had been constantly urging the publication, if he were not its prime instigator, wrote (anonymously, of course) a review of

it in the 'Gentleman's Magazine,' which, speaking of it highly as it deserved, yet betrayed no excess of fraternal partiality. John Mulso, whose taste and critical faculty, originally keen, seem to have been blunted by the lazy life he had now so long led as a well-beneficed ecclesiastic, expressed his approval in warm though not very enthusiastic terms, partly, perhaps, because he seems to have before read the natural history portion of the 'piece,' and he lamented that his own name, as that of the friend at Sunbury mentioned by the author, did not 'stand in a book of so much credit and respectability.' The correspondence with Churton, whence most information of White's life at this period is obtainable, contains no letter between the beginning of December 1788 and the end of July 1789, and it was not until the following October that he says he was reading the book with avidity, this being after White had written to him (Bell, ii. 214): 'My book is still asked for in Fleet Street. A gent. came the other day, and said he understood that there was a Mr. White who had lately published two books, a good one and a bad one; the bad one was concerning Botany Bay ['A Voyage to New South Wales,' by John White (no relation), published in 1790], the better respecting some parish.' Churton justly complained that the index was not more copious, and the same complaint may be made in regard to every edition that has since appeared. Soon after this, White wrote that Oxford appeared every year to recede further and further from Selborne, and it is clear that the infirmities of age had come upon him. For at least ten years he had suffered from deafness, and his letters, though showing no indication of decay in mental power, seem to have been written at longer intervals. Yet in March 1793 Churton canvassed him for his vote in favour of George Crabbe [q.v.] as professor of poetry at Oxford, and appeared to think he might come to the university to give it.

Whatever may have been its reception on the part of White's family and friends, the merits of the book were speedily acknowledged by naturalists who were strangers to him. Within six months of its appearance George Montagu (1751–1815) [q. v.], hardly then known to fame, but not many years after recognised as a leading British zoologist, wrote that he had been 'greatly entertained' by it (*ib.*, ii. 236), plying its author with inquiries which were sympathetically answered. Another letter of the same kind followed a few weeks later, telling White 'Your work produced in me fresh ardour, and, with that degree of enthusiasm necessary to such investigations, I pervaded the interior recesses of the thickest woods, and spread my researches to every place within my reach that seemed likely.' The next year brought another correspondent, and one whose scientific reputation was assured. This was Robert Marsham of Stratton-Strawless in Norfolk (the place where Stillingfleet had written his 'Tracts'), White's senior by twelve years, who (introduced to the new work by his neighbour, William Windham the statesman) wrote that he could not deny himself 'the honest satisfaction' of offering the author his thanks for 'the pleasure and information' he had received from it. Most fortunately the correspondence which thereupon began between these two men is almost complete, there being but two of White's letters missing. It has been published by Mr. Southwell in the 'Transactions of the Norfolk and Norwich Naturalists' Society' for 1875–6 (ii. 133–95), was thence reprinted by Bell (ii. 243–303), and White's side of it by Mr. Harting as an appendix to his second edition. Here we see that White's interest in all branches of natural history was to the very end as keen as ever—for his last letter to Marsham was dated but eleven days before his death—while every characteristic of his style, its unaffected grace, its charming simplicity, and its natural humour is maintained as fully as in the earliest examples which have come down to us, so that this correspondence is a fitting sequel to that between himself and Pennant and Barrington. White's pleasure at Marsham's approval is unmistakable. 'O that I had known you forty years ago!' is one of White's exclamations to Marsham, the significance of which may be seen when read in connection with that passage in his earliest letter to Pennant (10 Aug. 1767), wherein he wrote: 'It has been my misfortune never to have had any neighbours whose studies have led them towards the pursuit of natural knowledge.'

During White's last years there his sister-in-law, widow of his brother John, continued to keep house for him at Selborne. On the death of his aunt Mrs. Snooke in 1780 he had become possessed of property which could not have been inconsiderable, including 'the old family tortoise,' and he was thereby enabled the more easily to gratify his disposition towards hospitality. From his correspondence with his niece 'Molly,' the Barkers, and Churton—who seems to have usually passed Christmas with him—we see how open his door was to members of his family and to his friends, despite his increasing deafness. Mulso, writing to him in

December 1790, says: 'Alas! my good friend, how should we now do to converse if we met? for you cannot hear, and I cannot now speak out.' Many times in the correspondence with Marsham each complained of the hold which 'the Hag procrastination' had taken upon himself, but there is really little sign of the power of 'this dæmon' upon White, and his 'Naturalist's Journal' was continued until within four days of his death. On 14 June 1793 the son of his oldest friend, John Mulso (who had died in September 1791), came to Selborne, where he stayed for a night, and next day White wrote his last letter to Marsham, which ended with the words, 'The season with us is unhealthy.' In it he said he had been annoyed in the spring by a bad nervous cough and 'a wandering gout.' His fatal illness must have been of short duration, though, according to Bell, it was attended by much suffering. On the 26th he died at his house, The Wakes, which has since been visited by so many of his admirers. He lies buried among his kinsfolk on the north side of the chancel of Selborne church, 'the fifth grave from this wall' as recorded on a tablet originally placed against it on the outside, but since removed within, and inappropriately affixed to the south wall of the building. The grave, however, is still marked by the old headstone bearing the initial letters of his name and the day of his death.

That White's 'Selborne' is the only work on natural history which has attained the rank of an English classic is admitted by general acclamation, as well as by competent critics, and numerous have been the attempts to discover the secret of its ever-growing reputation. Scarcely two of them agree, and no explanation whatever offered of the charm which invests it can be accepted as in itself satisfactory. If we grant what is partially true, that it was the first book of its kind to appear in this country, and therefore had no rivals to encounter before its reputation was established, we find that alone insufficient to account for the way in which it is still welcomed by thousands of readers, to many of whom—and this especially applies to its American admirers—scarcely a plant or an animal mentioned in it is familiar, or even known but by name.

White was a prince among observers, nearly always observing the right thing in the right way, and placing before us in a few words the living being he observed. Of the hundreds of statements recorded by White, the number which are undoubtedly mistaken may be counted almost on the fingers of one hand. The gravest is perhaps that on the formation of honeydew (Letter lxiv. to Barrington); but it was not until some years later that the nature of that substance was discovered in this country by William Curtis [q. v.], and it was not made known until 1800 (*Transactions Linnæan Society*, vi. 75-91); while we have editor after editor, many of them well-informed or otherwise competent judges, citing fresh proofs of White's industry and accuracy. In addition White was 'a scholar and a gentleman,' and a philosopher of no mean depth. But it seems as though the combination of all these qualities would not necessarily give him the unquestioned superiority over all other writers in the same field. The secret of the charm must be sought elsewhere; but it has been sought in vain. Some have ascribed it to his way of identifying himself in feeling with the animal kingdom, though to this sympathy there were notable exceptions. Some, like Lowell, set down the 'natural magic' of White to the fact that, 'open the book where you will, it takes you out of doors;' but the same is to be said of other writers who yet remain comparatively undistinguished. White's style, a certain stiffness characteristic of the period being admitted, is eminently unaffected, even when he is 'didactic,' as he more than once apologises for becoming, and the same simplicity is observable in his letters to members of his family, which could never have been penned with the view of publication, and have never been retouched. Then, too, there is the complete absence of self-importance or self-consciousness. The observation or the remark stands on its own merit, and gains nothing because he happens to be the maker of it, except it be in the tinge of humour that often delicately pervades it. The beauties of the work, apart from the way in which they directly appeal to naturalists, as they did to Darwin, grow upon the reader who is not a naturalist, as Lowell testifies, and the more they are studied the more they seem to defeat analysis.

No portrait of White was ever taken, and, though some have pleased themselves with a tradition that one of the figures in the frontispiece of the quarto editions of his book was intended to represent him, Bell's authority (vol. i. p. lviii *n.*) for otherwise identifying each of those figures must be accepted. Bell was told by Francis White, the youngest son of Gilbert's youngest brother, that he well remembered his uncle, who 'was only five feet three inches in stature, of a spare form and remarkably upright carriage.'

A complete bibliography of White's writ-

ings would occupy many pages, owing to the number of editions and issues (eighty or more) through which his chief work has passed. A full list has been attempted in 'Notes and Queries' for 1877–8 (5th ser. vols. vii. to ix.), and by Mr. Edward A. Martin (*A Bibliography of Gilbert White*, Westminster [1897], 8vo), who wrote apparently in ignorance of what had appeared in 'Notes and Queries.' The first publication to be noticed is the 'Account of the House-Martin or Martlet. In a letter from the Rev. Gilbert White to the Hon. Daines Barrington' (*Phil. Trans.* vol. lxiv. pt. i. pp. 196–201). This letter bears date 20 Nov. 1773, and was 'redde' to the Royal Society on 10 Feb. 1774. It is reprinted in the 'Natural History of Selborne' as letter xvi. to Barrington. Next there is 'Of the House-Swallows, Swift, and Sand-Martin. By the Rev. Gilbert White, in Three Letters to the Hon. Daines Barrington' (*ib.* vol. lxv. pt. ii. pp. 258–76). These were read to the same society on 16 March 1775, and were respectively dated 29 Jan. 1775, 28 Sept. 1774, and 26 Feb. 1774; but the annual dates of the first and last should be reversed, and White complains of various other misprints. They reappeared in the 'Natural History of Selborne' as letters xviii. xxi. and xx. to Barrington. These were but forerunners of the great work which bore on its title-page, 'The | Natural History | and | Antiquities | of | Selborne, | in the | County of Southampton: | with | Engravings, and an Appendix. | London: | printed by T. Bensley; | for B. White and Son, at Horace's Head, Fleet Street. | M.DCC.LXXXIX.' It is in quarto, pp. vi, 468 + 13 unnumbered, being twelve of index and one of errata. The author's name is not on the title-page, but appears as 'Gil. White' on p. v. It has an engraved title-page, and seven copperplates, besides one inserted on p. 307. Contemporary advertisements show that it was issued in boards at the price of one guinea, and it was the only English edition published in the author's lifetime. Two years after his death there appeared 'A | Naturalist's Calendar | with Observations in Various Branches | of | Natural History; | extracted from the papers | of the late | Rev. Gilbert White, M.A. | of Selborne, Hampshire, | Senior Fellow of Oriel College, Oxford. | Never before published. | London: | printed for B. and J. White, Horace's Head, | Fleet Street. | 1795.' This is in octavo, and contains pp. 170 + 6 unnumbered. It was compiled by Dr. John Aikin, who signs the 'Advertisement.' The text begins at p. 7, and to face p. 65 is a coloured copperplate by J. F. Miller, after Elmer's picture of 'A Hybrid Bird;' but so badly done as to misrepresent not only the original, but also the watercolour drawing from which the plate is copied. In 1802 appeared 'The Works in Natural History of the late Rev. Gilbert White . . . comprising the Natural History of Selborne; the Naturalist's Calendar; and Miscellaneous Observations, extracted from his papers. To which are added a Calendar and Observations by W. Markwick, Esq.' This was published in two volumes octavo by John (the son of the elder Benjamin) White in Fleet Street, who added the brief sketch of his uncle's life, which has been constantly reprinted, and it is often spoken of as Aikin's or Markwick's edition; but whether the latter had more to do with it than allow a calendar, kept by himself in Sussex, to be printed alongside of that compiled by Aikin from White's journals is doubtful. The coloured plate of the 'Hybrid Bird' is repeated, with considerable modification of tinting, from the former publication; but the 'Antiquities' of the original work are omitted. S. T. Coleridge's copy of this edition, with his manuscript comments, is in the British Museum. In 1813 two editions appeared—one in two volumes octavo, practically a reprint of the last, with the addition of the poems, now for the first time published, and the other in a single quarto volume, a reprint of the original, together with all the other matter subsequently added, and twelve copperplates instead of the nine of the *editio princeps*, one of the new engravings being that of a picture presented to Selborne church by Benjamin White, and some rational notes by John Mitford (1781–1859) [q. v.] of Benhall, after whom this edition is often named. In 1822 appeared another edition in two volumes octavo, which is almost a reprint of the octavo of 1813, as is also one published in 1825. In 1829 came out two editions in 12mo—one forming vol. xlv. of 'Constable's Miscellany;' the other, on larger paper, by Shortreed, each being published by Constable, and containing an introduction and some notes by Sir William Jardine; but the dates of the letters, the plates, antiquities, calendars, many observations, and the poems are omitted. One or the other of these was reissued in succeeding years (1832, 1833, and 1836) with a mere change of date on the title-page; but, in 1853, a very superior edition in octavo, with additional notes by Jardine, came out as a volume of the 'National Illustrated Library.' This gives the antiquities, and though the woodcuts are of poor quality, the insertion of a map of the district and the excellence of the notes

render it very serviceable; and it has since been reprinted or reissued several times (1879, 1882, 1890, &c.) But Jardine in 1851 brought out another edition containing notes by Edward Jesse [q. v.], who, in 1834, had printed in the second series of his 'Gleanings in Natural History' (pp. 144–210) a considerable number of hitherto unpublished extracts from White's 'Naturalist's Journal,' which for a time was in his possession, giving also a facsimile of one page of it, comprising the week 18–24 June [1775].

In 1833 also appeared an edition (in one volume octavo, but bearing no date) including the antiquities, 'with notes by several eminent naturalists,' who were William Herbert (afterwards dean of Manchester), Robert Sweet, and James Rennie. This is the best edition published up to that time, and is commonly known as Rennie's; but four years after (1837) there appeared one, based upon it, which is better still, and is known as Bennett's, since Edward Turner Bennett, though dying before it left the press, supervised it, adding notes of his own, and others by Bell, Daniell, Owen, and Yarrell, as well as a selection from those in Rennie's edition. This, with some fair woodcuts, remained for a long while the standard, but in time became out of date, whereupon in 1875 a revision of it (illustrated by a number of copies of Bewick's woodcuts of birds, and the facsimile from White's journal formerly given by Jesse) was brought out with fresh notes by Mr. Harting, and it has several times since been reissued, with the addition of White's letters to Marsham. It includes the antiquities, and takes a high rank among editions. In 1833 also Captain Thomas Brown brought out at Edinburgh, with notes of his own, a new edition of the natural history only, forming vol. i. of a series called 'The British Library,' and this, being stereotyped, has been over and over again reissued with a new title-page and a changed date. Furthermore, still in the same year (1833), there appeared an edition of the natural history, 'arranged for young persons,' which is now known to have been done by Georgiana, lady Dover [see Ellis, George James Welbore Agar-], and is dedicated to her son, H. A[gar]-E[llis] (afterwards Lord Clifden). It is the first 'bowdlerised' edition, chiefly remarkable for the omission of a few passages; but the intention was good, and the book has subsequently found its way into children's hands, it having been latterly adopted by the Society for Promoting Christian Knowledge, and many times reprinted, with new illustrations by Joseph Wolf [q.v.], and a few notes by Bell; while it is the foundation also of a large number of reprints in America, ranging from 1841 to the present time.

A handy edition, including the antiquities, with good notes by Blyth, but very poor woodcuts, which has since been reissued several times, was brought out in 1836; and in 1843, a very pretty one, with a few judicious notes by Leonard Jenyns. In 1854 there was started a series of editions of the natural history, published by Messrs. Routledge, of which the first contained notes by John George Wood [q. v.], of a kind very inferior to those by all the preceding editors, Brown excepted. Year after year this series has continued, the price of one of the issues being sixpence, and that further reduced, in 1875, to threepence for an issue of selections, with an introduction by Mr. Haweis.

In 1875 there appeared an edition, with numerous illustrations, by P. H. Delamotte, with unsatisfactory notes by Frank Buckland, and a chapter on the antiquities by Roundell Palmer, first lord Selborne [q. v.] The memoir is slight, and the five new letters are unimportant. This volume has had a large sale, and two cheaper issues since published are very popular, as well as one founded upon it, but printed in America in 1895 under the supervision of Mr. John Burroughs.

In 1876 the newly discovered and delightful correspondence between White and Marsham was first printed by the Norfolk and Norwich Naturalists' Society, annotated by Mr. Southwell and others, and next year appeared in two volumes the classical edition of Thomas Bell (1792–1880) [q.v.], the possessor and occupant formerly for forty years of White's house at Selborne, an edition which, from the great amount of new information it gives, throws all others into the shade. To Bell's edition reference has been chiefly made throughout this article. Of two editions announced in 1899, one has a preface by Grant Allen, with illustrations by Mr. E. H. New and Coleridge's manuscript notes from the copy of Markwick's edition in the British Museum; the other, edited by Dr. Bowdler Sharpe from the original manuscript, includes for the first time the whole of 'The Garden Kalendar' kept by White from 1751, which is edited by Dean Hole, and numerous illustrations by Mr. J. G. Keulemans, and others.

A German translation by F. A. A. Meyer was published at Berlin in 1792 (16mo) under the title of 'White's Beyträge zur Naturgeschichte von England.' It consists of extracts so put together as to lose their

epistolary character, though the name of letters is kept up. White's first six letters to Pennant are condensed into an 'Erster Brief,' while the last and 'Vierzehnter Brief' is compounded of three of those to Barrington. The translation is not very accurate, and the editor's remarks, whether inserted in the text between brackets or as footnotes, often convey a sneer.

[Various editions, especially that by Thomas Bell (2 vols. 1877), of The Natural History and Antiquities of Selborne; unpublished letters and documents; a 'Life,' as yet unfinished and in manuscript, by White's great-great-nephew, Rashleigh Holt-White, esq.; series of unpublished letters from John Mulso to Gilbert White (1744–90) in the possession of the latter's relative, William, earl of Stamford; extracts from documents in Oriel College, Oxford, furnished by Charles Lancelot Shadwell, esq., D.C.L., and a contribution by him to A. Clark's Colleges of Oxford, 1891, p. 121; anonymous article 'Selborne' in the New Monthly Magazine, vol. xxix., for December 1830; Edward Jesse's Gleanings in Natural History, 2nd ser., London, 1834; Correspondence of Robert Marsham and Gilbert White, with notes by Thomas Southwell and others, in Trans. Norfolk and Norwich Naturalists' Society, ii. 133–95 (1876); 'The Published Writings of Gilbert White,' Notes and Queries, 5th ser. vols. vii–ix. (1877–8); 'Gilbert White of Selborne' (revised proof of the full article by Richard Hooper), Temple Bar Magazine, vol. lv. April 1878; review of Bell's edition, Nature, xvii. 399, 400 (21 March 1878); Spectator, 13 July 1878; articles in the Saturday Review, 10 and 24 Sept. 1887; 'Gilbert White in Sussex,' by H. D. Gordon, Zoologist, 1893, pp. 441–50; 'Gilbert White of Selborne,' by W. W. Fowler, Macmillan's Magazine for July 1893, pp. 182–9; E. A. Martin's Bibliography of Gilbert White, 1897; Clutterbuck's Notes on the Parishes of Fyfield (extracts from Henry White's Diary), &c., edited by E. D. Webb, Salisbury, 1898.] A. N–N.

WHITE, HENRY (1812–1880), historical and educational writer, born on 23 Nov. 1812, was the son of Charles White of Minster Street, Reading. He was educated at Reading grammar school under Richard Valpy [q. v.], and proceeded to Trinity College, Cambridge. He also studied at the university of Heidelberg, where he obtained the degree of Ph.D. In the earlier part of his career, after working at Geneva with Merle d'Aubigné for some time, he was chiefly occupied with scholastic work, and published several historical text-books of considerable merit. Perhaps the best known is his 'History of France,' Edinburgh, 1850, 12mo, which attained an eighth edition in 1870. In 1858 he was appointed to superintend the compilation of the 'Catalogue of Scientific Papers' issued by the Royal Society, and was engaged in this work until his death. For some years he also acted as literary critic to the 'Atlas' during the editorship of Henry James Slack [q. v.]

In 1867 he published his most important book, 'The Massacre of St. Bartholomew, preceded by a History of the Religious Wars in the Reign of Charles IX,' London, 8vo, a work of genuine research. White's was the first English treatise to show that the massacre was the result of a sudden revolution, and not of a long-prepared conspiracy. The merits of his monograph were recognised by Alfred Maury, who reviewed it elaborately in the 'Journal des Savants.' White died in London on 5 Jan. 1880. In 1837 he married Elizabeth King of Boulogne-sur-Mer, and left issue.

Besides the works already mentioned, White was the author of: 1. 'Elements of Universal History,' Edinburgh, 1843, 12mo; 13th ed. Edinburgh, 1872, 8vo. 2. 'Outlines of Universal History,' Edinburgh, 1853, 8vo; 10th ed. 1873, 12mo. 3. 'History of Great Britain and Ireland,' Edinburgh, 1849, 12mo; 20th ed. 1879. He also compiled several school histories, and between 1843 and 1853 translated Merle d'Aubigné's 'History of the Reformation.' In conjunction with Thomas W. Newton he prepared the 'Catalogue of the Library of the Museum of Practical Geology,' published in 1878.

[Information kindly given by Mr. Henry White's son, Mr. A. Hastings White; Allibone's Dict. of Engl. Lit.; Trübner's American, European, and Oriental Record, 1880, p. 12; Athenæum, 1880, i. 58.] E. I. C.

WHITE, HENRY KIRKE (1785–1806), poetaster, born in Nottingham on 21 March 1785, was son of a butcher. His mother, whose name was Neville, came of a Staffordshire family, and at one time kept a boarding-school for girls. The house in which Henry is said to have been born is still pointed out in Exchange Alley, Nottingham; the lower portion remains a butcher's shop, the upper portion is a tavern with the sign of 'The Kirke White.'

After receiving an elementary education at small private schools, he was at the age of fourteen put to work at a stocking loom. But he chafed against such employment. He developed literary tastes, and began writing poetry. He joined a literary society and showed promise as an orator. Within a year he obtained more congenial employment with a firm of lawyers at Nottingham. His parents could not afford to pay a pre-

mium, and he was accordingly compelled to serve two years before being articled. He signed his articles in 1802. His employers noticed his promise, and advised him to study Latin. In ten months he could read Horace 'with tolerable facility,' and had begun Greek. Soon afterwards he acquired some knowledge of Spanish and Portuguese, and read many books on natural science. He continued his poetic endeavours, and contributed to the 'Monthly Preceptor'—a periodical which offered prizes to youthful writers. Subsequently he sent poems and essays to the 'Monthly Mirror,' in which his work attracted the favourable notice of one of the proprietors, Thomas Hill (1760–1840) [q. v.], and of Capel Lofft. White now developed a strong evangelical piety. He read with appreciation Scott's 'Force of Truth,' and made up his mind to go to Cambridge and take holy orders. With a view to raising some of the needful funds, he, with the sanguineness of youth, prepared in 1802 a volume of poems for the press. The Duchess of Devonshire accepted the dedication, and the volume appeared in 1803 under the title of 'Clifton Grove, a sketch in verse, with other poems, by Henry Kirke White of Nottingham.' In the preface White confessed that the verses came from a very youthful pen. The work was of modest merit; the title poem showed the influence of Goldsmith's 'Deserted Village,' and a reviewer in the 'Monthly Review' for February 1804 justly and courteously said that the boyish verse was not distinctive. White sent a letter of complaint to the editor, and the reviewer next month replied in a kindly tone that he adhered to his first opinion. Meanwhile the book came under the notice of Southey, who exaggerated its literary value, and encouraged White to regard himself as a victim of the critic's malignity. Thenceforth Southey deeply interested himself in White's career (Southey, *Correspondence*, ii. 91). The volume of poems was not a pecuniary success, and White, compelled to look elsewhere for assistance to enable him to enter the university, obtained an introduction through his employer at Nottingham to Charles Simeon of King's College, Cambridge. Simeon was impressed by White's piety, and procured him a sizarship at St. John's; Wilberforce and other sympathisers guaranteed him a small supplementary income, and he quitted his legal employment in 1804 to spend a year in preparation for the university with a clergyman named Grainger of Winteringham, Lincolnshire. There overwork injured his health, which had already shown signs of weakness.

In October 1805 he entered St. John's College, and at once distinguished himself in classics. At the general college examination at the end of the first term, and again at the end of the summer term of 1806, he came out first of his year. But his health was failing, and consumption threatened. The college provided a tutor for him in mathematics during the long vacation of 1806. His health proved unequal to the strain. At the beginning of the October term he completely broke down, and he died in his college rooms on 19 Oct. 1806. In 1819 a tablet to his memory, with a medallion by Chantrey and an inscription by Professor William Smyth, was placed above his grave in All Saints' Church, Cambridge, at the expense of a young American admirer, Francis Boott [q. v.] of Boston, subsequently well known in England as a botanist. The original model of Chantrey's medallion is in the National Portrait Gallery. The museum at Nottingham possesses two portraits of White, one (in profile) by T. Barber, and another by J. Hoppner, R.A. There is a third (anonymous) portrait in the National Portrait Gallery.

White left in manuscript a mass of unpublished verse and prose. His relatives placed it in Southey's hands, and Southey compiled from it 'The Remains of Henry Kirke White . . . with an Account of his Life,' which he published in two volumes in 1807. The volume contained 'Clifton Grove' and many poems written by White in childhood, together with a series of hymns and a fragment of an epic on the life of Christ called 'The Christiad,' which death prevented White from completing. Waller's lyric 'Go, lovely Rose,' was reprinted with a new concluding stanza by White. The chief contribution in prose was a series of twelve essays on religious and philosophic topics called 'Melancholy Hours.' In the prefatory memoir Southey emphasised the pathos of White's short career, and wrote with enthusiasm of his poetic genius. The 'Remains' was well received, and passed through ten editions by 1823. The work was often reprinted subsequently both in England and America. It was published for the first time in America at Boston in 1829. Ten of White's hymns were included by Dr. W. B. Collyer in his 'Supplement to Dr. Watts's Psalms and Hymns,' London, 1812, and are still in common use.

Many early readers of the 'Remains' shared Southey's high opinion of White's literary merits. In 1809 Byron wrote sym-

pathetically in his 'English Bards and Scotch Reviewers:'

Unhappy White! while life was in its spring
And thy young muse just shook her joyous wing,
The spoiler came; and all thy promise fair
Has sought the grave, to sleep for ever there.
'Twas thine own genius gave the final blow
And helped to plant the wound that laid thee low.

Byron also wrote of White to Dallas on 27 Aug. 1811: 'Setting aside his bigotry, he surely ranks next Chatterton. It is astonishing how little he was known; and at Cambridge no one thought or heard of such a man till his death rendered all notice useless. For my own part I should have been proud of such an acquaintance; his very prejudices were respectable.' But Southey's charitable judgment, which Byron echoed, has not stood the test of time. White's verse shows every mark of immaturity. In thought and expression it lacks vigour and originality. A promise of weirdness in an early and prophetic lyric, 'A Dance of Consumptives' (from an unfinished 'Eccentric Drama'), was not fulfilled in his later compositions. The metrical dexterity which is shown in the addition to Waller's 'Go, lovely Rose,' is not beyond a mediocre capacity. Such popularity as White's work has enjoyed is to be attributed to the pathetic brevity of his career and to the fervour of the evangelical piety which inspired the greater part of his writings in both verse and prose.

[Southey's Memoir prefixed to Remains, 1807; Brown's Nottinghamshire Worthies, pp. 283–99; Julian's Dictionary of Hymnology.]

S. L.

WHITE, HUGH (*fl.* 1107?–1155?), chronicler. [See HUGH.]

WHITE, JAMES (1775–1820), author of 'Falstaff's Letters,' baptised on 7 April 1775, was the son of Samuel White of Bewdley in Worcestershire. Born in the same year as Charles Lamb, he was educated with him at Christ's Hospital, where he was admitted on 19 Sept. 1783 on the presentation of Thomas Coventry. He left the school on 30 April 1790 in order to become a clerk in the treasurer's office. After remaining for some years in that position he founded an advertising agency at 33 Fleet Street, which is still carried on under a firm of the same name. To this business he united that of agent for provincial newspapers.

White was the lifelong friend of Charles Lamb. He was introduced by Lamb to Shakespeare's 'Henry IV,' and was at once fascinated by the character of Falstaff, whom he frequently impersonated in the company of his friends. By his success in sustaining the character at a masquerade he roused the jealousy of several small actors hired for the occasion, and according to his friend and schoolfellow John Mathew Gutch [q. v.], he was generally known as 'Sir John' among his intimates. In 1796 he published 'Original Letters, &c., of Sir John Falstaff and his Friends' (London, 8vo). William Ireland's forgery, 'Vortigern,' was produced at Drury Lane in the same year, and the 'Letters' were prefaced by a dedication in black letter to 'Master Samuel Irelaunde,' the forger's father, which was probably written by Lamb. The 'Letters' were held in the highest esteem by Lamb, who induced Coleridge to notice them in the 'Critical Review' for June 1797, and himself contributed an appreciation of them to the 'Examiner' for 5 Sept. 1819. 'The whole work,' he wrote, 'is full of goodly quips and rare fancies, all deeply masked like hoar antiquity.' Notwithstanding his enthusiasm, which led him to purchase every second-hand copy he found on the booksellers' stalls and present it to a friend in the hope of making a convert, the sale of the 'Letters' was inconsiderable, and they brought their author little fame. A second edition appeared in 1797, composed of unsold copies of the first with new title-pages, but the work was not reprinted until 1877, when a new edition was issued with an elaborate memoir (London, 12mo).

White died in London at his house in Burton Crescent, on 13 March 1820. He married a daughter of Faulder the bookseller, and left three children. He was a man of infinite humour, one 'who carried away with him half the fun of the world when he died' (*Essays of Elia*). Lamb always spoke of him with great affection. 'Jem White,' he said to Le Grice in 1833, 'there never was his like. We shall never see such days as those in which he flourished.' He commemorated White's annual feast to the chimney-sweeps in one of his most familiar essays, and in the essay 'On some Old Actors' he gives a pleasant account of White's discomfiture by Dodd the comedian.

The author of 'Falstaff's Letters' must be distinguished from JAMES WHITE (*d.* 1799), scholar and novelist, who was probably a relative. This James White was elected a scholar of Trinity College, Dublin, in 1778, and graduated B.A. in 1780. He was well versed in the Greek language, edited one or two classical works, and wrote three historical novels of some merit. Towards the close of his life his conduct be-

came eccentric, and he imagined himself the victim of a conspiracy. He died, unmarried, at the Carpenters' Arms in the parish of Wick in Gloucestershire on 30 March 1799, in great destitution. He was the author of: 1. 'Hints of a Specific Plan for the Abolition of the Slave Trade,' 1788, 8vo. 2. 'Conway Castle,' and other poems, London, 1789, 4to. 3. 'Earl Strongbow; or the History of Richard de Clare and the Beautiful Geralda,' London, 1789, 2 vols. 12mo; German translation by Georg Friedrich Beneke, Helmstädt, 1790, 8vo. 4. 'The Adventures of John of Gaunt,' 1790, 3 vols. 12mo; German translation, Helmstädt, 1791, 8vo. 5. 'The Adventures of King Richard Cœur de Lion,' London, 1791, 3 vols. 12mo. 6. 'Letters to Lord Camden,' 1798. He also translated: 7. 'The Oration of Cicero against Verres,' 1787, 4to. 8. Jean Paul Rabaut Saint-Etienne's 'History of the French Revolution,' London, 1792, 8vo; 2nd edit. 1793. 9. 'Speeches of M. de Mirabeau the Elder,' Dublin, 1792, 8vo (*Annual Register*, 1799, ii. 11; Reuss, *Register of Living Authors*, 1770–90; *ib.* 1790–1803; *Cat. of Dublin Graduates*).

[The Lambs, their Lives, their Friends, and their Correspondence, by W. C. Hazlitt, 1897, pp. 24–6; Life, Letters, and Writings of Lamb, ed. Fitzgerald, 1886; Letters of Lamb, ed. Ainger, 1888; Letters of Lamb, ed. Hazlitt, 1882–6 (Bohn's Standard Library); Hazlitt's Mary and Charles Lamb, 1874; Charles Lamb and the Lloyds, ed. E. V. Lucas, 1898, pp. 48–50; Southey's Life and Corresp. 1850, vi. 286–287; Gent. Mag. 1820, i. 474.] É. I. C.

WHITE, JAMES (1803–1862), author, born in Midlothian in March 1803, was the younger son of John White of Dunmore in the county of Stirling, by his wife Elizabeth, daughter of John Logan of Howden in Midlothian. After studying at Glasgow University he matriculated from Pembroke College, Oxford, on 15 Dec. 1823, graduating B.A. in 1827. He served as curate of Hartest-cum-Boxsted in Suffolk, and on 27 March 1833 he was instituted vicar of Loxley in Warwickshire. Ultimately, on succeeding to a considerable patrimony on the death of his wife's father, he resigned his living and retired to Bonchurch in the Isle of Wight. In this retreat he turned his attention to literature, in which he had already made some essays, producing between 1845 and 1847 a succession of Scottish historical tragedies, works of some merit, though only moderately successful. Another tragedy, 'John Savile of Haystead' (London, 1847, 8vo), was acted at Sadler's Wells Theatre in 1847. At a later time he brought out several historical sketches of a popular character, written with considerable power of generalisation. The best known is 'The Eighteen Christian Centuries' (Edinburgh, 1858, 8vo), which reached a fourth edition in 1864.

White died at Bonchurch on 26 March 1862. He married in 1839 Rosa, only daughter of Colonel Popham Hill. By her he had one son, James (1841–1888), and three daughters. White possessed a charming style, and interested his readers by his clearness of thought and his ability in selecting and arranging detail. He was the friend of Charles Dickens, who in 1849 took a house at Bonchurch for some months in order to be near him. One of his tragedies was dedicated to Dickens. His portrait was painted in 1850 by Robert Scott Lauder.

Besides the works already mentioned, White was the author of: 1. 'The Village Poorhouse; by a Country Curate,' London, 1832, 12mo. 2. 'Church and School: a Dialogue in Verse,' London, 1839, 12mo. 3. 'The Adventures of Sir Frizzle Pumpkin,' London, 1836, 8vo. 4. 'The Earl of Gowrie: a Tragedy,' London, 1845, 8vo. 5. 'The King and the Commons: a Drama,' London, 1846, 8vo. 6. 'Feudal Times; or the Court of James III: a Scottish historical Play,' London, 1847, 16mo. 7. 'Landmarks of the History of England,' London, 1855, 8vo. 8. 'Landmarks of the History of Greece,' London, 1857, 8vo. 9. 'Robert Burns and Walter Scott: two Lives,' London, 1858, 12mo. 10. 'History of France,' Edinburgh, 1859, 8vo; 2nd ed. 1860. 11. 'History of England,' London, 1860, 8vo. Some translations from Schiller by White were published in 'Blackwood's Magazine,' xliii. 267, 684, 725.

[Burke's Landed Gentry, s.v. 'White of Kellerstain;' Gent. Mag. 1862, i. 651; Foster's Alumni Oxon. 1715–1886; Foster's Index Eccles.; Allibone's Dict. of Engl. Lit.; Forster's Life of Dickens, ii. 394–6, iii. 104.] E. I. C.

WHITE, JAMES (1840–1885), founder of the Jezreelites. [See Jezreel, James Jershom.]

WHITE, JEREMIAH (1629–1707), chaplain to Cromwell, was born in 1629. He was admitted a sizar of Trinity College, Cambridge, on 7 April 1646, proceeded B.A. in 1649, and M.A. in 1653. In his student years he experienced much mental distress owing to religious difficulties, but ultimately found consolation in the doctrine of the restoration or restitution of all things. On leaving the university he passed at once to Whitehall, and became domestic chaplain to Cromwell and preacher to the council of

state. His attractive person and witty conversation soon made him popular. His position in the household of the Protector brought him into close relationship with his family, and White allowed his ambition to go so far as to aspire to the hand of Cromwell's youngest daughter Frances. It is said that the lady did not look upon him with disfavour. The state of things came to Cromwell's knowledge. With the help of a household spy he managed to surprise the two at a moment when his chaplain was on his knees before his daughter kissing her hand. 'Jerry,' who was never at a loss for something to say, explained that for some time past he had been paying his addresses to the lady's waiting woman, but being unsuccessful in his endeavours, he had been driven to soliciting the Lady Frances's interest on his behalf. The opportunity thus offered was not neglected by Cromwell. Reproaching the waiting woman with her slight of his friend, and gaining her consent to the match, he sent for another chaplain and had them married at once.

At the Restoration White found himself without fixed income, but abstained from the religious disputes of the day. It is probable that his popularity gained him some form of maintenance. In 1666 the estate of 'old Mrs. Cromwell' was in his hands. He collected much information with respect to the sufferings of the dissenters after the Restoration, but refused a thousand guineas from James II for his manuscript, being disinclined to discredit the established church. His manuscript is not known to be extant. White never himself conformed to the church of England. He preached occasionally in an independent church in Meeting-house Alley, Queen Street, Lower Rotherhithe, which was built soon after the Restoration.

White was a conspicuous member of the Calves' Head Club at its annual meetings on 30 Jan., when the 'Anniversary Anthem' was sung, and wine in a calf's skull went the round to the memory of 'the patriots who had relieved the nation from tyranny.' He died in 1707. A glowing character is given of him in the 'Monthly Miscellany' for 1707 (i. 83–5, 116–18). There is a portrait of White incorrectly attributed to Van Dyck. An engraving is prefixed to his work, 'A Persuasive to Moderation,' published after his death in 1708.

His publications include: 1. 'A Funeral Sermon on the Rev. F. Fuller,' London, 1702. 2. 'The Restoration of all Things,' (anon.), London, 1712, 1779 (3rd edit.), 1851 (in vol. iii. of the Universalist's Library). Extracts from the work were published in a volume entitled 'Universal Restoration,' with others of a like nature by 'some of the most remarkable authors who have written in defence of that interesting subject' (London, 1698). 3. 'A Persuasive to Moderation,' London, 1708 (1725?). This is an enlargement of part of White's preface to Peter Sterry's 'The Rise, Race, and Royalty of the Kingdom of God in the Soul.'

[Palmer's Nonconformist's Memorial, i. 211; Preface to White's Restoration, 1712; Oldmixon's Hist. of the Stuarts, p. 426; Notes and Queries, 1st ser. vii. 388; Cal. of State Papers, 1665–6, p. 299; Wilson's Dissenting Churches, iv. 367; Thoresby's Diary, i. 7; The Secret Hist. of the Calves' Head Club, p. 10; Granger's Biogr. Hist. (cont. by Noble) ii. 151; Pepys's Diary, 19 Sept. 1660, 13 Oct. 1664; Admission registers of Trinity College, Cambridge, per the Master; University registers, per the Registrary.] B. P.

WHITE, JOHN (1510?–1560), bishop of Winchester, was the son of Robert White of Farnham, where he was born in 1510 or 1511 (his brother John became lord mayor of London in 1563: see pedigree in MANNING and BRAY'S *History of Surrey*, iii. 177; but *Collectanea Topographica et Genealogica*, vii. 212, says this is incorrect). In 1521, at the age of eleven, he was admitted scholar at Winchester, whence he proceeded as fellow to New College, Oxford (KIRBY, p. 111). He was admitted full fellow in 1527, graduated B.A. on 13 Dec. 1529, M.A. on 30 Jan. 1534, B.D. (?) before 1554 (see RYMER, *Fœdera*, xv. 388), and D.D. 1 Oct. 1555. In 1534 he resigned his fellowship, being then master of Winchester College, of which he was made warden in February 1541 (WILLIS, *Mitred Abbies*, i. 333). Of his life at Winchester different accounts are given; favourable by Pits (*De Rebus Anglicis*, 1619, p. 763, partly on report of Christopher Johnson, himself master of Winchester), who describes him as 'acutus poeta, orator eloquens, theologus solidus, concionator nervosus;' and unfavourable by Bale (*Scriptt. Britann. Illustr.* p. 737), who describes him with scandalous suggestiveness, and dubs him 'saltans asinus.' He was appointed in March 1540–1 a prebendary of Winchester. Under Edward VI he began to attract attention as an opponent of the protestants. He was examined by the council on 25 March 1551, when he admitted receiving 'divers books and letters from beyond sea,' and was committed to the Tower (*Hatfield MS.* i. 83; *Acts P. C.* 1550–2, p. 242).

On 14 June following the council, 'upon

knowledge of some better conformytie in matters of religion,' transferred him to Cranmer's custody 'till suche tyme as he may reclamye him' (*ib.* p. 302; Strype, *Cranmer*, p. 233). Cranmer was apparently successful, for in the same year White became rector of Cheyton, Surrey, and on 24 May 1552 he was admitted to the prebend of Eccleshall in Lichfield Cathedral (Le Neve, *Fasti*, i. 601). He entered into controversy with Peter Martyr, and was the first, Fuller says, who treated theological disputes in verse (see list of his works below). John Philpot [q. v.], archdeacon of Winchester, excommunicated him 'for preaching naughty doctrine' (Philpot, *Works*, Parker Soc. p. 82); but White seems to have retained his preferments, and is said to have been instrumental in preserving the college of St. Mary at Winchester, when the adjoining college of St. Elizabeth, the site of which he purchased, was destroyed (see Milner, *Winchester*, i. 362).

On the accession of Mary he came at once into prominence. He sat on several of the commissions which restored and deprived bishops. He preached at St. Paul's on 25 Nov. 1553 in favour of the restoration of religious processions (Machyn, p. 49). He was elected bishop of Lincoln on 1 March 1554 (Le Neve, *Fasti*; but see Rymer's *Fœdera*, xv. 374, for licence), was consecrated in St. Saviour's, Southwark, on 1 April by Bonner, Tunstall, and Gardiner (Stubbs, *Registrum Sacrum Anglicanum*, ed. 1897, p. 104), and received restitution of the temporalities of the see on 2 May 1554. He was 'provided' to the see by the pope in a consistory on 6 July (Raynaldus, ann. 1554, § 5). He was granted the next presentation to the archdeaconry of Taunton on 2 Nov. (*Hist. MSS. Comm.* Wells MSS. p. 239). On the arrival of Philip II he was one of those who received him at the west door of Winchester Cathedral (*Cal. State Papers*, For. 1553–8, pp. 106–7). He preached at the opening of parliament on 21 Oct. 1555 (*ib.* Venetian, 1555–6, p. 217). He had already become famous in the pursuit of heretics, and on 30 Sept. 1555 he presided at Ridley's trial. He then twitted the accused with his change of opinion on the doctrine of the eucharist (Parsons, *Conversion of England*, iii. 209 sqq.; cf. Foxe, *Actes and Monuments*). He was one of the executors of Gardiner's will, preached at the requiem mass for him on 18 Nov. 1555, and went with the funeral procession (23 Feb. 1556) from St. Saviour's, Southwark, to Winchester. On 22 March 1556 he was one of the consecrators of Reginald Pole. In this year he visited his large diocese by commission of the new archbishop (interesting details in Strype, vi. 389, and see Dixon's *History of the Church of England*, iv. 597–9). He retained the wardenship of Winchester with the bishopric of Lincoln (cf. *Cal. Hatfield MSS.* v. 221).

The appointment to Winchester was delayed till Philip's return to England (*Cal. State Papers*, Venetian, 1555–6, p. 281), and when White was at last nominated to the see the bulls for his translation were long delayed, and were very costly (*ib.* For. 1653–8, pp. 227, 228, 242, and Venetian, 1555–6, pp. 393, 477). Pole, it is said, had wished to hold the bishopric *in commendam*, and White, who desired it especially because of his birth and long association, could only obtain it on his promise to pay 1,000*l.* a year to the cardinal as long as he lived, and to his executors a year after his death (Matthew Parker, *De Antiq. Brit. Eccl.* p. 353). The *congé d'élire* to the dean and chapter was dated 16 July 1556. White had already received custody of the temporalities on 16 May 1556, and they were formally restored to him on 31 May 1557 (Rymer, *Fœdera*, xv. 436, 437, 441, 466; cf. Machyn, p. 103).

He continued to preach constantly in London (*ib.*), notably before several heretics at St. Saviour's, Southwark, on 23 May 1557, when Gratwick stood up and 'played the malapert fellow with' him (White, in Foxe, iii. 688). He tried the same heretic two days later, and is charged by Foxe with great harshness (Gratwick's own declaration is in Foxe, iii. 663).

On 13 Dec. 1558 he preached the funeral sermon of Queen Mary, from the text Ecclesiasticus iv. 2. He spoke warmly of her, but charily of Elizabeth; and a passage in which, referring to the preachers of the day, he said 'melius est canis vivus leone mortuo,' was taken, probably unjustly, to refer to the new sovereign. He was at once commanded to 'keep his house,' but on 19 Jan. 1558–9 he was called before the council, and, 'after a good admonicion geven him, was sett at lyberty and discharged' (*Acts P. C.* 1558–70, p. 45). On 18 March he voted against the supremacy bill in the House of Lords, and on 31 March 1559 he took part in the conference in the choir of Westminster Abbey between nine Romanists and nine Anglicans (*Cal. State Papers*, Spanish, 1558–67, pp. 45, 46–8, Dom. 1547–1550, p. 127, and Venetian, 1558–80, pp. 65, 69; see Camden, *Annals*, p. 27; Parsons, *A Review of Ten Public Disputations*, 1604, pp. 77 sqq.; Burnet, *History of the Reformation*, ii. 388, 396). White declared that he was not ready

to dispute, as they 'had not their wrytynge ready to be read there,' and the conference broke up not without disorder. It was renewed on 3 April, and at the close White, with the bishop of Lincoln [see WATSON, THOMAS, 1513-1584], was removed to the Tower (*Acts P. C.* 1558–70, p. 78). On 21 June he was deprived of his bishopric (deprivation formally completed on 26 June, MACHYN, p. 201), and was sent back to the Tower after a new attempt had been made to induce him to take the oath of supremacy (*Cal. State Papers*, Spanish, 1558–67, p. 79, cf. Venetian, 1558–80, p. 104). Before long his health began to fail (STRYPE, *Annals*, i. 142–3), and on 7 July he was released to live with his brother, Alderman John White, 'near Bartholomew Lane.' He was now dependent on his friends for maintenance (5 Aug. 1559; *Cal. State Papers*, Venetian, 1558–80, p. 117). He was shortly afterwards allowed to retire to the house of his sister, wife of Sir Thomas White, at South Warnborough, Hampshire, where he died on 12 Jan. 1560, 'of an ague' (MACHYN, *Diary*). He was buried in Winchester Cathedral on 15 Jan. He had many years before written his own epitaph, but this, though in the cathedral, was not apparently placed over his grave. He 'gave much to his servants' (MACHYN), and was a benefactor to New College, Oxford (WOOD, *History and Antiquities*, ed. Gutch, p. 185), and to Winchester (WOOD, *Athenæ Oxon.* i. 314).

White is spoken of as a severe and grave man, more of a theologian than a courtier. His enemies accused him of pride and covetousness.

Very few of White's works have survived (PITS, *De Rebus Anglicis*, p. 763). We have his 'Diacosio-Martyrion' (London, 1553), to which is added 'Epistola Petro Martyri;' both are concerned with the doctrine of the eucharist. His 'Carmina in Matrimonium Philippi regis cum Maria regina' are quoted by many writers (e.g. FOXE, *Actes and Monuments*, ii. 1642), but no separate copy is known to exist. They were probably published in his 'Epigrammatium liber i.' of which Pits says, 'Vidi aliquando Oxonii exemplar,' but no copy is now known. His 'Sermon preached at the Funeral of Queen Mary' is in British Museum Sloane MS. 1578; and an inaccurate copy is printed in Strype's 'Memorials' (App. lxxxiv. p. 277).

[Further details as to degrees will be found in Boase's Registers of University of Oxford (Oxf. Hist. Soc.), i. 130. Dates of preferments, &c., in Rymer's Fœdera, vol. xv., Le Neve's Fasti, and Godwin's Catalogues of the Bishops of England. See also Wood's Athenæ Oxon. and Fasti; Cal. State Papers, Dom., For., Spanish, and Venetian; Hist. MSS. Comm. Reps. Hatfield, pt. i. and Wells Cathedral; Gough's Index to Parker Soc. Publ. passim; Acts of the Privy Council, ed. Dasent; Strype's Eccles. Memorials and Cranmer; Camden's Annals; Harrington's Brief View of the Church of England; Burnet's Hist. of the Reformation, vol. ii.; Parsons's Conversion of England; Foxe's Actes and Monuments; Heylyn's Ecclesia Restaurata; Milner's Hist. of Winchester, vol. i.; Parker, De Antiquit. Brit. Eccles.; Andrewes's Tortura Torti, p. 146; Tanner's Bibliotheca Britannico-Hibernica, p. 761; Warton's Life of Sir T. Pope; Holinshed's Chronicle, vol. iii.; Fuller's Worthies, ed. Nichols, i. 405; Cassan's Bishops of Winchester; Wood's Athenæ Oxon.; Bridgett and Knox's Catholic Hierarchy, 1889; Gee's Elizabethan Clergy, 1898.] W. H. H.

WHITE or WITH, JOHN (*fl.* 1585–1593), Virginian pioneer, sailed with Sir Richard Grenville from Plymouth on 9 April 1585, and was one of the 107 men whose names are recorded by Hakluyt as those of the first settlers in Virginia. They were left by Grenville on the island of Roanoke under the governorship of (Sir) Ralph Lane [q. v.]; but in June 1586, at their own earnest request, they were taken back to England by Drake. Two years later one of the colonists, Thomas Harriot [q. v.], wrote for the edification of Ralegh (at whose expense the experiment had chiefly been made) his 'Briefe and True Report of the new found land of Virginia' (London, 1588, 8vo; and Frankfort, 'sumptibus Theodori De Bry,' 1590). The Frankfort edition was illustrated by twenty-three copperplates from drawings by John White, including a 'carte of all the coast of Virginia,' which formed the basis of the subsequent 'Map of Virginia' (1612) of John Smith.

In July 1587 a hundred and fifty new settlers were sent out by Ralegh under John White, who is generally identified with the draughtsman of the previous expedition (cf. STEVENS, *Bibl. Historica*, 1870, p. 222). In August White wished to send home two of his subordinates to represent the needs of the colonists, but the wish of the colony generally was that White himself should undertake the mission. He was reluctant to leave some relatives who had accompanied the expedition, but eventually on 27 Aug. he sailed, and after a painful voyage reached Southampton on 8 Nov. With him there landed an Indian, who was baptised in Bideford church, but died within the year. In April 1588 Ralegh sent White back with two small relief vessels, but the sailors, as usual, had thoughts for nothing

but Spanish prizes, and, after having been worsted in an encounter, the vessels had to put back to Plymouth 'to the utter destruction of the unhappy colonists.' He managed ultimately, in March 1590, to sail upon what he states in his letter to Hakluyt to be his fifth voyage to the West Indies, in one of the ships of a merchant, John Wattes (probably Sir John Watts [q.v.], lord mayor in 1606-7), the captain of which undertook to land supplies at Roanoke. On 15 Aug. they weighed anchor off that island, cheered by the sight of some ascending smoke, but when next day they went ashore, nothing of the former colonists could be found. White arrived back at Plymouth on 24 Oct. On 4 Feb. 1593 from his 'house at Newtowne in Kylmore,' he wrote a letter to Hakluyt, in which he apologises for his 'homely stile,' giving details of his last voyage. This letter was printed in Hakluyt's third volume (1600, pp. 288-95).

In Additional MS. 5270 (now in the print room at the British Museum) are some watercolour drawings by White of Virginian subjects. Some of these drawings are copied in Additional MS. 5253.

[Stith's Hist. of Virginia, i. 25; Doyle's English in America, Virginia, pp. 91 sq.; Archæologia Americana, iv. 21; Winsor's Hist. of America, iii. 124; Drake's Making of Virginia, 1894; Kohl's Maps relating to America, Washington, 1857, pp. 42 sq.] T. S.

WHITE, JOHN (1570-1615), divine, son of Peter White, vicar of St. Neots, Huntingdonshire, and of the neighbouring parish of Eaton Socon, Bedfordshire, was born at Eaton Socon in 1570, and educated at St. Neots grammar school. He was admitted a sizar of Gonville and Caius College, Cambridge, on 15 Feb. 1585-6, was scholar from Lady-day 1588 to Michaelmas 1592, and graduated B.A. in 1589-90, M.A. in 1593, and D.D. in 1612. He was appointed vicar of Eccles, Lancashire, and fellow of the Collegiate Church, Manchester, in 1606, and resigned these offices in 1609 on being presented by Sir John Crofts to the rectory of Barsham, Suffolk. In 1614 or 1615 he was made chaplain in ordinary to James I.

White in his will speaks of the 'distresses' that he suffered at Eccles, 'which I was never able to look through to this day.' It is inferred from this that he was in poverty when he died, at the age of 45, in 1615, in Lombard Street, London. He was buried on 28 May 1615 at the church of St. Mary Woolnoth. He left seven children. The eldest, John, entered Gonville and Caius College in 1611, aged 16, and became vicar of Eaton Socon; another son is mentioned by Fuller as a druggist in Lombard Street, London.

White wrote 'The Way to the True Church: wherein the principal Motives perswading to Romanisme are familiarly disputed and driven to their Issues,' London, 1608, 4to. Further editions of this learned defence of the reformed faith came out in 1610, 1612, and 1616.

It was answered at first by A. D. or Fisher, alias Piercy, to whom White rejoined in 'A Defence of the Way to the True Church against A.D. his Reply,' 1614, 4to. White's 'Defence' occasioned 'A Discovery of certain notorious Shifts, Evasions, and Untruths uttered by M. J. White . . . By W. G.,' London, 1619, 4to. Meanwhile White's original work evoked Thomas Worthington's 'Whyte dyed Black, or a Discovery of many most Foule Blemishes, Impostures and Deceipts which D. Whyte hath practysed in his Book,' &c., 1615, 4to. A reply to Worthington was published after White's death, namely in 1617, by his brother Francis White [q.v.], afterwards bishop of Ely. A third reply to White's original book was 'A Treatise of the Church, in which it is proved Mr. J. W. his Way to the True Church to be indeed no Way at all to any Church,' 1616, 4to.

John White also published: 1. 'English Paradise, discovered in a Latine Prospect of Jacobs Blessing, a Sermon on Gen. xxvii. 27,' London, 1612, 4to. 2. 'Two Sermons: the Former at Pauls Crosse on 1 Tim. ii. 1, upon the Anniversary Commemoration of the Kings most happy Succession to the Crowne of England; the Latter at the Spittle on 1 Tim. vi. 17,' London, 1615, 4to. His works were collected and republished by his brother Francis in 1624 in one volume folio, with a portrait of the author.

[Fuller's Worthies, ed. Nuttall, ii. 103; Wood's Athenæ Oxon. ed. Bliss, iii. 236; Gorham's Eynesbury and St. Neots, 1820, p. 223; Raines's Fellows of Manchester College, i. 104; Venn's Biographical Hist. of Gonville and Caius College, 1897, i. 127; French's Chetham's Church Libraries, p. 52; Arber's Stationers' Register, iii. 382; Granger's Biogr. Hist. 1824, ii. 62; Thoresby's Ducatus Leodiensis, ed. Whitaker, p. 255 (wrong with respect to White's parentage); Catalogues of Brit. Mus., Bodl. Libr., and Manchester Free Libr.; note from the Rev. J. M. S. Brooke, rector of St. Mary Woolnoth.] C. W. S.

WHITE *alias* BRADSHAW, JOHN, afterwards AUGUSTINE (1576-1618), Benedictine monk, was born near Worcester, probably at Henwick, in 1576, of parents of good con-

dition and of the old faith. Father Oldcorne, the jesuit, was chaplain at Hinlip, and it was most likely through him that young White was introduced to Henry Garnett [q. v.], the jesuit superior, who sent him to St. Omer. On 21 Feb. 1596 he arrived at the jesuit seminary at Valladolid, one of the establishments founded by Robert Parsons (1547–1610) [q. v.], which accustomed the English secular clergy to the Spanish and jesuit influences necessary for the realisation of his intrigues concerned with the succession to the English crown. White was made prefect over his companions. During a dangerous illness in the winter of 1598-9 he vowed to become a Benedictine monk if his life were spared. Already several English youths in Rome, dissatisfied with the attempts the jesuits were making to secure the mastery over the secular priests at home, had joined the Italian monks of Monte Cassino and other Benedictine monasteries with the hope of one day returning to England. White was the first to leave the seminary for the monastery of San Benito in Valladolid, April 1599. After a month's postulancy he was sent to Compostella, where he was received as a novice on 26 May and took the name of Augustine. In 1600 he was professed with four others (one of them being John (Leander) Jones [q.v.]), who had followed him from the seminary. He then went to the university of Salamanca. On 5 Dec. 1602, in spite of the opposition of the jesuits, Clement VIII granted formal permission to the English Benedictines to return to their country as missionaries. As soon as the news arrived in Spain, White with three others set out for England on 26 Dec., and arrived just as Elizabeth was dying.

White had been appointed superior over his companions. He seems to have worked at first in his native county. He is also very likely the White mentioned as a priest haunting Worcestershire and the neighbouring counties (*State Papers*, Dom. James I, vol. xiii. No. 52). The Benedictines were received with open arms by their co-religionists, and the secular clergy gave them a special welcome as allies in the struggle against the jesuits. So many desired to join their order that it was soon evident that steps must be taken to find a spot more accessible than Spain for a monastery in which English subjects could be trained. So in the spring of 1604 White set out again for Spain to attend the general chapter and lay before his superiors the plan. On his way he called upon the nuncio in Paris, and there it was that most likely his attention was first directed to Douai as a suitable position for the proposed foundation, it being a university town with rich abbeys close at hand. The Spanish abbots agreed to the proposal, and White returned to England with the title of vicar-general.

During the early part of 1605 White was engaged in a scheme for purchasing a toleration from the government (*Westminster Archives*, viii. 99). Garnett, the jesuit superior, had lately failed in a similar attempt, and did his best to prevent White's success. It was very likely about this time that White came into personal contact with Cecil, who, tradition asserts (Weldon, manuscript *History*), was so struck with the loyalty and Christian spirit of the monk that he promised as far as in him lay that no Benedictine should suffer the penalty of the law for exercising his priestly functions.

In the autumn of 1605 Thomas Arundell, first lord Arundell of Wardour [q. v.], had taken command of an English regiment in the service of the Archduke Albert. He 'brought Father Augustine Bradshaw [White] out of England with him to be chaplain-general of that regiment' (*Downside Review*, xvi. 30 seq.) Coniers, a jesuit and confessor to the English College at Douai, also joined the camp at Ostend as one of the chaplains, but he by no means liked being under the command of the Benedictine chaplain-general. Every means was taken, therefore, by the jesuits to secure White's removal. All other plans failing, it was determined to get rid of White by procuring the dismissal of Lord Arundell. James Blount, one of the officers, was sent, with recommendations, 'to blast his late colonel' at the Spanish court, and succeeded so well that at the end of May 1606 Lord Arundell and almost half of the officers were cashiered, and with them, of course, the chaplain-general White. The nuncio at Brussels, Frangipani, and William Giffard, dean of Lille, also lost their posts, being favourers of the Benedictine.

Why the jesuits were so incensed against White is clear from the history of the foundation of the monastery at Douai. Parsons, as a means to an end, had secured the control, directly or indirectly, over all the seminaries on the continent in which the English secular clergy were educated. At Douai, the only college nominally in the hands of the clergy, he was also in power, as the president, Dr. Thomas Worthington [q. v.], had made a secret vow of obedience to the jesuit. Under Worthington the state of the college, both material and intellectual, had been reduced with the express purpose, so the logic of

events proves, of lowering the standard of the secular clergy. If the Benedictines, with their tradition of learning, were to be allowed to settle in Douai, it would entirely upset the intentions that Parsons had as regards the secular college and the English mission. The maladministration would be exposed, and students leave the college for the monastery. The new foundation was made early in 1605, and White, as vicar-general, had control over it, although his work as chaplain-general and the defence of his position kept him away from Douai till the September of 1606, when he was actually in residence as prior. Very soon he found that Dr. Worthington had been appointed to head the attack. In June 1607 he went to Brussels to defend his monastery, and had an interview with the nuncio Caraffa, who told him that he sent for him to counsel him to leave Douai, for that 'the jesuits and the president will never let you be quiet.'

White had already found another spot in case the jesuits succeeded in driving him out of Douai. Through the good offices of William Giffard, an old disused collegiate church at Dieulewart in Lorraine was transferred to him in December 1606. White, however, succeeded at Rome and Madrid in defeating the opposition to the establishment at Douai, where Philip Caverel, abbot of St. Vedast's in Arras, promised to build and endow a house for them. The monastery of St. Gregory was founded at Douai, where it remained flourishing until the French revolution, when the community passed over to England and finally settled at Downside, near Bath.

While thus engaged in a life and death struggle White was able to help the secular clergy. He obtained, from the munificent Caverel, Arras College in Paris as a house of study for the English clergy who were to devote themselves to writing. The house was to be modelled after the idea of Chelsea College, lately established for Anglican divines by James I. When Worthington was released from his vow of obedience at Parsons's death (15 April 1610), he became reconciled to White, who informed the arch-priest George Birkhead [q. v.] that he might deal confidently with the president. Thus the clergy were induced to forgive the grievous wrong that misguided president had done them.

As vicar-general, White was constantly in England superintending the numerous subjects who were working on the mission. In 1614 there were over eighty. Before Parsons's death White began his negotiations for a reunion of all Benedictines in England into one congregation. The monks from Italy (never more than a dozen) had secured for two of their own men, Edward Maihew [q. v.] and Sadler, an aggregation to the monastery of Westminster, then represented by old Father Robert (or Sigebert) Buckley [q. v.] These two were joined later on by a third (19 Dec. 1609), who therefore represented the old historic English congregation. White's subjects were numerous: they possessed houses and men. The Italians had neither; the old English had only the succession. These two latter were desirous of a union, and White entered enthusiastically into the project. What would suit the smaller bodies would be for the Anglo-Spanish monks to furnish men, money, and houses, while the others acted as superiors. The incongruity of such an arrangement did not seem to strike White, who, on 13 Feb. 1610, signed an agreement of ten articles. His precipitate action was greatly resented by the rest of his brethren, and the monks at Douai appealed to the Spanish general, and White was summoned to Spain in 1612. The result was that he was removed from his vicarship and John (Leander) Jones set up in his place. The union with the old English congregation was eventually brought about under more equitable terms. On his way back from Spain White came under the notice of the famous Capuchin Joseph de Tremblai, afterwards known as the 'Grey Cardinal.' The friar was then engaged in his work of reforming certain abbeys, and had lately taken interest in the order of Fontevrault. Under his influence the Abbess Louise de Bourbon, with her coadjutrix Antoinette d'Orléans, was desirous of restoring monastic observance in the houses of monks and nuns subject to her rule. White was recommended by De Tremblai 'as one full of zeal, sanctity, ability, and energy.' He began his work in October 1613, and was so successful that he was called to a like work in the abbeys of Chelles, Remiremont, and Poitiers. He became also engaged in a projected union of the monks of Fontevrault with the English monks at Douai. But, although this would have been of material advantage to the latter, further reflection showed the vicar-general that it would drain the mission of men and be a tax beyond the strength of his English monks. So the matter was dropped, and White withdrawn. He was then sent to found a house for English monks in Paris, and for one year presided over its destinies. In 1616, having a well-earned reputation for observance, he was sent to reform the

Cluniac priory of Longueville, near Rouen, where he died on 4 May 1618.

White was a frank, open-minded man, with a singular winning way, which gained him many friends. Dauntless and warm-hearted, his generous nature led him into impetuous actions which caused difficulties a more prudent man would have escaped. It is perhaps open to question whether he would have succeeded so well as he did had he not had the help of such men as John Roberts (1576–1610) [q. v.] and John (Leander) Jones to supply the deficiencies of his character. The only known portrait is reproduced in the 'Downside Review,' vol. xvii., from the original in possession of Miss Berkeley of Spetchley.

[Dodd's Church History, vol. iii.; Tierney, vols. iii. iv. v.; Lewis Owen's Running Register; Weldon's History (MS.) and Chronological Notes; Ely's Certaine Briefe Notes; Reyner's Apostolatus Benedictinorum in Anglia; Maihew's Trophæa; A reply to Fr. Parsons's Libel, by W. C.; Records of the English Catholics, i. ii. Brit. Mus. Add. MS. 21203; Cotton MS. Plut. ciii. E. 14; Taunton's English Black Monks of St. Benedict; Gasquet's Henry VIII and the English Monasteries; R. B. Camm's A Benedictine Martyr; Downside Review, vols. xvi. and xvii.; Ampleforth Journal, ii., and various manuscripts quoted from the archives of the diocese of Westminster, the old chapter, the Stonyhurst (jesuit) collections, the registers of the college of Valladolid, and manuscripts from Monte Cassino and Silos.] E. L. T.

WHITE, JOHN (1590–1645), parliamentarian, commonly called 'Century White,' was the second son of Henry White of Henllan (now written Hentland), in the parish of Rhoscrowther, Pembrokeshire, where he was born on 29 June 1590. His mother was Jane, daughter of Richard Fletcher of Bangor, who appears to have been a near relative of Richard Fletcher [q. v.], bishop of London (Dwnn, *Her. Visitations*, i. 129, and cf. p. 161; Phillipps, *Pedigrees of Pembrokeshire*, pp. 131, 139). White was descended from a family of wealthy merchants of that name which had been closely identified for many generations with the town of Tenby. One of them, Thomas White (*d.* 1492), who was six times mayor of that town between 1457 and 1481, aided the earls of Richmond and Pembroke to escape from Tenby to Brittany after the battle of Tewkesbury (1471), and was in turn rewarded by receiving from the former, after he had ascended the throne, a grant of all his lands in the neighbourhood of Tenby (Laws, *Little England beyond Wales*, pp. 216, 226; cf. Owen, *Pembrokeshire*, i. 30). Thomas's brother, John White, was mayor seven times between 1482 and 1498. Their tombs, with recumbent figures—'beautiful works of art,' in a good state of preservation—are in Tenby church (Fenton, pp. 450–2; Norris, *Tenby*; Laws, pp. 233–4; *Arch. Cambr.* 4th ser. xi. 130).

John White, who, with his elder brother, Griffith, matriculated at Jesus College, Oxford, on 20 Nov. 1607 (Foster, *Alumni Oxon.* 1500–1714), proceeded thence to the Middle Temple, where he was called to the bar in 1618, and became autumn reader or bencher in 1641. White is said to have been a puritan from his youth. In 1625 he and eleven others formed themselves into a committee known as the feoffees for impropriations. A large fund was speedily raised by voluntary contributions for the purpose of buying up impropriate tithes, so as to make a better provision for a preaching ministry. Their proceedings were, however, attacked by Peter Heylyn [q.v.], and in 1632 William Noye [q. v.], at the instigation of Laud, exhibited an information against them in the exchequer chamber. On 11 Feb. 1632–3 the court decreed the dissolution of the feoffment and the confiscation of all its funds and patronage to the king's use, while the feoffees appear to have been censured in the Star-chamber (Heylyn, *Cyprianus Anglicus*, 1668, pp. 210–12; Gardiner, *Hist. of England*, vii. 258, quoting *Exchequer Decrees*, iv. 88). It was probably during this time that White had occasion to appear before Laud as counsel about a benefice, and when that business was done Laud 'fell bitterly on him as an underminer of the church.'

On 26 Oct. 1640 White was returned to parliament for Southwark, his colleague being Edward Bagshaw [q. v.] (*Members of Parliament*, i. 494). When, in the following month, it was decided that there should be a grand committee of the house to inquire into the immoralities of the clergy, White was at once elected its chairman, and he also presided over an acting sub-committee for considering how to replace the scandalous ministers by puritan preachers. When another committee was appointed in December 1642 to relieve plundered ministers, its proceedings got interwound with the previous one, White being at the head of the whole agency. According to an opponent (Thomas Pierce, *The New Discoverer Discover'd*, 1659, p. 140), it was White's boast that 'he and his had ejected eight thousand churchmen in four or five years;' but according to a recent estimate (Masson) the committee during its whole existence ejected no more than about sixteen hundred. With the view

of publishing alike a report and a defence of the proceedings of the committee, White issued on 19 Nov. 1643 'The first Century of Scandalous Malignant Priests, made and admitted into Benefices by the Prelates' (London, 4to). So indecent are the cases reported in this work that, according to Wood, White's own party dissuaded him 'from putting out a second century,' while another writer (PIERCE, *loc. cit.*) says that the author 'was ashamed to pursue his thoughts of any other.' No second volume ever appeared.

With reference to the episcopacy, White advocated a 'root and branch' policy of extirpation, and two of his speeches on this subject were published, namely, that delivered in June 1641 on the introduction of the first bill for the exclusion of the bishops, and another concerning the trial of the twelve bishops, delivered on 17 Jan. 1641–2, on which day he was also appointed a member of the commons' committee to hear the bishops' defence in the House of Lords. He was also occasionally entrusted with the task of licensing publications, and was charged by the church party with being too ready to license works attacking the church (cf. CLARENDON, *Hist. of England*, iii. 56). He gave evidence against Laud on two occasions —first along with (Sir) Richard Pepys the elder [q. v.] on 22 March 1643–4, with reference to Laud's removal of Edward Bagshaw from the readership of the Middle Temple; and secondly, on 5 July, as to Laud's attack upon himself when he appeared before him as counsel ('Troubles and Trials' in LAUD'S *Works*, iv. 132–3, 304–5). Towards the end of 1643 he published a book called 'A Looking Glass for Cowardly Governors.' He was also frequently deputed by the House of Commons to draft letters and impeachments. The first charter of the colony of Massachusetts was procured probably under his advice, and was perhaps actually drafted by him also. His name appears among the members of the company at meetings held before their embarkation, but he did not himself emigrate. He also drew up in October 1629 the articles agreed upon 'between the Planters and Adventurers for the performance of what shall be determined,' and was chosen one of the umpires to settle any disputes that might arise (*Collections of the Massachusetts Hist. Soc.* 4th ser. ii. 217–20, quoting BROOK'S *Lives of the Puritans* and YOUNG'S *Chronicles*, pp. 69, 74, 86, 101–2). White has sometimes been confused with John White, the Patriarch of Dorchester, who was also concerned in the settlement of Massachusetts, and is separately noticed below.

He died on 29 Jan. 1644–5, and was buried at the Temple Church, at the high altar, on the Middle Temple side, the members of the House of Commons attending his funeral in a body. The memorial inscription placed over him contained the following verses:

Here lyeth John, a burning, shining light,
His name, life, actions were all White.

He was twice married, his first wife being Janet, daughter of John ap Griffith Eynon of Jeffreston, Pembrokeshire (*Pembr. MS. Pedigrees*, 1685, *penes* Henry Owen, esq., F.S.A.) By his second wife, Winifred, daughter of Richard Blackwell of Bushey, Hertfordshire, he had four sons and five daughters, who survived him. His third wife, who survived him, was Mary, eldest daughter of Thomas Style of Little Missenden, Buckinghamshire (DUGDALE, *Origines Juridiciales*, ed. 1671, p. 179; cf. FOSTER, *Alumni Oxon.*)

Contemporaries describe White as a grave and learned lawyer, an opinion confirmed by his two published speeches. His hostility to the episcopal system was extreme, and after his death his enemies tried to damage his reputation by charging him with conjugal infidelity and open immorality (*Mercurius Aulicus*, 31 Jan. 1644–5).

His elder brother, Griffith, who married Elizabeth, daughter of Roger Lort of Stackpole, was high sheriff of Pembrokeshire in 1626, and proved one of the staunchest and most active parliamentarians in that county throughout the whole of the civil war (PHILLIPS, *Civil War in Wales*, i. 396, ii. 4, 80–1, 85, 150, 164; LAWS, *Little England*, pp. 321, 323, 325, 327, 335, 337).

[Wood's Athenæ Oxon. iii. 105, 144; Neal's Hist. of the Puritans, 1822, ii. 361–5, iii. 23–34, 226; Reliquiæ Baxterianæ, i. 19; Fuller's Church Hist. 1845, vi. 67; Clarendon's Hist. of England, iii. 56; Whitelocke's Memorials, p. 128; Commons' Journals, vol. ii.; Masson's Life of Milton, iii. 28–30, 268; Cambrian Journal, viii. 295, ix. 265; Williams's Eminent Welshmen, p. 517.] D. LL. T.

WHITE, JOHN (1575–1648), called the Patriarch of Dorchester, son of John White, who held a lease under New College, Oxford, by his wife Isabel, daughter of John Rawle of Lichfield, was baptised at Stanton St. John, Oxfordshire, on 6 Jan. 1575. His elder brother, Josias, was rector of Hornchurch, Essex, 1614–23, and father of James, a wealthy merchant of Boston, Massachusetts (*Essex Archæol. Trans.* new ser. iv. 317). In 1587 he entered Winchester school, whence he was elected a fellow of New College in 1595 (KIRBY, *Winchester Scholars*, p. 153).

He graduated B.A. on 12 April 1597, M.A. on 16 Jan. 1601 (Foster, *Alumni Oxon.* 1500–1714). He was appointed rector of Holy Trinity, Dorchester, in 1606, and for the rest of his long life was identified with that place. A moderate puritan, he effected great reforms in the character of its inhabitants, who Fuller says were much enriched by him, 'for knowledge caused piety, and piety bred industry, so that a beggar was not to be seen in the town. All the able poor were set on work, and the impotent maintained by the profit of a public brewhouse and other collections' (*Worthies*, ii. 340). The same authority says 'he had perfect control of two things, his own passions and his parishioners' purses,' which he drew upon for his philanthropic ends. While at Dorchester he expounded all through the Bible once and half through again.

About 1624 White interested himself in sending out a colony of Dorset men to settle in Massachusetts, where such as were nonconformists might enjoy liberty of conscience. The experiment not proving at first successful, White undertook to procure them a charter and to raise money for their necessary operations. Through his exertions the Massachusetts Company, of which Sir Richard Saltonstall was a chief shareholder, was formed, and purchased their interest for 1,800*l.*, payable in sums of 200*l.* at the Royal Exchange every Michaelmas from 1628. The council for New England signed the Massachusetts patent on 19 March 1628, and the king confirmed it by a charter dated 4 March 1629. John Endecott [q. v.] was sent out as governor. Francis Higginson [q. v.] and Samuel Skelton were chosen and approved by White as ministers, and sailed for the Dorchester colony on 4 May 1629 in the George Bonaventura. John Winthrop [q. v.] sailed in the Arbella, White holding a service on board before she sailed. White was a member of the company, and on 30 Nov. he was nominated one of the committee to value the joint stock. In 1632 and 1636 he was corresponding with John Winthrop (who urged White to visit the colony) about cod-lines and hooks to be sent, as well as flax of a suitable growth for Rhode Island (*Cal. State Papers*, Colonial Ser. America, 1574–1660, pp. 154, 155, 214, 216, 220).

In the winter of 1629-30 he preached at the opening of a congregational church at the new hospital in Plymouth. He is credited with having drawn up 'the governor and company's Humble Request to the rest of their Brethren in England,' London, 1630, 4to; and on the authority of Increase Mather [q. v.], as well as from internal evidence of style and matter, must be accepted as author of the anonymous 'Planters' Plea,' London, 1630, 4to. This work, unknown to Cotton Mather, Prince, Hutchinson, and Bancroft, historians of New England, contains the earliest trustworthy information on the first planting of the colony. It has become extremely scarce, but a copy is in the British Museum, and part of chap. viii. with chap. ix. is reprinted in Alexander Young's 'Chronicles of Massachusetts Bay,' Boston, 1846, 8vo.

About 1635 or 1636 White was examined before Sir John Lambe [q. v.] about some papers seized in his study, and relating to a considerable sum of money sent by White to Dr. John Stoughton. This eventually turned out to be in part a legacy from one Philippa Pitt, bequeathed to White *in pios usus*, and in part disbursements for the colonists in New England. White produced minute particulars of these in his note-books, and at last, after six months' attendance before the court of high commission, he was discharged and the informant reproved for 'twattling' (*Cal. State Papers*, Dom. 1635 and 1635–6, passim). In the beginning of the Long parliament White and many of his congregation took the covenant. Wood calls him 'a moderate, not morose or peevish puritan,' and says he conformed to the ceremonies of the church of England.

When the war broke out about 1642, a party of Prince Rupert's horse burst into White's house at Dorchester, plundered it, and carried off his books. He took refuge at the Savoy, where he ministered until, after the ejection of Daniel Featley [q. v.], he was appointed rector of Lambeth on 30 Sept. 1643, and given the use of Featley's library until his own could be recovered. He was chosen one of the Westminster assembly of divines, and at their opening service in St. Margaret's (25 Sept. 1643) prayed a full hour to prepare them for taking the covenant (Whitelocke, *Memorials*, p. 74). He constantly attended the sittings of the assembly, and signed the petition for the right to refuse the sacrament to scandalous persons, presented to the House of Lords, 12 Aug., was one of the assessors, and in 1645 was chosen on the committee of accommodation.

Upon the death of Robert Pinck [q. v.] in November 1647, White was designed warden of New College, but he declined to go to Oxford, being 'sick and infirm, a dying man' (1646). Perhaps he returned to Dorchester before his death, which took place on 21 July 1648. He was buried in the porch of St. Peter's Chapel (belonging to Trinity), Dorchester, but no inscription appears.

White married Ann, daughter of John Burges of Peterborough, sister of Cornelius Burges [q. v.], and left four sons: John, Samuel, Josiah, and Nathaniel. The eldest entered the ministry, and became rector of Pimperne, Dorset (cf. *Lords' Journals*, viii. 352, 452, 489; CALAMY, *Nonconformist's Memorial*, ed. Palmer, ii. 145).

Besides the 'Planters' Plea' and a few separate sermons and short treatises, White was author of: 1. 'A Way to the Tree of Life: Sundry Directions for the Profitable Reading of the Scriptures,' London, 1647, 8vo. 2. 'David's Psalms in Metre, agreeable to the Hebrew. To be sung in usuall Tunes To the benefit of the Churches of Christ,' London, 1655, 12mo. 3. 'A Commentary upon the Three First Chapters of the First Book of Moses called Genesis,' London, 1656, fol. The preparation of this for the press was entrusted to Stephen Marshall [q. v.], but as he died (1655) before it was ready, a further note by Thomas Manton [q. v.] accompanied John White junior's dedication to Denzil Holles [q. v.]

[Brook's Lives of the Puritans, iii. 88; Wood's Athenæ Oxon. ed. Bliss, iii. 236; Prince's Chronological Hist. i. 144, 153, 158, 171, 178, 183, 195, 200, 205; Mauduit's Short View of the Hist. Massachusetts Bay, 1774, p. 24; Hutchinson's Hist. of Massachusetts Bay, i. 8, 9; Hubbard's Hist. of New England, pp. 16, 106; Rhode Island Hist. Coll. iv. 67; Everett's Dorchester in 1630, Boston, 1855, pp. 22–7; Young's Chronicles of Massachusetts Bay, passim; Massachusetts Hist. Coll. 4th ser. vol. ii.; Mather's New England, bk. i. p. 19; Prynne's Canterburies Doome, p. 362; Wharton's Troubles and Tryals of Laud, i. 174, 175; Fuller's Worthies, ii. 340; Mitchell's Westminster Assembly, xiv. 98, 141, 297, 409; Wood's Hist. of the Colleges and Halls, ed. Gutch, p. 235; Cal. State Papers, Dom. 1628–9, p. 543, 1631–3, pp. 360, 402, 1638–9; Hutchins's Hist. of Dorset. ii. 375, iv. 152; Masson's Milton, ii. 522, 549, 558, 605; Appleton's Cyclop. of American Biogr. vi. 472; Allibone's Dict. of Engl. Lit.; Chalmers's Biogr. Dict.; Bancroft's Hist. of America, i. 264.]

C. F. S.

WHITE, JOHN (1826–1891), historian of the Maoris, son of Francis White, was born in England in 1826, and went out to New Zealand with his father in 1832, settling first at Kororareka; the sack of that place by the Maoris drove them to Auckland in 1844. He was early attracted towards the Maori race and their customs, and was employed by the government in positions where he came much into contact with them. Subsequently he was gold commissioner at Coromandel, and received the appointment of official interpreter and agent for the purchase of native lands; in this last capacity he succeeded in obtaining for the colonists the title to most of the lands round Auckland. At a later date he became magistrate of Central Wanganui. He died suddenly at Auckland on 13 Jan. 1891.

White was employed by the government of New Zealand to compile a complete history of the traditions of the Maori race; he had completed four volumes only at the time of his death. They appeared in 1889 with the title 'The Ancient History of the Maori' (Wellington, 8vo). He was also author of a novelette, entitled 'Ta Rou, or the Maori at Home.'

[Mennell's Dict. of Australasian Biography; Auckland Weekly News, 24 Jan. 1891, p. 7.]

C. A. H.

WHITE, JOHN TAHOURDIN (1809–1893), classical scholar, born in 1809, was the second son of John White of Selborne in Hampshire. He matriculated from Corpus Christi College, Oxford, on 28 Jan. 1830, was elected an exhibitioner in the same year, and graduated B.A. in 1834, M.A. in 1839, and B.D. and D.D. in 1866. He was ordained deacon in 1834 as curate at Swinnerton in Staffordshire. He was appointed reader at St. Stephen Walbrook in 1836, and acted as assistant master at Christ's Hospital from 1836 to 1869. In 1837 he became curate at St. Ann, Blackfriars, was ordained priest in 1839, and in 1841 was appointed curate at St. Martin Ludgate, serving until 1868, when he was instituted rector. He died at 17 Cambridge Road, Brighton, on 17 Dec. 1893.

White was an able classical scholar, and published numerous scholastic works and critical editions of Greek and Latin authors. He is best known perhaps for his 'Grammar School Texts,' a series of Latin and Greek authors most commonly read in schools. In conjunction with Joseph Esmond Riddle [q. v.] he brought out in 1862 'A Latin-English Dictionary,' London, 8vo, founded on Ethan Allen Andrews's translation of Wilhelm Freund's 'Wörterbuch der lateinischen Sprache.' Freund's 'Wörterbuch' was published at Leipzig between 1834 and 1845, and Andrews's translation at New York in 1852. White and Riddle's 'Dictionary' was largely superseded by that by Charlton T. Lewis and Charles Short in 1879. A 'College Latin-English Dictionary' of intermediate size appeared in 1865, and a 'Junior Student's Complete Latin-English and English-Latin Dictionary' in 1869. White also edited Robert Lynam's 'History of the Roman Emperors' (London, 1850, 2 vols. 8vo).

[Times, 21 Dec. 1893; Foster's Alumni Oxon. 1715-1886; Simms's Bibliotheca Stafford. 1894; Allibone's Dict. of Engl. Lit.] E. I. C.

WHITE, JOSEPH (1745–1814), orientalist and theologian, was born at Stonehouse (or, according to another account, Stroud) in Gloucestershire in 1745, and was the son of Thomas White, a journeyman weaver. He received his earliest education in one of the Gloucester charity schools, and started life in his father's employment. His talents and attainments, however, attracted the notice of some wealthy neighbours, who enabled him to pursue his studies at Ruscomb, and again at Gloucester, and the liberality of John Moore (1730–1805) [q.v.] (afterwards bishop of Bangor and archbishop of Canterbury) enabled him to enter Wadham College, Oxford, as a commoner on 6 June 1765. In September of that year he became scholar of his college, where he shortly afterwards obtained the Hody exhibition for Hebrew, as well as other prizes. He was fellow from 1771 until 1788, and filled various college offices. He graduated B.A. on 5 April 1769, M.A. on 19 Feb. 1773, B.D. on 17 May 1779, and D.D. on 17 Dec. 1787. At his patron's desire he devoted himself to the study of Syriac, Arabic, and Persian, and in 1775, by a unanimous vote, was elected to the Laudian chair of Arabic. At the suggestion of Bishop Lowth the delegates of the Clarendon press entrusted to White the task of completing and issuing an edition of the Philoxenian (or rather Harklensian) version of the New Testament, for which Glocester Ridley [q.v.] had left materials based on two manuscripts which he had brought from the east and afterwards presented to New College. Ridley's materials were, however, of little use to White, who had both to copy the manuscripts and translate the text himself. His edition appeared in 1778, and exhibited both his scholarship and his accuracy in a favourable light; and since no other edition of this important version has ever appeared, it is the work by which he is still remembered. A volume of comments which he at one time planned as a supplement to the edition never appeared. From 1780 to 1783 he was occupied in preparing an edition of the Persian text of the 'Institutes of Timur,' of which a specimen was issued in the former year, while the whole appeared in 1783, at the expense of the East India Company. The text was accompanied by a translation into English from the pen of Major Davy, then Persian secretary to the governor-general of Bengal. In 1783 White, who was already one of the preachers at Whitehall Chapel, was appointed to the recently founded Bampton lectureship for 1784, his subject being a comparison between 'Mahometism' and Christianity, which his studies had well qualified him to treat. He was, however, somewhat diffident of his rhetorical ability, and, regarding the appointment as the chance of his life, he took the dangerous step of secretly associating with himself some persons in whose capacity he had confidence, and to one of these, Samuel Badcock [q. v.], a clergyman in poor circumstances, he entrusted the composition of one entire discourse and of large portions of others, including the exordium to the series. The result justified his selection of coadjutors; the sermons, which contained among other matter a courteous answer to Gibbon, as well as a reply to Hume, were greatly admired when delivered, and favourably received by the press; and indeed, though the thought is shallow, the arrangement is lucid, the manner exceedingly refined, and the language everywhere choice and felicitous, and in the fifth lecture even exquisite. Badcock, who as newspaper writer did something to press the sale of the book, of which several editions were speedily exhausted, kept silence while praises that were due to him were lavished on White; but his silence was not gratuitous, and the day when some important preferment should be White's reward was anxiously expected by both. In 1787 White was, through Moore's interest, presented by the dean and chapter of Ely to the rectory of Melton in Suffolk; and supposing this to be all that the Bampton lectures would produce, he hurried on the printing of a learned work, the Arabic description of Egypt by Abdullatif, a writer of the last century of the caliphate. But he despaired too soon; for early in 1788 he was presented by Lord-chancellor Thurlow to a prebend at Gloucester Cathedral, of which the value was considerable. His preferment came none too early. Shortly after the presentation Badcock died, and White, in his letter of condolence to his sister, requested her to return all letters of his that might be found in Badcock's papers; but Miss Badcock, knowing or guessing the value of the correspondence, took the opinion of R. Gabriel, to whom her brother had been curate, and who had some dealings with White of a nature to give him a clue to the relations between the two men. Among the papers was found a bond for 500*l.* which White at first refused to pay, alleging a legal flaw, and also asserting that it was for help which had never been actually rendered, but afterwards agreed to renew, hoping thereby to prevent the truth about the lectures getting abroad. His compliance came too late.

Gabriel had meanwhile circulated the story, and being challenged from several quarters to produce evidence for his assertion, at length published a number of White's letters to Badcock, giving irrefragable evidence of the joint authorship, and also suggesting that yet other hands had been employed on the discourses. Gabriel's pamphlet ran through several editions; and additional force was lent to it by a rejoinder from one of White's partisans, in which Gabriel was virulently attacked, but his charges were left unanswered. White kept silence as long as possible. At last, in 1790, being compelled to answer, he published an account of his literary obligations, in which he apparently endeavoured to conceal nothing, but maintained still that the 500*l.* bond was for help in a projected history of Egypt, of which his 'Abdullatif' was to be the forerunner. His pamphlet seems to have satisfied the public, but White did not attempt again the rôle of popular preacher.

Between 1790 and 1800 he published little. In the latter year his edition of 'Abdullatif' at last appeared, with a dedication to Sir William Scott. He had printed the text sixteen years before, but, not being satisfied with it, had presented the copies to Paulus of Jena, afterwards famous as the leader of rationalism, who issued the work in Germany. White's edition embodied a translation which had been commenced by the younger Edward Pococke [see under POCOCKE, EDWARD], but was completed by White himself. This is the only part that ever appeared of a great work on Egypt which he seems to have planned, and which Badcock was to have rendered popular in style. The time, however, was by no means ripe for such a work, and the elaborate monograph on Pompey's Pillar which White published in 1804 became antiquated as soon as the science of Egyptology was started. The rest of White's literary work was concentrated on the textual study of the Old and New Testaments, and earned him in 1804 the regius professorship of Hebrew at Oxford, carrying with it a canonry of Christ Church. Besides various pamphlets, in which he advocated a retranslation of the Bible, and proposed a new edition of the Septuagint, to be based on the Hexaplar-Syriac manuscript then recently discovered at Milan, he published in 1800 a 'Diatessaron or Harmony of the Gospels,' and in his edition of the 'New Testament in Greek' (1st edit. 1808; often reprinted) endeavoured to simplify and popularise Griesbach's 'Critical Studies.' His last work, 'Criseos Griesbachianæ in Novum Testamentum Synopsis' (1811) contains a summary of the more important results. Both as a theologian and as a critic he was ultra-conservative.

White died at Christ Church, Oxford, on 23 May 1814. He married, in 1790, Mary Turner, sister of Samuel Turner (1749?–1802) [q.v.], who visited Thibet as a British envoy. Her death in 1811 affected him severely.

Persons who knew White declared him to be of an indolent disposition, and it is a fact that in most of his books he embodied where possible the labours of others. His linguistic attainments were, however, very great, and compare favourably with those of the most eminent orientalists of his time, with many of whom, including Silvestre de Sacy, he was in communication. His portrait was painted by William Peters and presented to the university of Oxford. It was engraved by Joseph Thompson and appeared in the 'European Magazine' for October 1796.

[Nichols's Illustrations of the Literary Hist. of the Eighteenth Century, iv. 858–65; Gardiner's Register of Wadham Coll. vol. ii.; Langlès's Nécrologie de J. W.; Gent. Mag. 1814, i. 626.] D. S. M.

WHITE, JOSEPH BLANCO (1775–1841), theological writer, was born at Seville on 11 July 1775, and christened José Maria. His grandfather, an Irish Roman catholic, as the heir of an uncle, Philip Nangle, had become head of a large mercantile house at Seville. His father, after some early misfortunes, carried on the business successfully, and married an Andalusian lady of noble descent and small property. Other Irishmen became partners in the house, and formed a 'small Irish colony,' in which some English was spoken; although the Whites translated their name into Blanco and became virtually Spaniards. Joseph was put into his father's office at the age of eight. He hated the business, and preferred lessons on the violin. His mother thought commerce degrading, and had him taught some Latin. At twelve he declared his desire to become a priest, in order to escape the counting-house. His mother induced his father to consent. He was allowed to attend a school, and at fourteen he was sent to study philosophy at a Dominican college. An accident led him to read the works of Feyjoo (1701–1764), who had attacked the scholastic philosophy still dominant in Spanish colleges. This induced the boy to revolt against the repulsive teaching of his masters. He was then allowed to enter the university (October 1790). He formed a friendship with a senior student of literary tastes,

and they started a little society to read papers on 'poetry and eloquence.' He also gained some knowledge of French and Italian literature. He was, however, still studying theology with a view to the priesthood, and had taken the 'four minor orders' at the age of fourteen. At twenty-one he took subdeacon's orders, though with some misgivings. Both his parents were very devout, and he complains bitterly of the long services which he had been forced to attend, from the age of eight. From fourteen he had daily to read his breviary and to spend an hour in 'pious reading' and meditation. The 'spiritual exercises' in which he had afterwards to join had a powerful effect upon him. Though they excited him so far as to suppress his scruples about taking orders, his taste was shocked by the 'cloying and mawkish devotion,' and by the material imagery employed to stimulate the emotions.

While a subdeacon Blanco was elected fellow of the college of Maria à Jesu at Seville, a position of trifling emolument, but conferring some social advantages. He became reconciled for a time to his profession, and at Christmas 1800 was ordained priest. He gained some credit by performing public exercises as candidate for a stall in the cathedral of Cadiz; and in 1802 was appointed, in spite of some intrigues, to a chaplaincy in the Chapel Royal of St Ferdinand at Seville. Meanwhile his religious scruples had been again awakened. He was popular as a confessor, and his experience convinced him that the system had demoralising effects especially upon the nuns. One of his two sisters had taken the veil, fell into bad health, and died in consequence of the unwholesome life in the convent. His indignation increased his doubts, and, though he endeavoured to confirm his faith by preaching a sermon against scepticism, he at last gave up his belief in Christianity. He made the acquaintance of two priests of similar opinions, who lent him freethinking books, carefully hidden for fear of the inquisition. His mental struggles led to a bad illness, and he was profoundly affected by the decision of his younger sister to enter 'one of the gloomiest nunneries at Seville.' She had already become hysterical; she soon developed mental and physical disease, and died a few years later. Blanco obtained leave to reside for a time at Madrid in order to escape his painful position. There he was appointed for a time 'religious instructor' to a newly founded Pestalozzian school. Meanwhile the French were entering Spain. Blanco hoped that the rule of Joseph Buonaparte would be fatal to the inquisition and the religious orders. He yielded, however, to his patriotic sentiments, and returned to Seville. There he was appointed as co-editor with a Professor Antillon of the 'Semanario Patriótico,' a paper established by the central junta. His political philosophy was not approved, and the paper was suppressed. He was appointed, however, to draw up a report on the constitution of the cortes, and compelled the inquisition to hand over to him some of the prohibited books in their possession. When the advance of the French forced the junta to leave Seville, Blanco White resolved to escape from the country and the priesthood. He fled with some of his friends to Cadiz, where he was in some danger, as the patriots thought that fugitives must be traitors. He claimed, however, to be a British subject, and conclusively demonstrated the fact by replying 'damn your eyes' to the official who inquired into his character. He was allowed to sail in the English packet, and reached Falmouth on 3 March 1810. A son of the painter, John Hoppner [q. v.], was carrying despatches by the same boat, and brought him to London. Hoppner the elder had just died, and Blanco White was at a loss in a strange city. He had thought of obtaining employment as a musician in a theatre. Some Englishmen who had travelled in Spain, especially Lord Holland, John George Children [q. v.], and Lord John Russell, received him kindly. He applied to Richard, son of Lord Wellesley, for employment at the foreign office. Wellesley introduced him to the French bookseller Dulau, and through Dulau he was introduced to one Juigné, a French refugee priest, who had become a printer in London. Juigné agreed to give him 15*l.* a month to conduct a monthly periodical to be called the 'Español.' Blanco (who now added White to his name) wrote the original matter, and filled the rest up with translated documents, to be circulated in Spain in defence of the national cause. The labour was considerable, and Blanco White gave offence to one party by supporting the independence of the Spanish colonies in America. He says that he was libelled and seriously threatened with assassination. Juigné also had tricked him into a very bad bargain. The paper was partly circulated by the English government, which, however, did not dictate his politics. He constantly consulted Lord Holland and Holland's friend, John Allen. The paper was carried on with success till after the final expulsion

of the French, when he was rewarded by a life pension of 250*l.* a year from the English government. Blanco White's health, however, had broken down, and his life was ever afterwards tormented by repeated if not continuous illness. Besides writing, he had worked hard to improve his English and to learn Greek. He had also renewed his theological studies and become a Christian again, finding, as he thought, that the church of England had cast off the corruptions which had driven him from catholicism. He took the sacrament in his parish church in 1812; and, after dropping the 'Español,' signed the Thirty-nine articles on 10 Aug. 1814 to qualify himself for acting as an English clergyman. He settled at Oxford to pursue his studies. He read prayers occasionally at St. Mary's, and felt a revival of his religious enthusiasm. He left Oxford in 1815 to become tutor to Lord Holland's son. He led an ascetic life in the singularly uncongenial atmosphere of Holland House. The Hollands were personally kind to the last, but he found his duties as a tutor irksome, and finally retired from his position in June 1817. He lived for a time with his friend James Christie in London, then stayed for a couple of years with a Mr. Carleton at Little Gaddesden, Hertfordshire; and in 1821 returned to London to live near the Christies. His ill-health depressed him, and he felt himself a burden to his friends, who, however, seem all to have been greatly attracted by his amiable character. In 1820 he was slowly improving, and was invited by Thomas Campbell, then editor of the 'New Monthly,' to contribute articles. The first part of his book, 'Doblado's Letters,' appeared in the 'New Monthly,' and made him generally known. He wrote the article upon 'Spain' in the supplement to the 'Encyclopædia Britannica.' He was engaged at the end of 1822 by Rudolph Ackermann [q. v.] to write the chief part of a journal intended for Spanish America, called 'Variedades.' He was to have 300*l.* a year as editor, and carried on the work till October 1825 (*Life*, i. 225, 397). He gave it up upon becoming interested in the controversy between Southey and Charles Butler upon the merits of the Roman and Anglican churches. He published his 'Evidences against Catholicism' in 1825. It was warmly praised by his friend Southey. To prove his independence, he declared that he would never accept preferment. By this book and its sequels he became a protestant champion, and scandalised his friends at Holland House by turning even against catholic emancipation, though with some hesitation. In 1826 the university of Oxford conferred the M.A. degree upon him in recognition of his services to the church, and in October he settled at Oxford as a member of Oriel College, intending to pursue his studies. He was made a member of the Oriel common-room, and was welcomed by the men who were soon afterwards to be leaders of the Oxford 'movement.' Newman (who played the violin with him), Pusey, Hurrell Froude, and others were on very friendly terms; but his closest friendship was with Whately. Whately and his friend Nassau Senior were interested in a new quarterly which was started in 1828 as the 'London Review.' Blanco White was appointed editor, and Newman was one of his contributors. The 'Review,' however, was too ponderous, and died after two numbers. Meanwhile White's knowledge of the catholic church made him interesting to the rising party. He was officiating as a clergyman, and preached to the university. He explained the use of the breviary to Pusey and Froude (*Life*, i. 439). His knowledge of the scholastic philosophy, then hardly known at Oxford, interested his friends. When Hampden preached the Bampton lectures of 1832 upon the corruptions of the true faith introduced by the schoolmen, he was thought to have been inspired by Blanco White. Liddon says that the 'germ' of the book is in Blanco White's 'Facts and Inferences' (an early version of his 'Heresy and Orthodoxy;' see *Life*, iii. 362). Mozley in his 'Reminiscences' takes the same view, although Hampden's friends denied what appears to be at least a grave overstatement. The general argument was too familiar to require a special suggestion, though Blanco White may have drawn Hampden's attention to the particular line of inquiry. Blanco White's later career made it desirable for Hampden's opponents to attribute the book to heterodox inspiration.

Blanco White's singularly sensitive character made his Oxford residence uncomfortable. He was keenly annoyed by the attacks of the protestant party when he voted for Peel at the election of 1829. He thought that the university generally disliked him as a foreigner and an outsider. Not being a fellow, he was only on sufferance in the Oriel common-room; the servants were impertinent, and junior fellows took precedence of him. Rough raillery from old-fashioned dons stung him to the soul; and he was humiliated by civilities as savouring of charity. When his friend

Whately left Oxford on becoming archbishop of Dublin in 1831, the position became intolerable (see *Life*, iii. 126, &c., and MOZLEY). Whately soon offered him a home. He was to live as one of the family and to act as tutor to two lads, sons of Whately himself and of their common friend Senior. Blanco White accordingly went to Dublin in the summer of 1832. He lived on the most friendly terms with Whately and his wife, and began to write a history of the inquisition (*Life*, i. 497). He found the subject too painful; but in 1833 he published an answer to Moore's 'Travels of an Irish Gentleman in search of a Religion,' calling it 'Second Travels,' &c. The name expressed his own history. He had been continually oscillating in his views, and his physical sufferings gave a morbid tinge to his mental troubles. He had been convinced by catholic writers that orthodox dogmas rested upon authority, and by protestants that the authority of the church was indefensible. As he was still a Christian by sentiment, the only solution was to accept a purely rational religion; and this, he finally concluded, was to be found in unitarianism. He could no longer live with an archbishop; and in January 1835 he left Dublin for Liverpool. There he attended the unitarians' services, and was especially delighted by the preaching of Dr. Martineau, whose views he thoroughly approved (*Life*, ii. 92). Newman, on hearing of his secession, sent him an affectionate letter, which, however, was nothing but 'a groan, a sigh, from beginning to end' (*Life*, ii. 117). Whately annoyed him by enormously long letters of severe remonstrance (WHATELY, *Life*, i. 250–90), but continued his friendly relations. Blanco White found congenial friends at Liverpool, including his biographer, John Hamilton Thom [q. v.] He settled there for the rest of his life. In October 1835 Whately sent him 100*l.*, and repeated the gift annually, except in 1838, when Blanco White refused it upon obtaining, through Lord Holland, a sum of 300*l.* from the queen's bounty. Blanco White seems to have been always in want of money, in spite of his pension. On accepting the annuity he told Mrs. Whately that he was beginning for the first time in his life to be economical. His great temptation was to buy books. He had also spent much upon a son, Ferdinand White, who was patronised by Lord Holland, and became major in the 40th regiment (*Life*, i. 224, 395). Nothing is said of the mother, but a reference to an unhappy and clandestine attachment during his last years in Spain (*Life*, i. 117) probably explains the facts. Blanco White speaks of his son with great tenderness. During the Liverpool period White was able to do some desultory work, and he contributed to the 'London and Westminster Review,' then under J. S. Mill, with whom he had very friendly correspondence (Letters in *Life*, vol. ii., and *Theological Review*, iv. 112). He also corresponded with Professor Baden-Powell and the American unitarians Channing and Andrews Norton. His health rapidly declined, and he suffered great pain. He was removed in February 1841 to Greenbank, the house of William Rathbone the younger [see under RATHBONE, WILLIAM, 1757–1809], and died there on 20 May following.

Blanco White's sweetness of character is shown by the warmth and endurance of his friendships. Southey knew him before 1817, and later letters (given in Blanco White's *Life*) show a warm regard. Coleridge was another friendly correspondent. In later years some of his orthodox friends, such as Newman, were alienated by his secession, though retaining a kindly feeling. Thom says that when he left Dublin more than one clergyman offered him a home (*Life*, ii. 76 *n.*) His friends were always trying to provide for him. John Allen, master of Dulwich College, procured his nomination as a fellow in 1831; but the final decision was by lot, and Blanco White drew the blank (*ib.* i. 227, 471). He was frequently employed as tutor to children, but admits that 'the impatience of an old nervous invalid' unfitted him for the task (*ib.* ii. 10 *n.*) His ill-health prevented him from finishing any work worthy of the remarkable abilities which he clearly possessed. He complains that he had partly forgotten his Spanish without feeling completely at home in English. He applies to himself the speech of Norfolk (*Richard II*, act i. sc. iii.) upon the loss of his native language (*Life*, i. 176). Though the defect hardly appears in his style, it is the more remarkable that he wrote what Coleridge declared to be 'the finest and most grandly conceived sonnet in our language' (Letter of 28 Nov. 1827 in *Life*, i. 439). The sonnet (on 'Night and Death') had been published in the 'Bijou' for 1828, apparently through an oversight of Coleridge, without the author's approval (*ib.* p. 443). An amended version is given in Blanco White's 'Diary,' 16 Oct. 1838 (*ib.* iii. 47; see MAIN's *Treasury of English Sonnets*, p. 397, and *Three Hundred English Sonnets*, p. 304). Probably he will continue to be known by it when his other works, in spite of the real interest of his views, have been forgotten.

Blanco White's works are: 1. 'Sermon in Spanish on the Evidences of Christianity,' (Thom, i. 113). 2. 'Sermon in Spanish on the Slave Trade' (Thom, iii. 174, 180). 3. 'Oda á la Instalacion de la Junta Central de España,' 1808. 4. 'Preparatory Observations on the Study of Religion, by a Clergyman,' 1817. 5. 'Letters from Spain; by Don Leucadio Doblado,' 1822, 1 vol. 8vo (partly published in 'New Monthly Magazine'); 2nd edit. with name in 1825. 6. 'Practical and Internal Evidence against Catholicism, with Occasional Strictures on Mr. Butler's "Book of the Roman Catholic Church,"' 1825, 1 vol. 8vo. 7. 'The Poor Man's Preservative against Popery,' 1825, 1 vol. 8vo; several later editions. 8. 'A Letter to Charles Butler, Esq., on his Notice of the "Practical, &c., Evidences,"' 1826, 1 vol. 8vo. 9. 'Second Travels of an Irish Gentleman in search of a Religion . . . not by the Editor of "Captain Rock's Memoirs"' (i.e. Thomas Moore), 1833, 2 vols. 12mo. 10. 'The Law of Anti-Religious Libel reconsidered in a Letter to the Editor of the "Christian Examiner," by J. Search,' 1834, 1 vol. 8vo. 11. 'An Answer to some friendly Remarks' (on the last), with appendix on an epigram of Martial supposed to refer to Christian martyrs, 1836, 8vo. 12. 'Observations on Heresy and Orthodoxy,' 1835, 1 vol. 8vo. Blanco White also translated into Spanish Porteus's 'Evidences,' Paley's 'Evidences,' the Book of Common Prayer, some of the Homilies, and Cottu's work upon the 'English Criminal Law;' and supervised Scio's translation of the Bible. A list of his contributions to the 'Quarterly Review,' the 'New Monthly,' the 'London Review' of 1829, the 'Dublin University Review,' the 'London' and the 'London and Westminster Review,' and the 'Christian Teacher' is given in Thom (iii. 468).

The 'Rationalist a Kempis' (1898) is a short selection of passages from the third volume of Thom's 'Life,' with a memoir by James Harwood.

[The Life of the Rev. Joseph Blanco White, edited by John Hamilton Thom, 1845, 3 vols. 8vo. This consists of an autobiography, originally addressed in letters to Whately, ending at his arrival in England, and continued to his death by letters and extracts from full diaries. Thom wrote an earlier life in the 'Christian Teacher,' vol. iii. Whately, who was apparently afraid that some scandal might arise from his friendship with a unitarian, refused to give letters, and protested passionately against the life (see article by Thom in Theological Review, 1867, iv. 82–112). Memorials of R. D. Hampden, 1871, pp. 23, 27; Locker-Lampson's My Confidences, 1896, p. 68; Liechtenstein's Holland House, i. 142, ii. 183; Memoir of T. G. Children, 1853, pp. 90, 109; Mozley's Reminiscences, 1882, i. 56–62, 352–61; Newman's Letters, 1891, i. 132, 146, 192–6, 201, 206, 210, 219, 271, ii. 122, 129, 165; Life of Whately, 1866, i. 178, 248–90, 382, ii. 32, 123; Liddon's Life of Pusey, i. 165–6, 314, 360, ii. 109.] L. S.

WHITE, Sir MICHAEL (1791–1868), lieutenant-general, born at St. Michael's Mount in 1791, was the third son of Robert White, major in the 27th dragoons, by his wife Anne, daughter of Sir John St. Aubyn, fourth baronet (1726–1772), of St. Michael's Mount. He was educated at Westminster school, and obtained a cornetcy in the 24th dragoons on 15 Aug. 1804. On 14 May 1805 he was promoted lieutenant. Proceeding to India, he was engaged in active service in 1809 on the banks of the Sutlej. On 7 Nov. 1815 he attained his captaincy, and in 1817 he was present at the capture of Hatras. He served through the Mahratta campaign of 1817–18, and at the siege and capture of Bhartpúr in 1825–6. He was promoted major on 10 Jan. 1837, and lieutenant-colonel on 13 Dec. 1839. He commanded the cavalry throughout the Afghan campaign of 1842, accompanying the army under General Sir George Pollock [q. v.] which forced the Khaibar Pass, stormed the heights at Jagdalak, defeated the enemy at Tezín, captured the position at Haft Kotal, and finally occupied the Afghan capital Kábul. After the conclusion of the campaign, on 29 Dec. 1842, he was nominated C.B. He served in the Sikh war in 1845–6, under Sir Hugh Gough (first Viscount Gough) [q. v.] He commanded the cavalry at the battle of Mudki on 18 Dec. 1845, when his horse was wounded. At the battle of Ferozshah on 21 Dec., where he commanded a brigade, he was wounded and had his horse killed under him, and at Sobraon he behaved with such conspicuous gallantry that he was nominated aide-de-camp to the queen. On 1 April 1846 he attained the rank of colonel.

Three years later the second Sikh war began in the Punjab, and White commanded the first brigade of cavalry throughout the campaign. At the disastrous affair at Ramnagar on 22 Nov. 1848, he assailed the Sikh cavalry, taking the command of the cavalry on the fall of Lieutenant-colonel William Havelock [q. v.] On 13 Jan. 1849 he was present at the dearly bought victory of Chillianwallah, where he protected the left of the infantry, and on 21 Feb. 1849 he took part in the victory at Gujrat. On 20 June 1854 he received the rank of major-general, and on 26 Aug. 1858 he was appointed colonel

of the 7th dragoons. On 31 Aug. 1860 he attained the rank of lieutenant-general, and on 10 Nov. 1862 was nominated K.C.B. He died in London at 15 Pembridge Crescent, Bayswater, on 27 Jan. 1868. In 1816 he married Mary, daughter of Major Mylne of the 24th dragoons.

[Gent. Mag. 1868, i. 400; Boase and Courtney's Bibliotheca Cornub.; Barker and Stenning's Westminster School Reg.; Army Lists; Times, 1 Feb. 1868; Colburn's United Service Mag. 1868, i. 446; Thackwell's Narrative of the Second Seikh War, 1851, pp. 35–6, 169.]

E. I. C.

WHITE, Sir NICHOLAS (*d.* 1593), master of the rolls in Ireland, described as of Whites Hall, near Knocktopher, co. Kilkenny, a descendant of one of the early Pale settlers, was a relative apparently, perhaps the son, of James White of Waterford, gentleman, to whom Henry VIII in 1540 granted a lease of the rectory of Dunkitt in co. Kilkenny (*Cal. Fiants*, Hen. VIII, p. 154). He is surmised to be identical with the 'Nicholas Whyt' mentioned in the codicil to the will of James Butler, ninth earl of Ormonde and Ossory (Morrin, *Cal. Patent Rolls*, i. 133). He is mentioned in April 1563 as a justice of the peace for the counties of Kilkenny and Tipperary, and the following year as recorder of the city of Waterford (*Cal. Fiants*, Eliz. Nos. 542, 666). Visiting England subsequently, he made a favourable impression on Elizabeth and Cecil. On 4 Nov. 1568 the queen directed him to be appointed to the seneschalship of Wexford and the constableship and rule of Leighlin and Ferns, in the room of Thomas Stucley [q. v.] On 18 Jan. following he obtained a grant of the reversion of the lands of Dunbrody in co. Wexford, and of sundry other leases (cf. *Cal. Fiants*, Nos. 1527, 1537, 1543, 1558, 1562, 1572, 1638), with instructions at the same time to be admitted a privy councillor (*Cal. State Papers*, Irel. Eliz. i. 392, 400). It is noteworthy that his advancement was attributed to the influence of the Earl of Ormonde (*ib.* i. 404).

On his way back to Ireland he had a curious interview with Mary Queen of Scots at Tutbury in February 1569, of which he sent a detailed account to Cecil (Haynes, *Burghley Papers*, pp. 509–12). During the Butlers' war his property was plundered, and he himself obliged for a time to take refuge in Waterford (*Cal. State Papers*, Irel. Eliz. i. 406, 412). On 28 May, in consideration of his losses, he obtained a grant of the lands of St. Katherine's, Leixlip (*Cal. Fiants*, Eliz. No. 1369; cf. *Cal. Hatfield MSS.* i. 413), where he afterwards established his residence. As seneschal of Wexford he kept a firm hand over the Kavanaghs (*Cal. State Papers*, Irel. Eliz. i. 426), and by his conduct at the siege of Castle Mocollop in May 1571 won the approbation of the lord justice, Sir William Fitzwilliam (*ib.* i. 457). In September he repaired, with permission from the state to be absent six months, to England. On 14 July 1572 he was appointed master of the rolls in Ireland (patent, 18 July) in succession to Henry Draycott, with concession to retain the office of seneschal of Wexford for the further space of eight months, 'in the hope that he may more effectually prosecute those that murdered his son-in-law, Robert Browne' (*Cal. Patent Rolls*, i. 548; Smyth, *Law Officers*, p. 60; see also under O'Byrne, Fiagh MacHugh). At the same time the lord chancellor was directed to accept a surrender from him of his lands in counties Tipperary, Waterford, and Kilkenny for a regrant of them to him in fee-simple.

After his return to Ireland in the autumn of 1572 a dispute arose between him and Archbishop Adam Loftus [q. v.], on the death of the lord chancellor, Robert Weston [q. v.], as to the custody of the great seal, which Loftus claimed *ex officio* (*Cal. State Papers*, Irel. Eliz. i. 506, 509). The incident caused bad blood between him and the officials of English birth, and was followed by disastrous consequences for him. A year or two later he supported the agitation of the gentry of the Pale against cess by refusing to sign the order for their committal [see under Nugent, Sir Christopher, 1544–1602], and drew down upon him the wrath of Sir Henry Sidney, who described him to Walsingham as 'the worst of Irishmen' (*ib.* ii. 117). He offered an explanation of his conduct to Burghley on 13 June 1577, alleging that he had no intention to impugn the queen's prerogative (*Hatfield MSS.* ii. 154, 186). But Sidney, who from the first had disliked him as belonging to the faction of his enemy, the Earl of Ormonde, was in no humour to brook opposition from him, and a charge being preferred against him by the attorney-general, Thomas Snagge [q. v.], of remissness in the execution of the duties of his office and of maintaining any cause that touches his countrymen 'how foul soever it be' (*Cal. State Papers*, Irel. Eliz. ii. 124, 126), he was in April 1578 suspended from the mastership of the rolls (*Cal. Fiants*, Eliz. No. 3267). He found, however, a friend in Sir William Drury [q. v.], and in September received permission to repair to England to

plead his cause with Burghley (*ib.* No. 3509). He succeeded in clearing himself of the charges preferred against him by Snagg; but returning to Ireland, and being reinstated in his office, he found a bitter enemy in Sir Henry Wallop [q.v.], who protested strongly against a concordatum of a thousand marks that had been allowed him (*Cal. State Papers*, Irel. Eliz. ii. 223). He was with the army under Sir William Pelham [q. v.] in Munster during the summer of 1580, corresponding regularly the while with Burghley, to whom he sent Dr. Sanders's 'sanctus bell, and another toy after the manner of a crosse supporting a booke,' discovered at Castle Island (*ib.* ii. 236), from which it may be inferred that so far as his religion was concerned there was nothing to find fault with. His misadventure in the matter of the cess did not prevent him generously pleading the cause of Chief-justice Nicholas Nugent [q.v.] to Burghley (*ib.* ii. 300), and it was probably owing to this circumstance that he was fiercely denounced by Wallop as 'a solicitor for all traitors' (*ib.* ii. 415). Even his successful management of Fiagh MacHugh, the O'Conors, and Kavanaghs, as reported by the council, received from Wallop a sinister interpretation. 'The cawse,' he wrote to Walsingham, 'that moved him to apprehend the bad fellowes we comende him for in owr joynt letter, grywe by menes that I dyd openly in counsell, the end of the last terme, charge him upon his evell delynge with us bothe in impoynyng and crosynge owr doynges, that he was a comon advocate for traytors and evell men, that he never apprehendyd, or cawsed to be apprehended, anye traytor, rebell, or evell dysposed parson, nor ever woulde come to the examynatyon or araynement off any traytor or conspyrator' (*ib.* ii. 428). It might have been deemed by Wallop sufficient pledge for his loyalty that he was the author (*ib.* iv. 292) of the extraordinary trial by combat in September 1583 between Teige MacGilapatrick O'Conor and Conor MacCormack O'Conor (*Cal. Carew MSS.* ii. 361), in which both combatants lost their lives.

With the arrival of Sir John Perrot as deputy in 1584 White's prospects improved. From Perrot he received the honour of knighthood at his taking the oath in Christ Church on 21 June. His gratitude naturally inclined him to take the part of the lord deputy in the many disputes in which the latter was involved almost from the beginning of his government. But neither his gratitude nor his admiration of Perrot's good qualities blinded him to the defects in his character (cf. *Cal. State Papers*, Irel. Eliz. iii. 138). Going the Leinster circuit in the autumn of the same year (1584), White caused forty-eight of the hundred and eighty-one prisoners sent up for trial to be executed, and in the fulfilment of his duty even ventured to visit the redoubtable Fiagh MacHugh O'Byrne in his fastness of Ballinacor, 'where law never approached' (*ib.* ii. 531). In December he was sent down into Connaught in order to investigate the charges of extortion preferred against the late governor, Sir Nicholas Malby [q. v.], and on 15 July 1585 was appointed a commissioner for compounding for cess in that province (*ib.* ii. 542; *Cal. Fiants*, No. 4745). In September 1586 he and Sir Lucas Dillon attended the lord deputy thither, greatly to the annoyance of Sir Richard Bingham [q.v.], who confidentially described them as 'fit instruments' in Perrot's hands to discover anything against him (*ib.* iii. 182). Dillon besought Burghley not to let 'the place of our birth scandalise our faithful service;' but the fact that they were regarded as wholly subservient to Perrot rendered any cordial action between them and the English section in the council impossible. Everything that White did was misinterpreted. His account of the quarrel between the lord deputy and Marshal Bagenal in the council chamber, though certainly the fairest, was impugned, and an attempt even made to deprive him of the custody of Duncannon Fort, which formed part of his estate at Dunbrody, under the pretence that 'it was unmeet that the same should be put into the hands of any of this country's birth' (*ib.* iii. 449). Perrot's successor, Sir William Fitzwilliam, shared the general prejudice against him, alleging that neither he nor Sir Lucas Dillon would set their hand to any letters 'wherein Sir John Perrot is mentioned not to their liking' (*ib.* iv. 116). In 1589 he was included in the commission for effecting a pacification with the Burkes, whom the alleged arbitrary conduct of Bingham had caused to revolt. In announcing the ill-success of their efforts to Burghley, he remarked that there was a general inclination to lay the blame on Bingham; for himself, he afterwards inclined to take Bingham's part in the matter, as being in his opinion 'altogether inclined to follow the mildest course' (*ib.* iv. 161, 263, 276). Shortly afterwards he was involved in the revelations of Sir Denis O'Roughan in the charge of high treason preferred against Perrot, and Fitzwilliam, who was apparently too glad of an excuse for removing him, caused him in June 1590, though extremely ill, to be placed under restraint, at the same time taking effective

measures to prevent any personal application on the part of his son to the queen (*ib.* iv. 343, 354, 357). Two months later he was sent over to England, and, after examination by Sir John Popham (1531?–1607) [q. v.], was committed to the Marshalsea (*ib.* iv. 359, 388). In a subsequent examination in the Star-chamber he admitted that Perrot had complained that the queen's fears hampered his service; but otherwise nothing of material importance was elicited from him (*ib.* iv. 439). He was not deprived of his office, and, being apparently allowed to return to Ireland, he died there shortly afterwards, at the end of March or the beginning of April 1593 (cf. *Cal. Fiants*, Nos. 5820, 5836).

White married a niece of Arthur Brereton of Killyon, co. Meath, by whom he had two sons—Thomas, educated at Cambridge and died in November 1586, and Andrew, likewise educated at Cambridge, who succeeded him—and two daughters, one of whom married Robert Browne of Mulcranan, co. Wexford, the other being the wife of Christopher D'Arcy of Platten, co. Meath.

[Authorities as quoted.] R. D.

WHITE, RICHARD (*d.* 1584), schoolmaster and Roman catholic martyr, belonged to an old Welsh family of the name of Gwyn settled at Llanidloes, Montgomeryshire, where he himself was also probably born. It is said that 'he was twenty years of age before he did frame his mind to like of good letters,' after which he proceeded to Oxford, but left there shortly afterwards for St. John's College, Cambridge, where he lived by the charity of the college. It was while at the university that his friends, discovering 'Gwyn' to be the Welsh for 'White,' began to call him by the latter name, which he thereafter adopted. He quitted Cambridge soon after Elizabeth's accession, and set himself up as a schoolmaster in East Denbighshire and Flintshire, first at Overton, then at Wrexham, Gresford, Erbistock, and other neighbouring villages. After following this occupation for about sixteen years, he appears to have fallen under the influence of one of the Douay missioners, with the result that he commenced absenting himself from church. For this he was arrested in July 1580, and was committed to Ruthin gaol by Judge Puleston. During the next four years he was kept a close prisoner, and was eventually indicted for high treason on the ground that he had declared the pope and not the queen to be the head of the church. With two other fellow prisoners he is said to have been sent before the council of the marches at Bewdley (? Ludlow), where he was tortured with the view of eliciting information to incriminate others; but to no effect. He was finally brought up at the Wrexham assizes, on 9 Oct. 1584, before Sir George Bromley, Simon Thelwall, and others. The jury, after being locked up in the church all night, returned a verdict of 'guilty,' and Thelwall, in Bromley's absence, pronounced the usual sentence, which was carried out in all its barbarity on 15 Oct. His head and one of his quarters were set up on Denbigh Castle, and the other quarters were exposed at Wrexham, Ruthin, and Holt.

White left behind him a widow (who was a native of Overton) and three children.

[There are two contemporary accounts of White's martyrdom, one printed (at ff. 172 *b* to 203 *a*) in the Concertatio Ecclesiæ Catholicæ (3rd edit. London, 1589) of Dr. J. Bridgewater, or 'Aquipontanus.' This (which gives the dates of White's trial and execution as 11 and 17 Oct. respectively) has been followed in Challoner's Catholic Martyrs, 1877, pp. 109–11. The other account, which is much fuller and contains a copy of a letter by White describing one of his trials, is from a contemporary manuscript preserved at the Catholic Mission House, Holywell; it was printed in full by Richard Simpson in the Rambler, new ser. 1860, iii. 233, 366, and by Chevalier Lloyd in his History of Powys Fadog, iii. 128–64. See also Williams's Montgomeryshire Worthies, p. 85; A. N. Palmer's Wrexham Church, pp. 36, 62, 71, 119, and his Town, Fields, and Folk of Wrexham, pp. 9, 10. A pedigree of the Gwyns of Llanidloes (from Harl. MS. 9864) is given in Lloyd's Powys Fadog, v. 59–62; cf. Dwnn's Heraldic Visitations, i. 310.]

D. Ll. T.

WHITE, RICHARD (1539–1611), jurist and historian, was son of Henry White of Basingstoke, Hampshire, who died at the siege of Boulogne in 1544, and whose grandfather had almost half the town of Basingstoke in his own possession. His mother was Agnes, daughter of Richard Capelin of Hampshire. He was born at Basingstoke in 1539, entered Winchester school in 1553, and was admitted perpetual fellow of New College, Oxford, in 1557 (Kirby, *Winchester Scholars*, p. 131). He took the degree of B.A. on 30 May 1559, but afterwards left the college, and the time allowed for his absence having elapsed, his fellowship was declared void in 1564. Shortly before that time he went to Louvain and afterwards to Padua, where he was created doctor of the civil and canon laws. At length, going to Douay, he was constituted the king's professor of those laws. He continued to reside for more than twenty years

at Douay, where he married twice and acquired great wealth by each wife. By order of the pope he was made, though out of his ordinary turn, 'magnificus rector' of the university, and about the same time he was created 'comes palatinus.'

After the death of his second wife he was, by dispensation of Clement VIII, ordained priest, and about the same time a canonry in the church of St. Peter at Douay was bestowed upon him. In his favourite study of British history he received encouragement from Thomas Godwell, bishop of St. Asaph, Sir Henry Peacham, and Sir Francis Englefield, formerly privy councillors to Queen Mary; but chiefly from Cardinal Baronius, with whom he maintained a constant correspondence (Dodd, *Church Hist.* ii. 383). He died at Douay in 1611, and was buried in the church of St. Jacques in that city (*Addit. MS.* 5803, ff. 99, 100).

His works are: 1. 'Ælia Lælia Crispis. Epitaphium antiquum quod in agro Bononiensi adhuc uidetur; a diuersis hactenus interpretatum uarie: nouissime autem a Ricardo Vito Basinstochio, amicorum precibus explicatum,' Padua, 1568, 4to. Dedicated to Christopher Johnson, chief master of Winchester school; reprinted, Dort, 1618, 16mo. 2. 'Orationes: (1) De circulo artium et philosophiæ. (2) De eloquentia et Cicerone. (3) Pro divitiis regum. (4) Pro doctoratu. (5) De studiorum finibus. Cum notis rerum variarum et antiquitatis,' Arras, 1596, 8vo. The first two, delivered at Louvain, were published by Christopher Johnson, 1564, 1565, and ordered by him to be read publicly in Winchester school. 3. 'R. Viti . . . Notæ ad leges Decem-virorum in duodecim tabulis; institutiones juris civilis in quattuor libris: primam partem Digestorum in quattuor libris,' 2 parts, Arras, 1597, 8vo. 4. 'Historiarum (Britanniæ) libri (1–11) . . . cum notis antiquitatum Britannicarum' [edited by Thomas White], 7 parts, Arras and Douay, 1597–1607, 8vo. The author's portrait is prefixed to this work. 5. 'Oratio septima de religione legum Romanorum, ad reverendum Dominum, Dominum Nicolaum Manifroy, electum Abbatem Bertinianum,' Douay, 1604, 8vo. 6. 'Brevis explicatio privilegiorum iuris et consuetudinis circa venerabile sacramentum Eucharistiæ,' Douay, 1609, 8vo. 7. 'De Reliquiis et Veneratione Sanctorum,' Douay, 1609. 8. 'Brevis explicatio Martyrii Sanctæ Ursulæ et undecim millium Virginum Britannarum,' Douay, 1610, 8vo.

[Dodd's Church Hist. ii. 382; Duthillœul's Bibl. Douaisienne, 1842, pp. 145, 160, 161; Foster's Alumni Oxon. 1500–1714; Granger's Biogr. Hist. of England, 5th edit. i. 272; Kirby's Annals of Winchester College, p. 276; Lowndes's Bibl. Man. ed. Bohn, p. 2902; Pits, De Angliæ Scriptoribus, p. 806; Records of the English Catholics, i. 446; Tanner's Bibl. Brit.; Wood's Athenæ Oxon. ed. Bliss, ii. 118.] T. C.

WHITE, *alias* Johnson, RICHARD (1604–1687), devotional writer, was born in the diocese of Winchester, of poor Roman catholic parents, in 1604, and entered the English College at Douay in 1623, when he adopted the name of Johnson, which he retained for the rest of his life. He was ordained priest on 23 Feb. 1629–30. On 23 May 1630 he was sent from Douay to assist Stephen Barnes as confessor of the English Augustinian canonesses of St. Monica's at Louvain. He acted in that capacity for twenty years, and for thirty-six years after Barnes's death he was principal confessor to the community. He died in the convent on 12 Jan. 1686–7.

He left in manuscript a large number of devotional treatises, most of which were lost at the time of the French Revolution. One of them, entitled 'The Suppliant of the Holy Ghost: a Paraphrase of the "Veni Sancte Spiritus,"' was printed at London in 1878, 8vo, under the editorship of the Rev. Thomas Edward Bridgett, who appended to it two other treatises, believed to have been also written by White, entitled 'A Paraphrase of the Pater Noster' and 'Meditations on the Blessed Sacrament.'

[Memoir by Bridgett; Records of the English Catholics, i. 23.] T. C.

WHITE, ROBERT (1540?–1574), musician, was probably born about 1540. His father, who outlived him, was also named Robert. A John White supplicated Mus. Bac. Oxon. in 1528. There is some reason to suppose that the elder Robert White was an organ-builder. In 1531, and on several subsequent occasions until 1545, a Magister White repaired the organ of Magdalen College, Oxford. He was wrongly identified by Cope with the composer, but may have been his father. The parish of St. Andrew's, Holborn, in 1553 'gave young Whyte 5*l.* for y^e^ great orgaynes wh his father made for y^e^ church.' This organ was sold in 1572 to 'Robert White, gentleman of Westminster,' and John Thomas. In 1574 the elder Robert White had been for some time living with his son at Westminster, and these entries may not improbably all refer to him.

The first definite fact recorded of the younger White is that, having studied music ten years, he graduated Mus. Bac. Cantabr. on 13 Dec. 1560. He was required, under penalty

of 40*s.* fine, to compose a communion service to be sung in St. Mary's Church on commencement day. 'Omnia peregit' was added in the grace book. In a set of part-books, written in 1581, preserved at Christ Church, Oxford, White is styled 'batchelar of art, batchelar of musick;' but in his own and his wife's wills 'batchelar of musick' only. Very soon after graduating, and not later than Michaelmas 1562, White succeeded Dr. Christopher Tye [q. v.] as master of the choristers at Ely Cathedral, and was paid the same salary, 10*l.*, as Tye, who had been also styled organist, had received. White probably married Ellen Tye at Doddington not long afterwards. The baptism of their daughter Margery is recorded on 23 Dec. 1565 at Ely. He must have resigned his appointment in 1566, as John Farrant [see under Farrant, Richard] received a year's salary as master of the choristers at Michaelmas 1567. White was appointed in or before 1570 master of the choristers and organist at Westminster Abbey; to the former post was allotted, by Queen Elizabeth's foundation, 'a house, 4*l.* in regard, and 3*l.* 6*s.* 4*d.* for every one of the tenne Queresters, besydes a yerely lyverey to each one, and a bushell of wheate weekely.' Between 1570 and 1573 three daughters of Robert White were baptised at St. Margaret's, Westminster. All these apparently died during the pestilence of 1574, and were buried in the churchyard of St. Margaret's; and on 7 Nov. Robert White made his will, directing he should be buried near them. He was buried on 11 Nov., and on the 21st his wife made her will. She died soon after, and letters of administration were taken out on 8 Dec. Two daughters, Margery and Anne, survived. Robert White possessed the estate of Swallowfield and Winslowes at Nuthurst, West Sussex, which he bequeathed to his wife. From her will it appears that she had sisters named Mary Rowley [see Tye, Christopher] and Susan Fulke, a brother-in-law Thomas Hawkes, and an aunt Anne Dingley. She left the children in charge of her mother, Katherine Tye, probably Dr. Tye's widow.

Robert White in his short life attained a high reputation as a composer. The part-books at Christ Church contain the couplet:

> Maxima musarum nostrarum gloria White,
> Tu peris: æternum sed tua musa manet.

Baldwin, writing in 1591, begins his list of great musicians with White. Morley mentions him among the famous Englishmen 'nothing inferior' to the best masters on the continent, and justifies the use of a sixth as the beginning of a composition, by the authority of White and Lassus. But as White had published nothing, he became forgotten and confused with later musicians named White (see below), until Burney rediscovered him.

In Barnard's 'Selected Church Musick,' 1641, there is one anthem by White, 'The Lord blesse us;' but it was not included in Boyce's 'Cathedral Music.' Burney printed another, 'Lord, who shall dwell in Thy tabernacle,' from the Christ Church part-books. Burns's 'Anthems and Services' contains a third, 'O praise God in His holiness.' Arkwright's Old English Edition, No. xxi., has 'The Lord blesse us' in score, and 'O how glorious art Thou!' All these are anthems for five voices, except 'O praise God,' which is for double choir. There are unprinted works, generally to Latin words, in early manuscripts at Buckingham Palace, the British Museum, the Royal College of Music, the Bodleian and Christ Church libraries at Oxford, St. Peter's, Cambridge, Tenbury, and several cathedrals. A fairly complete list is given in Grove's 'Dictionary,' iv. 452. White completed a setting of the 'Lamentations' which had been begun by Tallis, and at Buckingham Palace there is a continuation by White of a motet by Tye. Except some fancies for the lute, no instrumental music by White is known.

White's printed anthems are models of pure polyphony, beautifully melodic themes joining in harmonies of the richest effect. The warm eulogies of Burney, Fétis, and Ambros, and the great value of White's very few known works, have caused general expectation that his unprinted works are also masterpieces. Nagel, who judges that White, though superior to all his predecessors, lived a few years too soon for the perfect union of spiritual beauty with formal mastery, proclaims that it is a bounden duty of the English nation to edit White's complete works. Some who have scored various manuscripts report less favourably, and have found a stiffness which suggests an earlier period, and might rather be expected from the John White at Oxford in 1528. In a set of part-books at the British Museum (Addit. MSS. 17802–5) there is a 'Libera me' constructed upon a plain-song in long notes. Burney possessed an important manuscript, at present undiscoverable, containing twenty-seven pieces by White, of which he speaks with enthusiasm.

Matthew White (*fl.* 1610–1630), to whom Robert White's works are often attributed in seventeenth-century manuscripts, was at Wells Cathedral, and in 1611 organist of Christ Church, Oxford. In 1613

he was sworn a gentleman of the chapel royal, but resigned next year. In 1629 he accumulated the degrees of Mus. Bac. and Mus. Doc. Oxon. Anthony Wood, in his 'Lives of English Musicians' (*Wood MSS.* 19 D 4 in the Bodleian Library) confuses Matthew with Robert White. The collections (now at the Royal College of Music) from which Barnard compiled his 'Selected Church Musick' contain an anthem by M. White (Foster, *Alumni Oxonienses*, p. 1615; *Cheque-Book of the Chapel Royal*, Camden Soc. 1872).

William White (*fl.* 1620), of whom nothing is recorded, has left some anthems in Additional MSS. 29372–7 at the British Museum, and among the choir-books at St. Peter's, Cambridge; and some fancies for instruments in the Bodleian and Christ Church libraries at Oxford, and Additional MSS. 17792–6. One of the 'Songs' by Thomas Tomkins (*d.* 1656) [q. v.], published about 1623, is dedicated to Will. White. He also has been confused with Robert White.

[Introd. to Arkwright's Old English Edition, xxi, where the wills of Robert and Ellen White are printed; Morley's Plaine and Easie Introduction to Practicall Musicke, reprint of 1771, pp. 170, 238, 249, 258; Ady Williams's Musical Degrees, pp. 80, 155; Foster's Alumni Oxon. p. 1614; Burney's General Hist. of Music, iii. 65–71; Ambros's Geschichte der Musik, iii. 459; Rimbault's Early English Organ-builders, pp. 40, 72; Grove's Dict. of Music and Musicians, iii. 273, iv. 452, 817; Nagel's Geschichte der Musik in England, ii. 64–9, 287; Davey's Hist. of English Music, pp. 57, 134, 155, 234, 493; MSS., and Works quoted; information from Mr. Arkwright.] H. D.

WHITE, ROBERT (1645-1703), draughtsman and engraver, was born in London in 1645, and became a pupil of David Loggan [q.v.] He was the most esteemed and industrious portrait engraver of his time, and his plates, which number about four hundred, comprise most of the public and literary characters of the period. A large proportion of them were executed *ad vivum*, the rest from pictures by Lely, Kneller, Riley, Beale, and others, and they have always been greatly valued for their accuracy as likenesses. Of the plates engraved by White from his own drawings the best are the portraits of Prince George of Denmark, the Earl of Athlone, the Duke of Leeds, and the Earl of Seaforth; and the groups of the seven bishops, the bishops' council, the lords justices of England, and the Portsmouth captains who declared for King William. He engraved the plates to Sandford's account of the funeral of the Duke of Albemarle, 1670; the first Oxford 'Almanac,' 1674; a set of portraits of members of the Rawdon family; the plates to Gwillim's 'Heraldry' and Burnet's 'History of the Reformation,' and many book-titles and frontispieces. A few scarce mezzotint portraits of noblemen bear White's name as the publisher, and are assumed to have been executed by him. White was celebrated for his original portraits, which he drew in pencil on vellum with great delicacy and finish, in the manner of Loggan. He died in reduced circumstances in Bloomsbury Market, where he had long resided, in November 1703. A portrait of White was engraved by W. H. Worthington for Wornum's edition of Walpole's 'Anecdotes.'

George White (1684?–1732), mezzotint engraver, son of Robert, was born about 1684, and instructed by his father. He completed some of the plates left unfinished by the latter, and himself executed a few in the line manner; but, being deficient in industry, he at an early period turned to the less laborious method of mezzotint. A portrait of Jean-Baptiste Monnoyer, which he executed in this style from a painting by Kneller, was greatly admired and brought him much employment. He became the ablest mezzotint engraver that had yet appeared in England, and was the first to make use of the etched line to strengthen the work. White's plates number about sixty, of which the best are the portraits of William Dobson, George Hooper, bishop of St. Asaph, Tycho Wing, and 'Old' Parr. White, like his father, drew portraits in pencil on vellum with great success; he also practised in crayons, and latterly took to painting in oils. He died at his house in Bloomsbury on 27 May 1732. His plate of the 'Laughing Boy' after Hals, a masterly work, was published after his death, with laudatory verses.

[Walpole's Anecdotes of Painting; Vertue's Collections in Brit. Museum (Addit. MSS. 23072 f. 2, and 23076 f. 38); Dodd's manuscript Hist. of English Engravers, in Brit. Museum (Addit. MS. 33407); Chaloner Smith's British Mezzotinto Portraits.] F. M. O'D.

WHITE, ROBERT (1802–1874), antiquary, the son of a border farmer, was born on 17 Sept. 1802 at the Clock Mill, near the gipsy village of Yetholm in Roxburghshire. While he was a boy his father removed to Otterburn in Redesdale. There he herded his father's cattle, managing at the same time to acquire a knowledge of books, and filling his mind with border lore. His father's landlord, James Ellis [q. v.], the friend and correspondent of Sir Walter Scott, encouraged him, and made him welcome in his library,

where he spent the winter evenings, copying whole volumes of his patron's treasures. After spending a short time with a weaver in Jedburgh he returned to employment on the farm. In 1825 he found employment in Newcastle in the counting-house of Robert Watson, a plumber and brassfounder at the High Bridge. White remained with Watson until Watson died forty years later.

At Newcastle White found time and opportunity for study. By abstemious living he was able to devote part of his small income to the purchase of books, and in time he accumulated a library containing many rare and valuable volumes. His holidays were usually spent in rambles on the border with his friend James Telfer [q.v.], the Saughtrees poet, steeping himself in border minstrelsy and gathering knowledge of border life. His first poem, 'The Tynemouth Nun,' was written in 1829, and at the suggestion of the antiquary, John Adamson (1787–1855) [q. v.], it was printed in the same year for the Typographical Society of Newcastle. After this successful essay he devoted himself to the preservation and reproduction of local legend and song, contributing to many local publications. In 1853 he printed for distribution among his friends a poem on 'The Wind' (Newcastle, 8vo), and in 1856, also for private circulation, another poem entitled 'England' (Newcastle, 8vo). About this time, or a little earlier, he became a member of the Newcastle Society of Antiquaries, to which he contributed a paper on the battle of Neville's Cross (*Arch. Æliana*, new ser. i. 271–303). Encouraged by its reception, he published a volume on the 'History of the Battle of Otterburn' (London, 1857, 8vo), adding memoirs of the warriors engaged. This was followed in 1858 by a paper read to the Newcastle Society on the battle of Flodden (*ib.* iii. 197–236), and in 1871 by a 'History of the Battle of Bannockburn' (London, 8vo). These monographs were rendered valuable by White's intimate acquaintance with local legend, and by his topographical knowledge, which enabled him to elucidate much that hitherto had remained obscure. He died unmarried at his house in Claremont Place, Newcastle, on 20 Feb. 1874.

White was also the author, apart from other antiquarian papers, of 'Going Home,' a poem [1850?], 8vo; 'A Few Lyrics,' Edinburgh, 1857, 8vo, reprinted from Charles Rogers's 'Modern Scottish Minstrel,' 1855 (for private circulation); and 'Poems, including Tales, Ballads, and Songs,' Kelso, 1867, 8vo (with a portrait). He edited the 'Poems and Ballads of John Leyden,' Kelso, 1858, 8vo, with a memoir supplementing that by Sir Walter Scott. Several of his songs are to be found in the 'Whistle Binkie' collection and in Alexander Whitelaw's 'Book of Scottish Song' (1844).

[Memoir by Richard Welford in the Newcastle Weekly Chronicle, 1 Oct. 1892; Memoir by John Helson in the Hawick Advertiser, 25 Sept. 1869.] E. I. C.

WHITE, ROBERT MEADOWS (1798–1865), Rawlinson professor of Anglo-Saxon at Oxford University, born on 8 Jan. 1798, was the eldest son of Robert Gostling White (*d.* 18 Oct. 1828), a solicitor at Halesworth in Suffolk, by his second wife, Elizabeth Meadows (*d.* 25 Sept. 1831). In 1813 Robert was placed under John Valpy at Norwich, where John Lindley [q. v.], the botanist, and Rajah Sir James Brooke [q.v.] were his fellow pupils. On 26 July 1815 he matriculated from Magdalen College, Oxford, and in the same year was elected a demy, graduating B.A. on 14 Dec. 1819, M.A. on 28 Feb. 1822, B.D. on 21 Nov. 1833, and D.D. on 23 Nov. 1843. He was ordained deacon in 1821 and priest in 1822. In 1824 he was elected a fellow of Magdalen College, retaining his fellowship till 1847. From 1832 till 1840 he acted as a college tutor. On 15 March 1831 he became proctor, and on 23 April 1834 he was chosen Rawlinson professor of Anglo-Saxon, holding that post for the statutable period of five years.

Anglo-Saxon professors at that time were sometimes defined as 'persons willing to learn Anglo-Saxon.' White, however, was known as a scholar before he was elected to the chair. He had already contemplated the publication of a Saxon and English vocabulary, and only abandoned the project because it appeared likely to clash with the 'Anglo-Saxon Dictionary' then being prepared by Joseph Bosworth [q. v.] On giving up this design, he turned his attention about 1832 to editing the 'Ormulum,' a harmonised narrative of the gospels in verse, preserved in a unique manuscript in the Bodleian Library. The task, owing to other demands on his time, occupied nearly twenty years. In the course of his researches he visited Denmark in 1837, and extended his travels to Moscow, where he was arrested and suffered a short detention for visiting the Kremlin without an official order. His edition of the 'Ormulum' was issued in 1852 from the university press, and in the following year an elaborate criticism of it was published in English by Dr. Monicke, a German professor.

In 1839, at the end of his term of office, White was presented to the vicarage of Woolley, near Wakefield, by Godfrey Went-

worth of that parish, to whose son William he had acted as tutor. After Wentworth's death he left Woolley, and went to Lord Yarborough at Brocklesby Park in Lincolnshire, where he acted as tutor to the baron's grandsons. In 1842 he was presented to the rectory of Little and Great Glemham in Suffolk by the Hon. Mrs. North, Lord Yarborough's sister, and on 29 Oct. 1846 he was presented by Magdalen College to the rectory of Slimbridge in Gloucestershire, which he retained until his death. He died unmarried at Cheltenham on 31 Jan. 1865, and was buried at Slimbridge, in the churchyard, near the chancel south wall.

His younger brother, JOHN MEADOWS WHITE (1799?–1863), solicitor, was born at Halesworth in 1799 or 1800, and entered into partnership with his father there. He removed to London, where he became the partner of T. Barett in Great St. Helen's Street, and rose to great eminence as a parliamentary solicitor. He was engaged in the preparation of many measures of social, legal, and ecclesiastical reform, such as the new poor law, the commutation of tithes, and the enfranchisement of copyholds. On the subject of tithes he became a great authority, and issued several treatises on tithe legislation. He was a solicitor of the ecclesiastical commission, and died at Weymouth on 19 March 1863. On 17 Sept. 1825 he married at Halesworth Anne, daughter of Robert Crabtree, an attorney of that place, and by her had a large family.

Besides publications on tithe law he was the author of: 1. 'Some Remarks on the Statute Law of Parish Apprentices,' Halesworth, 1829, 8vo. 2. 'Remarks on the Poor Law Amendment Act,' London, 1834, 8vo. 3. 'Parochial Settlements an Obstruction to Poor Law Reform,' London, 1835, 8vo. 4. 'Remarks on the Copyhold Enfranchisement Act,' London, 1841, 12mo. 5. 'The Act for the Commutation of certain Manorial Rights in respect of Lands of Copyhold and Customary Tenure,' London, 1841, 12mo (*Gent. Mag.* 1863, i. 667; Brit. Museum *Addit. MS.* 19168, f. 211).

[Gent. Mag. 1865, ii. 111–13: Allibone's Dict. of English Lit.; Davy's Suffolk Collections in Brit. Museum Addit. MS. 19155, f. 92; Bloxam's Registers of Magdalen Coll. vii. 265–9; Cox's Recollections of Oxford, 1868, pp. 246–7.]

E. I. C.

WHITE, SAMUEL (1733–1811), schoolmaster. [See WHYTE.]

WHITE, STEPHEN (1575–1647?), Irish jesuit, born in 1575, was a native of Clonmel (HOGAN, *Hibernia Ignatiana*, p. 229). He was educated at the Irish seminary at Salamanca, where he was a reader in philosophy. He joined the jesuits in 1596. In 1606 he became professor of scholastic theology at Ingoldstadt, and returned to Spain in 1609 (*ib.* p. 179), but did not live there long. John Lynch describes him as 'doctor and emeritus professor of theology at Ingoldstadt, Dillingen, and other places in Germany; a man full of almost every kind of learning' (*Cambrensis Eversus*, ii. 394). He was for a long time rector of the college at Cassel. He is chiefly remembered for his labours among Irish manuscripts preserved in German monasteries, and may be said to have opened that rich mine. He corresponded in a friendly way with Ussher, who acknowledges his courtesy and testifies to his immense knowledge, not only of Irish antiquities, but of those of all nations. He was a good Hebrew scholar.

In 1621 White transcribed at Dillingen a manuscript of Adamnan's life of St. Columba, lent to him for the purpose by the Benedictines of Reichenau, and now preserved at Schaffhausen. This is the most important of the manuscripts used by Reeves in settling the standard text. White lent his transcript to Ussher before 1639, when the latter published his great work on ecclesiastical antiquities. Ussher prints a long extract from an unpublished life of Columba which Reeves believed to have been written by White. The 'Tertia Vita S. Brigidæ' printed by John Colgan [q. v.] in his 'Trias Thaumaturga' was transcribed by White from a very old manuscript at St. Magnus, Ratisbon. Colgan calls him 'vir patriarum antiquitatum scientissimus et sitientissimus.' At St. Magnus he also found a manuscript life of St. Erhard, and sent a transcript to Ussher. At Kaiserheim White transcribed for Hugh Boy Macanward [q. v.] the life of Colman, patron saint of Austria. He also copied manuscripts at Biberach and at Metz. White was long resident at Schaffhausen, and is sometimes spoken of as 'Scaphusio-Helvetius.' His best known work, the 'Apologia pro Hibernià,' is believed to have been written as early as 1615, and was long supposed to be lost. Lynch used an imperfect copy for his 'Cambrensis Eversus.' The manuscript from which the 'Apologia' is printed was found in the Burgundian library at Brussels in 1847.

White was in Ireland from 1638 to 1640, and gratefully acknowledges the kindness of Ussher, who often asked him to dinner ('quod modestè renui'), and who admitted him freely to his house and library (letter to Colgan). White appears to have been

alive in 1647, when Colgan published his 'Trias Thaumaturga,' but nothing is known of him after that date.

Of White's numerous works the following are printed in the 'Bibliotheca Historico-philologico-theologica,' Bremen, 1719–25: 1. 'Dissertatio de genuinâ humanæ libertatis naturâ atque indole.' 2. 'Dissertatio quâ divina rationis auctoritas contra ψευδεπιγνειαν loci 2 Cor. x. 5 modestè vindicatur.' 3. 'Vita Johannis Jezleri.' 4. 'Schediasma, in quo Augustini, Lutheri, supralapsariorumque sententia a Manichæismi calumniâ pro pace inter protestantes facilius conciliandâ vindicatur.' 5. 'Schediasma, in quo argumenta quibus vir celeb. Joh. Christianus Loers . . . corpora etiam angelis vindicatum ivit, ad rationis trutinam modestè exiguntur.' White's 'Apologia pro Hibernià adversus Cambri calumnias' was edited by M. Kelly, Dublin, 1849. A 'Letter to Colgan,' dated 31 Jan. 1640 N.S., in which White gives an account of his studies, is printed from the St. Isidore's manuscript in Reeves's 'Memoir,' Dublin, 1861.

[Memoir of White by Bishop William Reeves (1861), notes to Works of Adamnan, Index to Ussher's Works, Memoir of Colgan in vol. i. of the Ulster Journal of Archæology—all by Reeves; Kelly's notes to White's Apologia and to Lynch's Cambrensis Eversus; Hogan's Hibernia Ignatiana and Life of Fitzsimon; Ware's Writers of Ireland, ed. Harris; Brit. Mus. Cat. s.v. 'Vitus.'] R. B–L.

WHITE, Sir THOMAS (1492–1567), founder of St. John's College, Oxford, born at Reading (for the site, see Coates's *Reading*, p. 405 *n.*) in 1492, was the son of William White of Rickmansworth, Hertfordshire, clothier, and his wife Mary, daughter of John Kebblewhite of South Fawley, Buckinghamshire (Chauncey, *Antiquities of Herts*, p. 481 *a*, gives Rickmansworth as his birthplace, erroneously). He was probably taught first at the Reading grammar school, founded by Henry VII, to which he gave two scholarships; but he was brought up 'almost from infancy' in London. He was apprenticed at the age of twelve to Hugh Acton, a prominent member of the Merchant Taylors' Company, who left him 100*l.* on his death in 1520. With this and his small patrimony he began business for himself in 1523. In 1530 he was first renter warden of the Merchant Taylors' Company. From this he passed on to the senior wardenship about 1533, and was master probably in 1535 (Clode, *History of the Merchant Taylors' Company*, ii. 100).

He appears in 1533 as one of those to whom the nun of Kent made revelations (*Letters and Papers of Henry VIII*, vi. 587). In 1535 he was assessed for the subsidy at 1,000*l.*, which shows him to have been by this time a prosperous clothier (for note on the exact nature of his trade, see Clode's *History of the Merchant Taylors' Company*, vol. ii. App. p. 4). In 1542 and 1545 he made large loans to the cities of Coventry and Bristol. He resided in the parish of St. Michael, Cornhill, and in 1544 was elected by the court ninth alderman for Cornhill. On his refusing 'to take upon himself the weight thereof,' he was committed to Newgate, and the windows of his shop were ordered to be 'closed so long as he should continue in his obstinacy' (17 June, 36 Hen. VIII, Repertory 11, f. 78 *b*). He was not long recalcitrant. In the same year, being then alderman, he contributed 300*l.* to the city's loan to the king. In 1547 he was sheriff. In 1549–50 he aided his guild with money to purchase the obit rent charges. In 1551 the trust-deed between his company and the city of Coventry was drawn up, by which large sums became available after his death for the charity loans, &c. In 1553 he was one of the promoters of the Muscovy Company (Macpherson, *Annals of Commerce*, ii. 114). On 2 Oct. 1553 he was knighted in the presence of the Queen Mary by the Earl of Arundel, lord steward (*MS. Coll. Arms*, I. 7, f. 74; see Machyn, pp. 46, 335). He was elected lord mayor on 29 Oct. 1553. Machyn records the splendour of his pageant.

He sat on 13 Nov. on the commission for the trial of Lady Jane Grey and her adherents. On 3 Jan. 1553–4 he received the Spanish envoys, and ten days later restored the custom of going in procession to St. Paul's for the high mass. On the breaking out of Wyatt's rebellion he arrested the Marquis of Northampton on 25 Jan. 1553–4. He received Mary on 1 Feb. when she made her appeal to the loyalty of the citizens, and on the 3rd repulsed the rebels from the bridge-gate, Southwark. His prudence and sagacity preserved London for the queen. On 10 Feb. he presided over the commission to try the rebels. In the further suppression of tumult, he seems to have come into conflict with Gardiner in the Star-chamber (cf. Clode, ii. 128, 138). On 7 March 1554, in pursuance of the queen's proclamation, he issued orders to the aldermen to admonish all residents of their wards to follow the catholic religion, which he repeated with special application in April. The unpopularity caused by this possibly led to an attempt to assassinate him as he was hearing a sermon at St. Paul's on 10 June. On

19 Aug. he received Philip and Mary at their entry in state into the city. His mayoralty was marked by several sumptuary regulations, and by a proclamation (May 1554) against games, morris-dances, and interludes.

At the end of his year of office White devoted himself to acts of benevolence outside the city. His friend Sir Thomas Pope (1507?–1559) [q.v.] had recently founded a college (Trinity) in Oxford. White already held land in the neighbourhood of Oxford (*Letters and Papers of Henry VIII*, xv. 296), and the example of Pope turned his thoughts to the endowment of a college. He is said to have been directed by a dream to the site of the dissolved Cistercian house of St. Bernard outside the city walls (Taylor, manuscript *History of College*; Plot, *Natural History of Oxfordshire*, p. 169; Griffin Higgs's manuscript *Nativitas*, and Coates's *Reading*, p. 409). On 1 May 1555 he obtained the royal license to found a college for 'the learning of the sciences of holy divinity, philosophy, and good arts,' dedicated to the praise and honour of God, the Blessed Virgin Mary, and St. John Baptist (the patron saint of the Merchant Taylors' Company). The society was to consist of a president and thirty graduate or non-graduate scholars (royal patent of foundation in college manuscripts). In 1557 the scope and numbers of the foundation were enlarged (5 March, 4 & 5 Philip and Mary; the statutes were further revised under Dr. Willis, cf. Taylor's manuscript *History*). The endowment of the college connected it closely with the neighbourhood of Oxford, but it was not a rich foundation. The statutes given were based on those of William of Wykeham for New College. Many letters among the college manuscripts show White's constant care of the college he had founded. In 1559 he purchased Gloucester Hall, Oxford, where he is said to have resided in his later years. He was frequently entertained at Trinity College (Warton, *Life of Pope*, p. 123 *n.*) Gloucester Hall he made into a hall for a hundred scholars. It was opened on St. John Baptist's day, 1560. Sir Thomas White's association with Cumnor is emphasised by the fact that in this hall the body of Amy Robsart lay before burial at St. Mary's. His interest in education was not confined to his own college. He took a considerable part in the foundation of the Merchant Taylors' school, for which Richard Hilles was mainly responsible. In 1560 he sent further directions and endowments to his college. But from 1562 he suffered severely from the falling-off in the cloth trade. He was unable to fulfil the obligation of his marriage contract. He was still able, however, to settle some considerable trusts on different towns, the London livery companies, and his own kindred. These arrangements were finally completed in his will, dated 8 and 24 Nov. 1566 (full detail in Clode, ii. 176–81). At the beginning of the next year (2 Feb. 1566–7) he made further statutes for his college, by which he ordered that forty-three scholars from the Merchant Taylor's school should be 'assigned and named by continual succession' to St. John's College by the master and wardens of the company and the president and two senior fellows of the college.

On 12 Jan. 1567 he wrote a touching letter to his college, of which he desired that every one of the fellows and scholars should have a copy, counselling brotherly love, in view doubtless of the religious differences which had already caused the cession of two, if not three, presidents.

Later letters concerned the jointure of his wife and the performance of choral service in the college chapel (for these see Clode, pt. ii. chap. xiv.) He died on 12 Feb. 1566–7 either in the college or at Gloucester Hall. He was buried in the college chapel. Edmund Campion [q. v.] delivered a funeral oration (college manuscripts).

White died a poor man. Much of what he had intended for his college never reached it, and the provisions of his will in regard both to his property and the college would have been still less fully carried out but for the astute management ('partly by pious persuasions, and partly by judicious delays') of his executor, Sir William Cordell [q. v.], master of the rolls (college manuscripts; and cf. *Cal. State Papers*, Dom. 1547–80, p. 417; cf. art. Roper, William).

White was a man of sane judgment and genuine piety; he has rarely, if ever, been surpassed among merchants as a benefactor to education and to civic bodies.

There are several portraits of Sir Thomas White, but it is doubtful if any were painted from life. A large picture in the hall of St. John's College is similar to those belonging to the Merchant Taylors' Company, to Leicester (see Coates, *Reading*, p. 410), and to nearly all of the towns to which he left benefactions (cf. *Hist. MSS. Comm.* Reading, p. 206, Lincoln, p. 88). Smaller portraits are in the bursary and the president's lodging at St. John's College. From one of these there is a mezzotint by Faber. Tradition says that for the original picture Sir Thomas White's sister (whose portrait is in the president's lodgings at St. John's College) sat. An early portrait on glass is in the east window of the old library of St. John's College,

erected by Dr. Willis, president of the college 1577–90.

He was twice married. His first wife, Avicia, whose surname is unknown, died on 26 Feb. 1557–8, and was buried in the parish of St. Mary Aldermary (Machyn, *Diary*, p. 167). On 25 Nov. of the same year he married Joan, daughter and coheiress of John Lake of London, and widow of Sir Ralph Warren [q. v.] (*ib.*) He had no issue.

Sir Thomas White has frequently been confused (as by Ingram, *Memorials of Oxford*, St. John's College, p. 5) with a namesake, Sir Thomas White of South Warnborough, Hampshire [cf. art. White, John, 1511–1560], who was knighted on the same day, and whose wife's name, Agnes, is not uncommonly interchanged with Avicia. The confusion is rendered the more natural from the fact that the White property at South Warnborough eventually passed into the hands of St. John's College, Oxford. But this was by the gift of Archbishop Laud, who obtained it from William Sandys in 1636 (Laud, *Works*, vii. 306–7).

[Among the manuscripts of St. John's College, Oxford, are several early lives. Especially to be noticed are the History of the college by J. Taylor, D.C.L., the Nativitas Vita Mors honoratissimi illustrissimique viri Thomæ White, by Griffin Higgs, and copies of funeral verses. See also the Verses on the death of Mrs. Amy Leech (his niece), and Edmund Campion's Funeral Sermon on Sir Thomas. Many later manuscripts contain references to him (for list of St. John's College manuscripts, see Hist. MSS. Comm. 4th Rep. App. pp. 464–8). For letters of his, see Hist. MSS. Comm. Coventry, p. 100; Letters and Papers, For. and Dom. of the Reign of Henry VIII; Strype's Memorials; Machyn's Diary; Plot's Natural History of Oxfordshire; Fuller's Worthies, Hertfordshire, p. 30; Gutch's History and Antiquities of the University of Oxford; Ingram's Memorials of Oxford; Clode's History of the Merchant Taylors' Company; Coates's History of Reading; Warton's Life of Pope; Hutton's Hist. of S. John Baptist College, 1898; information kindly given by Reginald Sharpe, esq., D.C.L., librarian of the Guildhall. For list of White's benefactions, see Hist. MSS. Comm. Reports on manuscripts of towns of Southampton, Reading, Lincoln, and Coventry; Gough's Camden, ii. 345; Stow's Survey, ed. Strype, vol. i. bk. i. pp. 263–4; Clode's History of Merchant Taylors' Company, pt. ii. chap. xiv. Tennyson's 'Queen Mary' did not, as the poet afterwards admitted, do justice to the character of White (cf. Memoir of Tennyson, ii. 176).] W. H. H.

WHITE, THOMAS (1550?–1624), founder of Sion College, London, and of White's professorship of moral philosophy at Oxford, the son of John White, 'a Gloucestershire clothier' (Clode, *Early History of the Merchant Taylors*, 1888, ii. 333), was born about 1550 in Temple Street, Bristol, 'but descended from the Whites of Bedfordshire.' He entered as student of Magdalen Hall, Oxford, in 1566, graduated B.A. 25 June 1570, M.A. 12 Oct. 1573 (Boase, *Register of the Univ. of Oxford*, i. 279), took holy orders and 'became a noted and frequent preacher of God's word' (Wood, *Athenæ Oxon.* 1815, ii. 351). He removed to London, and was rector of St. Gregory by St. Paul's, a short time before being made vicar of St. Dunstan-in-the-West, 23 Nov. 1575. In 1578 Francis Coldock printed for him 'A Sermon preached at Pawles Crosse on Sunday the ninth of December, 1576,' London, 8vo, in which he attacks the vices of the metropolis (pp. 45–8), and specially refers to theatre-houses and playgoing; and also 'A Sermon preached at Pawles Crosse on Sunday the thirde of Nouember, 1577, in the time of the Plague,' London, 8vo. The Paul's Cross preachings against plays are referred to by Stephen Gosson (*Playes confuted in Five Actions*, 1590). On 11 Dec. 1581 he received the degree of B.D. and that of D.D. on 8 March 1584–5. Fuller states that White 'was afterwards related to Sir Henry Sidney [q. v.], lord deputy of Ireland, whose funeral sermon he made, being accounted a good preacher' (*Worthies*, 1811, ii. 299). It was printed under the title of 'A Godlie Sermon preached the XXI day of Iune, 1586, at Pensehurst in Kent, at the buriall of the late Sir Henrie Sidney,' London, 1586, 8vo. In 1588 he was collated to the prebend of Mora in St. Paul's Cathedral, and in 1589 he printed another 'Sermon at Paule's Crosse,' preached on the queen's day. He was appointed treasurer of Salisbury on 21 April 1590, canon of Christ Church, Oxford, 1591, and canon of Windsor 1593 (Foster, *Alumni Oxon.* 1500–1714; Clark, *Register of the Univ. of Oxford*, pt. ii. p. 38, pt. iii. p. 32). 'In 1613 he erected a hospital in Temple St. [Bristol] called the Temple Hospital, for eight men and two women, and one man and one woman were afterwards added by himself. He endowed the same with lands and tenements of the yearly value of 52*l.*,' and in 1622 he gave to Bristol certain houses in Gray's Inn Lane, London, of the yearly value of 40*l.* to be applied to various charities (Barrett, *Hist. and Antiq. of Bristol*, 1789, p. 554). He long had friendly relations with the Merchant Taylors' Company, who, on 12 Dec. 1614, commenced negotiations for leasing certain gardens in Moorfields from him (Clode, ii. 333). White in his will made the company

nominators to eight out of the twenty places provided in his almshouses at Sion College, and the company were also connected as auditors with the moral philosophy lecture which he had founded at Oxford in 1621, with a stipend of 100*l.* to the reader; five exhibitions of 5*l.* each were made for scholars of Magdalen Hall, and 4*l.* given to the principal as well as other sums derived from the manor of Langdon Hill, Essex, conveyed to the university (Wood, *Hist. and Antiq. of Oxford*, 1796, ii. 335, II. ii. 872).

He died on 1 March 1623–4, and was buried in the chancel of St. Dunstan-in-the-West, Fleet Street. In spite of his widely diffused benefactions there was no monument to his memory until 1876, when Sion College and the trustees of the charities at Bristol caused one, designed by Sir A. W. Blomfield, to be erected near his grave. Both of his wives were buried in the same church. After his death the university of Oxford honoured his memory in a public oration delivered by William Price (1597–1646) [q. v.], the first reader of the moral philosophy lecture founded by White, which was printed with some Latin and Greek verses, chiefly by members of Magdalen Hall, under the title of 'Schola Moralis Philosophiæ Oxon. in funere Whiti pullata,' Oxford, 1624, sm. 4to. There is a copy of the book in the Bodleian Library. At the back of the title-page is a list of White's benefactions to Oxford. Some copies of the oration seem to have been published separately.

'He was accused for being a great pluralist, though I cannot learn that at once he had more than one cure of souls, the rest being dignities, as false is the aspersion of his being a great usurer' (Fuller, *Worthies*, 1811, ii. 299). Against these accusations his numerous charities during his life and by bequest are a sufficient answer. By his will, dated 1 Oct. 1623, besides a long list of smaller legacies, he left money for lectureships at St. Paul's, at St. Dunstan's, and one for the Newgate prisoners; but his chief dotation was 3,000*l.* for the purchase of premises 'fit to make a college for a corporation of all the ministers, parsons, vicars, lecturers, and curates within London and suburbs thereof; as also for a convenient house or place fast by, to make a convenient almeshouse for twenty persons, viz. ten men and ten women.' This was afterwards known as Sion College, designed as a guild of the clergy of the city of London and its suburbs, placing them in the same position as most other callings and professions who enjoyed charters of incorporation, and with common privileges and property. All his Latin folios were left to the dean and chapter of Windsor, and it is worthy of record that scarcely any place whence he derived income or dignity was forgotten. He requested John Vicars, John Downeham, and John Simpson to examine and perfect his manuscript sermons and lectures on the Hebrews, and print them, as well as a volume of 'Miscellanea,' from his papers. These two wishes were not carried out. To the exertions of John Simpson, his cousin, and one of his executors are chiefly due the charter obtained in 1630 incorporating the college, and also the erection of the building at London Wall in 1629, where the library remained until its removal to the new building on the Victoria Embankment in 1886. Dr. Simpson was the builder and founder of the great library which now forms the most striking feature of the institution (Reading, *History of Sion College*, 1724, pp. 8–15).

'In the chamber of Bristol is his picture with some verses under it, which end "Quique Albos cœli portamque invenit apertam"' (Barrett, *Bristol*, p. 652). There is also a portrait at Sion College.

[Information from the Rev. W. H. Milman, Mr. E. W. B. Nicholson, and Mr. H. Guppy. See also Milman's Account of Sion College and of its Library, 1880, and his Brief Account of the Library of Sion College, 1897; Le Neve's Fasti Eccles. Anglicanæ, 1854, ii. 648; Hennessy's Novum Repertorium Eccles. Paroch. Londinense, 1898, pp. 38, 39, 138; Madan's Early Oxford Press, 1895, pp. 121–2; Stowe's Survey of London (Strype), 1754, ii. 163–4.]

H. R. T.

WHITE, THOMAS (1593–1676), philosopher and controversialist, who wrote under the pseudonyms of Albius, Anglus, and Blacloe or Blacklow, was born in 1593, being the second son of Richard White of Hutton, Essex, by his wife Mary, daughter of Edmund Plowden [q. v.], the celebrated lawyer. He was carefully educated in the Roman catholic religion, and sent while very young to the English College at St. Omer, and afterwards to the college at Valladolid, which he entered on 4 Nov. 1609 (*Palatine Note-book*, iii. 103, 175). Subsequently he removed to the English college at Douay and, having completed his studies, he was ordained priest at Arras on 25 March 1617 under the name of Blacloe. He afterwards graduated B.D., and was employed in teaching classics, philosophy, and theology in Douay College. On 17 Aug. 1623 he set out for England, where some business affairs required his attention, and on his return to Douay in the same year he brought with him one of the ribs of Thomas Maxfield (*d.*

1616) [q. v.], who had been executed on account of his sacerdotal character (*Douay Diaries*, p. 36).

On 17 April 1624 he left Douay for Paris in order to prosecute his studies in canon law, and after a short time he was sent by the clergy to settle some affairs at Rome, where he was residing on 21 March 1625-6. On his return he was again employed in teaching divinity at Douay. In 1633 he was sent to Lisbon, where he was appointed president of the English College. Not long afterwards he came to England, and applied himself to the exercise of his priestly functions. In 1650 he was again teaching divinity at Douay, and executing the office of vice-president of the English College. On retiring from academic life he settled in London, and spent most of his time in publishing books which 'made a great noise in the world.' Wood relates that 'Hobbes of Malmsbury had a great respect for him, and when he lived in Westminster he would often visit him, and he and Hobbes but seldom parted in cool blood: for they would wrangle, squabble, and scold like young sophisters' (*Athenæ Oxon.* ed. Bliss, iii. 1247). White died at his lodgings in Drury Lane on 6 July 1676, and was buried on the 9th near the pulpit in the church of St. Martin-in-the-Fields. His portrait has been engraved by Vertue.

White's peculiar philosophical and theological opinions raised up a host of adversaries from all quarters. Many protestants engaged with him upon controversial topics, and he had several serious quarrels with the secular and regular clergy of his own communion, who attacked his works with great fury. In particular his treatise on the 'middle state of souls' gave great scandal. Another, which drew a persecution upon him, was entitled 'Institutiones Sacræ.' Thence the university of Douay drew twenty-two propositions, which they condemned under censures, on 3 Nov. 1660, chiefly at the instigation of George Leyburn [q. v.], president of the English College, and John Warner (1628–1692) [q. v.], professor of divinity in the same house. He was again censured for the political scheme exhibited in his book entitled 'Obedience and Government,' in which he was said to assert a universal passive obedience to any species of government that had obtained an establishment. White's object, his adversaries insinuated, was to flatter Cromwell in his usurpation, and to incline him to favour the catholics in the hope of their being influenced by such principles. These and several other writings having given great offence, and the see of Rome having been made acquainted with their dangerous tendency, especially when White had attacked the pope's personal infallibility, they were laid before the inquisition and censured by decrees of that court dated 14 May 1655 and 7 Sept. 1657. In the meantime a number of priests, who had been educated in the English College at Douay, signed a public disclaimer of his principles. Eventually White recanted his opinions, and submitted himself and his writings unreservedly to the catholic church and the Holy See (Kennett, *Register and Chronicle*, p. 625).

White's sentiments may be best ascertained from his edition of William Rushworth's 'Dialogues, or the Judgment of Common Sense in the choice of Religion' (Paris, 1654, 12mo); as well as from 'An Apology for Rushworth's Dialogues. Wherein the exceptions of the Lords Falkland and Digby are answer'd, and the arts of Daillé discovered' (2 parts, Paris, 1654, 8vo). These works exhibit a Christian without enthusiasm, tolerant of doubt and discussion, but at the same time determined for catholicism as against the reformed doctrines, because the uncertainties and obscurities of the Scriptures require to be corrected by a constant tradition of which a permanent authority has guarded the deposit. To rely solely upon Scripture, as the protestants did, was only, in his judgment, a plausible way for going on to atheism. The question, therefore, was this: 'Is it better to confide in a church or to be an atheist?' It was in some measure by prudential considerations that White would have a man decide upon the choice of a religion (De Rémusat, *Hist. de la Philosophie en Angleterre*, 1875, i. 301–13).

Among White's numerous works are the following: 1. 'De mundo dialogi tres; quibus materia, . . . forma, . . . caussæ . . . et tandem definitio rationibus purè è natura depromptis aperiuntur, concluduntur,' Paris, 1642, 4to. 2. 'Institutionum Peripateticarum ad mentem . . . K. Digbæi pars theorica. Item appendix theologica de Origine Mundi,' two parts, Lyons, 1646, 12mo; 2nd edit. London, 1647, 12mo; translated into English, London, 1656, 12mo. 3. 'Institutionum sacrarum Peripateticis inædificatarum; hoc est, Theologiæ, super fundamentis in Peripatetica Digbæana jactis extructæ, pars theorica . . . Tomus secundus,' two parts, [Lyons?], 1652, 12mo. 4. 'Mens Augustini de gratia Adami. Opus hermeneuticum. Ad conciliationem gratiæ et liberi arbitrii in via Digbæana accessorium,' Paris, 1652, 12mo. 5. 'Quæstio Theologica, quomodo, secundum principia peripatetices Digbæanæ . . . humani arbitrii libertas sit

explicanda et cum gratiæ efficacia concilianda,' [Paris, 1652], 12mo. 6. 'Villicationis suæ de medio animarum statu ratio episcopo Chalcedonensi [see SMITH, RICHARD, 1566–1655] reddita,' Paris, 1653, 12mo; this was translated by White as 'The Middle State of Souls. From the hour of Death to the day of Judgment,' 1659, 12mo. 7. 'A Contemplation of Heaven: with an exercise of love, and a descant on the prayer in the Garden. By a Catholique gent.' Paris [London], 1654, 12mo. 8. 'Sonus Buccinæ; sive tres tractatus de virtutibus fidei et theologiæ, de principiis earundem, et de erroribus oppositis,' Paris, 1654, 12mo, Cologne, 1659, 12mo. 9. 'The state of the future life, and the present's order to be considered,' translated from the Latin, London, 1654, 12mo. 10. 'The Grounds of Obedience and Government. Being the best answer to all that has been lately written in defence of Passive Obedience and Non Resistance,' 2nd edit. London, 1655, 12mo, 3rd edit. London [1685?], 12mo. 11. 'Tabulæ Suffragiales de terminandis Fidei ab ecclesia Catholica fixæ: occasione Tesseræ ψευδωνυμως Romanæ, inscriptæ adversus folium unum Soni Buccinæ,' London, 1655, 12mo (cf. *Addit. MS.* 4458, art. 13). 12. 'Euclides Physicus, sive de principiis naturæ stœcheidea 'E,' London, 1657, 12mo. 13. 'Euclides Metaphysicus, sive de Principiis sapientiæ, stœcheidea 'E,' London, 1658, 12mo. 14. 'Exercitatio Geometrica de geometria indivisibilium et proportione spiralis ad circulum,' London, 1658, 12mo. 15. 'Controversy-Logicke, or the method to come to truth in debates of religion,' [Paris], 1659, 12mo. 16. 'A Catechism of Christian doctrine,' 2nd edit. enlarged, Paris, 1659, 12mo. 17. 'Chrysaspis seu Scriptorum suorum in scientiis obscurioribus Apologiæ vice propalata tutela geometrica,' 2 parts [London], 1659, 16mo. 18. 'Institutionum Ethicarum sive Stateræ Morum, aptis rationum momentis libratæ, tomus primus (—secundus) . . . authore T. Anglo ex Albiis East-Saxonum,' 2 vols. London, 1660, 12mo. 19. 'Religion and Reason mutually corresponding and assisting each other. . . . A reply to the vindicative Answer lately published against a Letter, in which the sense of a Bull and Council concerning the duration of Purgatory was discust,' Paris, 1660, 8vo. 20. 'Apologia pro Doctrina sua, adversus Calumniatores. Authore Thoma Albio,' London, 1661, 12mo. 21. 'Devotion and Reason. Wherein modern devotion for the dead is brought to solid principles, and made rational, in way of answer to J[ames] M[umford]'s Remembrance for the living to pray for the dead,' Paris, 1661, 12mo. 22. 'An exclusion of scepticks from all title to dispute: being an answer to The Vanity of Dogmatizing [by Joseph Glanvil],' London, 1665, 4to.

[Biogr. Brit. iv. 2206; Dodd's Church Hist. iii. 285, 350–6; Granger's Biogr. Hist. of Engl. 5th edit. ii. 382; Hallam's Lit. of Europe (1854), iii. 301; Lominus [i.e. Peter Talbot, q.v.], Blackloanæ Hæresis Historia et Confutatio, Ghent, 1675, 4to; Lowndes's Bibl. Man. ed. Bohn, p. 2903; Nouvelle Biogr. Générale, 1853, vi. 162; Panzani's Memoirs, pp. 226, 293; Plowden's Remarks on Panzani, pp. 255–73; Reid's Works, ed. Hamilton, 6th edit., 1863, pp. 898, 952; Weldon's Chronological Notes, pp. 197, 228.]

T. C.

WHITE, THOMAS (1628–1698), bishop of Peterborough, was the son of Peter White of Aldington in Kent, and was born there in 1628. His father died soon after his birth, and his mother went to reside with her near kinsfolk the Brockmans of Beachborough near Folkestone. There seems little doubt that he attended the grammar school at Newark-on-Trent for some time, but John Johnson (1662–1725) [q. v.] of Cranbrook claims him as a scholar of the King's School, Canterbury, and he was admitted at Cambridge as from the grammar school of Wye, after three years' study there. He was admitted a sizar of St. John's College, Cambridge, on 29 Oct. 1642, and took the degree of B.A. in 1646. During the Protectorate he held the post of lecturer at St. Andrew's, Holborn.

On 6 July 1660 he petitioned the king for the vicarage of Newark-on-Trent, which he obtained and resigned in June 1666, when he was made rector of Allhallows the Great, London. This living he held till 5 July 1679, when he received the rectory of Bottesford in Leicestershire. On 4 June 1683 he was created D.D. of the university of Oxford, and in July following was made chaplain to the Lady (afterwards queen) Anne, daughter of James, duke of York, on her marriage with George, prince of Denmark. He was installed archdeacon of Nottingham on 13 Aug. 1683. On 3 Sept. 1685 he was elected bishop of Peterborough, was consecrated on 25 Oct. and enthroned by proxy on 9 Nov. He resigned the rectory of Bottesford in the same year. The following year he with Nathaniel Crew, third baron Crew [q. v.], bishop of Durham, and Thomas Sprat [q. v.], bishop of Rochester, was appointed to exercise ecclesiastical jurisdiction in the diocese of London during the suspension of Henry Compton (1632–1713) [q.v.] When in April 1688 James II issued the order for all ministers

to read his second 'Declaration of Indulgence' on 4 May following, White was one of the six bishops who with Sancroft, archbishop of Canterbury, petitioned against it. He was examined with his fellow petitioners in the privy council on 8 June, and committed to the Tower the same day; was with them brought by writ of habeas corpus to the court of king's bench on 15 June, was tried on Friday the 29th, and acquitted the following morning [see LLOYD, WILLIAM, 1627–1717; and KEN, THOMAS]. With other bishops he attended on the king to give counsel on 24 Sept., on 3 Oct., and again on 6 Nov., when he says 'we parted under some displeasure.' On that occasion he made a personal protestation that he had not invited the prince of Orange to invade, nor did he know any that had done so, in which he appears to have been perfectly sincere. After the departure of the king he was anxious for a regency in order that all public matters might proceed in his majesty's name. He was one of the eight bishops who absented themselves at the calling of the Convention parliament in 1689, refused the oaths to William and Mary, was suspended on 1 Aug. 1689, and deprived of his see on 1 Feb. 1690.

The remainder of his life was spent in retirement. On 23 Feb. 1695 he took part in the consecration of Thomas Wagstaffe [q. v.], and he accompanied Sir John Fenwick [q. v.] to the scaffold on 28 Jan. 1697. He is said to have written the 'Contemplations upon Life and Death,' published under Sir John's name in the same year, which provoked the Jacobites by a paragraph condemning the design of assassinating King William.

White's private character was exemplary. In his youth he had been remarkable for his physical strength and agility. There is a story that on one occasion, when accompanying the bishop of Rochester to Dartford to officiate there, a trooper of the guard insulted the two and impeded their progress. White reproved the man, who retaliated by challenging him to fight it out. A stiff fight ensued, in which White was victorious, and the trooper was compelled to ask the bishop's pardon. The story amused Charles II, who laughingly threatened to impeach White for high treason for assaulting one of his guards. White managed his bishopric with great prudence and care, struggling hard to reform the abuse of pluralities which had crept in (*Tanner MSS.* xxxi. 289). He died on 30 May 1698, and was buried in St. Gregory's vault in the precincts of St. Paul's, London, between 9 and 10 P.M. on 4 June. An account of the funeral and the friction in connection with it between the nonjurors and the clergy of the cathedral is contained in a letter to the archbishop of Canterbury from J. Mandevile among the manuscripts at Lambeth Palace (MS. 930, No. 22).

In his early years he was considered a good preacher. He wrote 'A True Relation of the Conversion and Baptism of Isuf the Turk,' London, 1658. In his will he left 10*l.* to the poor of the parish in which he should die, 240*l.* to Newark to be laid out in lands, and 10*l.* annually to be distributed among twenty poor parishioners above forty years of age who on 14 Dec. in the church porch should distinctly repeat the Lord's Prayer, the Apostles' Creed, and the Ten Commandments without missing or changing a word. The rest of the money to go to the vicar. A similar sum subject to the like conditions was bequeathed to the poor of Peterborough and of Aldington. He also left money to the poor of Bottesford. He made a present to St. John's College, Cambridge, towards the carrying on of the new buildings, and left an excellent library to the church of Newark.

There are portraits of White in the president's residence at Magdalen College, Oxford, and in the palace at Peterborough, and in a group of the 'Seven Bishops' in the National Portrait Gallery, London. The last picture has been engraved by R. Robinson, E. Cooper, Pieter van der Banck, and R. White. There are large folio engravings of the bishop by J. Drapentière and R. White (1688), a quarto by S. Gribelin, and smaller portraits by J. Gole, A. Haelwegh (with Dutch verses), J. Smith (1686), J. Sturt and J. Oliver (mezzotint). Smith (*Mezzotint Portraits*) mentions a portrait in oval, engraved by W. Vincent. One surrounded by an ornamental circular border is in the print-room of the British Museum. Letters from White to Lord Hatton are among the British Museum manuscripts (Addit. MS. 29584, ff. 62, 64, 68, 70).

[Strickland's Lives of the Seven Bishops, pp. 132–45; Lives of the English Bishops from the Restoration to the Revolution (Nath. Salmon), pp. 323–4; Sidebotham's Memorials of King's School, Canterbury, p. 51; Mayor's Admissions to St. John's College, Cambridge, p. 66; Foster's Alumni; Cal. State Papers, Dom. 1660–1, p. 112; Newcourt's Repertorium, i. 249; Nichols's Leicestershire, ii. 90; Wood's Fasti, ii. 392; Le Neve's Fasti, ed. Hardy, ii. 536, iii. 152; Gutch's Collectanea Curiosa, i. 335–9, 353, 357, 376, 382, 409, 440–1; D'Oyly's Life of Sancroft, i. 256–7, 334, 338, 360–1, 373; Evelyn's Diary, ii. 273–5, 286–7, 349; Burnet's Hist. of his own Time, 1823; Lee's Life of Kettlewell, p. 431; Brown's Annals of Newark-upon-Trent, pp. 200–

201; Book of Institutions (Record Office), ser. B, iii. f. 448 *b*; information from C. Dack, esq., kindly communicated by E. J. Gray, esq., of Peterborough.] B. P.

WHITE, THOMAS (1830–1888), Canadian politician, born in Montreal on 7 Aug. 1830, was son of Thomas White, who emigrated from co. Westmeath in 1826, and carried on business as a leather merchant in Montreal. On his maternal side he belonged to an Edinburgh family. He was educated at the High School, Montreal, and began life in a merchant's office, but soon turned his attention to journalism. A paper read by him at a discussion class introduced him to the editor of the 'Quebec Gazette.' In 1853 he founded the 'Peterborough Review,' and conducted it until 1860, when he temporarily left journalism to study law as a preparation for public life. At the end of four years he returned to journalism, and, in partnership with his brother, founded the 'Hamilton Spectator.' His last journalist connection was made on his return from England in 1870, when he assumed control of the 'Montreal Gazette.' This lasted for fifteen years.

His first public work was as a member of the school boards of Peterborough and Hamilton, Ontario; and he was for some time reeve of Peterborough. In 1867 he made an unsuccessful attempt to enter the Ontario provincial parliament, and in 1874, 1875, and 1876 he made three fruitless efforts to be returned to the Dominion House of Commons. In 1878 the constituency of Cardwell elected him, and he represented it for the rest of his life.

His special interests were commercial, but the work with which his name will be permanently connected in Canadian politics is the opening up of northern and western Ontario and the prairie beyond to emigrants. He was sent to Britain in 1869 as the first emigration agent, and from his mission dates the diversion to Ontario of the stream of emigration which till then flowed from Canada westwards over the borders of the United States. In furtherance of his emigration schemes he was one of the pioneers of Canadian railways, and as minister of the interior, an appointment he received in 1885, he was responsible for the political reorganisation of the centre of the country after the second Riel rebellion. He died at Ottawa on 21 April 1888. Both Canadian houses adjourned out of respect for his memory.

[Canadian Parliamentary Companion, 1887; Montreal Gazette, 23 April 1888.] J. R. M.

WHITE, WALTER (1811–1893), miscellaneous writer, born on 23 April 1811 at Reading in Berkshire, was the eldest son of John White, an upholsterer and cabinet-maker of that town. He was educated at two local private schools, one of which was kept by Joseph Huntley, the father of the founder of Huntley & Palmer's well-known biscuit manufactory.

At the age of fourteen Walter left school and began to learn his father's trade, spending much of his leisure in reading and in the study of French and German. He continued cabinet-making at Reading until 1834. On 19 April of that year he sailed for the United States of America with his wife and children, in the hope of earning more money. He worked at his trade in New York and Poughkeepsie, but without improving his circumstances. He has given a detailed and pathetic account of his experiences as an emigrant in an anonymous article entitled 'A Working Man's Recollections of America' (*Knight's Penny Magazine*, 1846, i. 97). Finally, on 20 May 1839, he returned with his family to the old world, where he rejoined his father's business. In October 1842 he went to London, and, the cabinet-making trade being still in a depressed condition, he accepted a situation as clerk to Joseph Mainzer [q.v.], author of 'Singing for the Million.' In the following year he accompanied him to Edinburgh, where Mainzer was candidate for the chair of music. While at Edinburgh White attended some lectures to the working classes by James Simpson (1781–1853) [q.v.] Simpson introduced him to Charles Richard Weld [q.v.], then assistant secretary to the Royal Society, who offered him the post of 'attendant' in the library of that body.

White entered upon his duties at the Royal Society's rooms in Somerset House on 19 April 1844, and was officially confirmed in the appointment on 2 May, at a salary of 80*l.* a year. His work was at first largely mechanical, but increased in importance. When Weld retired in 1861, White was at once elected to the post of assistant secretary and librarian. In this position he met and conversed with many eminent men; some account of his intercourse with them is given in his published 'Journals.'

While an 'attendant,' or, as he was afterwards designated, 'clerk,' White began serious literary work. Between 1844 and 1849 he wrote no fewer than two hundred articles for 'Chambers's Journal' (*Journals*, p. 93), besides occasional contributions to other serials. It was at this time also that he began the holiday walks which furnished the material for all his best known books.

These walks he commenced in 1850 with a month's tramp in Holland, a narrative of which he published under the title of 'Notes from the Netherlands' (*Chambers's Journal*, 1858, vol. xv.)

White resigned the assistant-secretaryship of the Royal Society on 18 Dec. 1884, and received a pension to the full amount of his salary. He resided at Brixton until his death, 18 July 1893. In 1830 he married Maria Hamilton. His domestic lot was not happy. His wife left him in 1845 (*Journals*, pp. 67, 95), his sons emigrated, and for the last thirty years of his life he lived quite alone.

Besides contributions to magazines, he published: 1. 'To Mont Blanc and Back Again,' London, 1854, 12mo. 2. 'A Londoner's Walk to the Land's End,' London, 1855, 8vo; 2nd ed. 1861. 3. 'On Foot through Tyrol in the Summer of 1855,' London, 1856, 8vo; 2nd ed. 1863. 4. 'A July Holiday in Saxony, Bohemia, and Silesia,' London, 1857, 8vo; 2nd ed. 1863. 5. 'A Month in Yorkshire,' London, 1858, 8vo; 4th ed. 1861. 6. 'Northumberland and the Border,' London, 1859, 8vo; 2nd ed. 1863. 7. 'All Round the Wrekin,' London, 1860, 8vo; 2nd ed. 1860. 8. 'Eastern England from the Thames to the Humber,' London, 1865, 2 vols. 8vo. 9. 'Rhymes,' 1873. 10. 'Holidays in Tyrol, Kufstein, Klobenstein, and Paneveggio,' London, 1876, 8vo. 11. 'Obladis: a Tyrolese Sour-Spring,' Birmingham, 1881, 8vo. He edited 'A Sailor Boy's Log-book from Portsmouth to the Peiho,' London, 1862, 8vo (the 'sailor boy' was his third son, Henry).

[The Journals of Walter White, London, 1898, 8vo; Men of the Time, 1891; Athenæum, 29 July 1893; Minutes of Council of the Royal Society (unpublished); private information.] H. R.

WHITE, WILLIAM (1604–1678), divine, was born of humble parentage at Witney, Oxfordshire, in June 1604. He matriculated from Wadham College, Oxford, on 13 July 1621, graduated B.A. on 25 Feb. 1625 and M.A. on 27 June 1628. In 1632 he became master of Magdalen College school, from which post he was ejected by the parliamentary commissioners in 1648. Several of his pupils there became eminent. Through the influence of Brian Duppa [q.v.], bishop of Salisbury, he obtained about the same time the rectory of Pusey, Berkshire, which Wood says he kept 'through the favour of his friends and the smallness of its profits.'

After the Restoration, about 1662, the rectory of Appleton was conferred upon him by the efforts of Thomas Pierce [q.v.], president of Magdalen College and a former pupil of White. He kept both livings until his death, at Pusey, on 31 May 1678. He was buried on 5 June in the chancel, where a flat stone records his death. By his will, dated 25 Oct. 1677, he left to his only daughter, Elizabeth, houses and lands at Bampton and West Weale, subject to a charge of 5*l.* to be paid to the vicar of St. Mary's, Oxford, and his successors, for a catechism at evening prayer. The house which he had erected at Pusey he bequeathed to a son.

White wrote several works in Latin under the name of 'Gulielmus Phalerius.' One, 'Via ad Pacem Ecclesiasticam,' London, 1660, 4to, is in the British Museum. Three others are mentioned by Wood.

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ Oxon. iii. 1167; Burrows's Visitation, p. 514; Gardiner's Register of Wadham, p. 62; Bloxam's Hist. of Magd. Coll. iii. 158.] C. F. S.

WHITE, Sir WILLIAM ARTHUR (1824–1891), diplomatist, the son of Arthur White, who was in the British consular service, and Eliza Lila, daughter of Lieutenant-general William Gardiner Neville, was born in 1824, and educated at King William's College, Isle of Man, and at Trinity College, Cambridge. He entered the consular service on 9 March 1857 as clerk to the consul-general at Warsaw. He frequently acted as consul-general; and on 9 Jan. 1861 he became vice-consul, again acting as consul-general for the greater part of 1862 and 1863. Here, with strong Polish sympathies, he nevertheless comported himself with such judgment as never to offend Russia. On 9 Nov. 1864 he was appointed consul at Danzig, where in 1866 he acted also for six months as Belgian consul, and during the war of 1870 took charge of French interests. On 27 Feb. 1875 he was transferred to Servia as British agent and consul-general. This post at last gave him some scope for employing the knowledge which for many years past he had been acquiring, and laid the foundation of his great influence in dealing with Eastern nationalities. Within a few months of his arrival in Servia the old Eastern question began to assume an acute phase, and in June 1876 the Servians, following the lead of Herzegovina, declared war against Turkey. Their defeat was followed by the conference at Constantinople in December 1876. There Lord Salisbury was assisted by White, and was deeply impressed by his knowledge and ability. Through the succeeding Russo-Turkish war he remained in Servia, but on the erection of Roumania into a kingdom he was appointed envoy-

extraordinary and minister-plenipotentiary at Bucharest on 3 March 1879. On 18 April 1885 White was nominated envoy-extraordinary at Constantinople, and was at once brought face to face with a question of first importance—the legality of the annexation of Eastern Roumelia to Bulgaria in defiance of the treaty of Berlin of 1878. Russia took the ground that the treaty must be upheld at all costs. White was convinced that the breach of the treaty was really in the interests of Europe; and eventually he carried his point with the representatives of the powers. His action directly contributed to the consolidation of Bulgarian nationality, and the Bulgarians were not slow to recognise this. Early in 1886 he was specially thanked by the government for his action. He was created C.B. on 21 March 1878, K.C.M.G. on 16 March 1883, G.C.M.G. on 28 Jan. 1886, G.C.B. on 2 June 1888, and sworn of the privy council on 29 June 1888; he was made an honorary LL.D. of Cambridge on 17 June 1886.

On 11 Oct. 1886 White was confirmed as special ambassador-extraordinary and plenipotentiary at Constantinople. He died at Berlin, at the Kaiserhof hotel, on 28 Dec. 1891. He was buried in the Roman catholic church of St. Hedwig, Berlin, on 31 Dec. in the presence of representatives of the whole diplomatic and political body. A special memorial service was held at Constantinople.

White showed facility in acquiring the languages of those with whom he had to deal. He spoke Polish like a native, and was equally conversant with Roumanian. In Bucharest he would go out into the market-place in the early morning and pick up news from the peasants. He had a faculty for devoting himself to all that bore immediately on his work; he was a great reader of newspapers and blue-books, sifted his matter with great acumen, and retained what he needed with extraordinary accuracy and method; his recollection of personal and official occurrences was of the same precise and useful character, and he utilised to the full, and was appreciated by, the correspondents of the press. He applied his knowledge with a quick insight into motives and consequences which enabled him to check intrigue without resorting to it himself. He was a great lover of Germany, and is said to have urged Great Britain to join the triple alliance (*Times*, 1 Jan. 1891, p. 3). The French press paid him the compliment of congratulating themselves on his death as on the removal of an obstacle to French ambition and expansion (*ib.* 31 Dec. p. 5).

White married, in 1867, Katherine, daughter of Lewis Rendzior of Danzig, and left three daughters.

[Times, 29 and 30 Dec. 1891, and 1 and 2 Jan. 1892; Foreign Office List, 1891; Burke's Peerage, 1890.] C. A. H.

WHITEFIELD, GEORGE (1714–1770), evangelist and leader of Calvinistic methodists, sixth son and youngest child of Thomas Whitefield (*d.* 27 Dec. 1716, aged 34), by his wife, Elizabeth Edwards (*d.* December 1751), was born at the Bell Inn, Gloucester, on 16 Dec. 1714. His earliest known ancestor was William Whytfeild, vicar of Mayfield, Sussex, 1605, whose son, Thomas Whitfeld, was vicar of Liddiard Melicent, Wiltshire, 1664–5, and subsequently rector of Rockhampton, Gloucestershire. Thomas was succeeded in 1683 as rector of Rockhampton by his son, Samuel Whitfeld, and Samuel, in 1728, by his son, Samuel Whitfield (Foster, *Alumni Oxon.* 1892, iv. 1621). Andrew, brother of the last named, had fourteen children, of whom the eldest, Thomas Whitefield, father of George, became a wine merchant in Bristol, and later kept the Bell Inn at Gloucester. The name is pronounced Whitfield. Of Whitefield's early years (to 1736) a self-accusing history was given by himself in 'A Short Account,' 1740, 12mo (abridged, 1756; Tyerman's *Life* incorporates the whole of the original). His well-known squint was the result of measles in childhood (Gillies, p. 279). He seems to have been a roguish lad, but with good impulses. His mother took pains with his education. She married, in 1724, one Longden, an impecunious ironmonger at Gloucester.

In 1726 George went to the St. Mary de Crypt school. He was fonder of the drama than of classical study, and, being a born actor, took part ('in girl's clothes') in school plays before the corporation. Before he was fifteen he persuaded his mother to remove him from school. Shortly afterwards, her circumstances being 'on the decline,' he assisted in the public-house, becoming at length 'a common drawer for nigh a year and a half.' During this period the inn was made over to one of his brothers; he then fell out with his sister-in-law and left the inn (the same inn was kept, from 1782, by the father of Henry Phillpotts [q. v.], bishop of Exeter). After visiting another brother, Andrew, at Bristol, he returned to his mother, who, on the report of one of his schoolfellows, induced him to prepare for Oxford. He went back to school, became a communicant on Christmas day 1731, and entered as a servitor at Pembroke College, Oxford,

matriculating on 7 Nov. 1732. Among his contemporaries was William Shenstone the poet. He had pecuniary aid from Lady Elizabeth Hastings [q. v.], through whom probably began his connection with Selina Hastings, countess of Huntingdon [q. v.]

Before going to Oxford he 'had heard of and loved' the Oxford methodists. His introduction to Charles Wesley (1707–1788) [q. v.] was brought about by his sending Wesley notice of a case of attempted suicide. Charles Wesley lent him books; he first 'knew what true religion was' through reading 'The Life of God in the Soul of Man' (1677), by Henry Scougal [q. v.] He copied the methodist practices, but was not actually admitted to the 'society' till 1735, in which year he dates his conversion. At Gloucester, where he spent the latter half of that year, he formed 'a little society' on the methodist model. On 20 June 1736 he was ordained deacon at Gloucester by Martin Benson [q. v.], preached his first sermon at St. Mary de Crypt on 27 June, and graduated B.A. in July. The removal of the Wesleys gave him the lead of the few remaining Oxford methodists. During a visit to London he conceived the idea of joining the Wesleys in Georgia, but was dissuaded by friends. His first sermon in London was on 8 Aug. at St. Botolph's, Bishopsgate, where he captivated an audience inclined at first to sneer at his youthful looks. For a few weeks (November to December 1736) he officiated for Charles Kinchin (1711–1742) at Dummer, Hampshire, and had the offer of 'a very profitable curacy in London,' which he declined, though in debt, having made up his mind (21 Dec.) for Georgia (Charles Wesley, *Journal*, 1849, i. 59). James Hervey (1714–1758) [q. v.] succeeded him at Dummer. Bishop Benson, whom he consulted on New Year's day 1737, approved his design. It was not carried out for a year, spent in missionary preaching, chiefly in the west of England and London. For two months he was in charge of Stonehouse, Gloucestershire (his farewell sermon, 10 May 1737, was edited, 1842, by J. G. Dimock, from a manuscript discovered in that year). The popularity of his preaching was extraordinary; his first printed sermon ran through three editions in 1737. He was in constant request for charity sermons.

On 30 Dec. 1737 he went on board the Whitaker, which did not leave the Downs for Georgia till 2 Feb. 1738. John Wesley, who reached Deal the day before, would have stopped him, but did not use the opportunity of meeting him (see Wesley, John, and Whitefield's *Works*, 1771, iv. 56, for Wesley's recourse to lot on this occasion). He made a fortnight's stay at Gibraltar, where, after seeing high mass, he 'needed no other argument against popery.' The governor, Joseph Sabine (1662?–1739) [q. v.], showed him much attention. Among the garrison he found a religious society, known as 'new lights;' others, belonging to the church of Scotland, were known as 'dark lanthorns.' The journals of his voyage out, sent to James Hutton (1715–1795) [q. v.], were printed (1738) by T. Cooper. Hutton deprecated the publication as surreptitious; it is more close to the original than Hutton's own issue, which ran through four editions in the same year. Whitefield's journals were too egotistic for publication, and they prejudiced the methodist cause. Their issue set an example followed, with more judgment, by John Wesley, who began to publish his journals in 1740. Whitefield's Georgia mission had more apparent success than Wesley's; he was a younger man, much more eloquent, and unconcerned with disputes about churchmanship; moreover, he was provided with funds 'for the poor of Georgia.' He sympathised with the colonists, denied by the trustees 'the use both of rum and slaves.' But he bears emphatic testimony to the fact that 'the good which Mr. John Wesley has done . . . is inexpressible' (*Journal*). Whitefield struck out a line of his own by establishing schools and projecting an orphan house. To collect money for this scheme, and to obtain priest's orders, he left for England on 28 Aug. On his return he spent a fortnight in Ireland, well received by Bishops Burscough and Rundle and Archbishop Boulter. He was ordained at Christ Church, Oxford, on 14 Jan. 1739 by Martin Benson, acting for Secker, and on letters dimissory from Edmund Gibson [q. v.], bishop of London, who accepted as title Whitefield's appointment by the Georgia trustees as minister of Savannah. Lady Huntingdon interested herself in his ordination, and brought aristocratic hearers to his preaching, among them the famous Sarah, duchess of Marlborough.

Like Wesley, Whitefield attended the Moravian meetings in Fetter Lane; unlike Wesley, he paid visits to leading dissenters; Isaac Watts [q. v.] received him 'most cordially.' He got into trouble by preaching at St. Margaret's, Westminster, in the afternoon of Sunday, 4 Feb. 1739. Morgan, the Friendly Society's lecturer, being out of town, had engaged John James Majendie to supply his place. Not knowing this, the stewards had sent for Whitefield. Majendie was rudely superseded; of this Whitefield, who wished to retire in his favour, was innocent; but the matter gave rise to much angry writing

against methodists, continued for some months by 'Richard Hooker' (i.e. William Webster [q. v.]) in the 'Weekly Miscellany.' A consequence was that at Bath and Bristol, where he wished to preach on behalf of the Georgia orphanage, his overtures were rejected. At Salisbury he visited Susanna Wesley, who asked him if her sons 'were not making some innovations in the church;' he assured her 'they were so far from it that they endeavoured all they could to reconcile dissenters to our communion' (STEVENSON, *Memorials of the Wesley Family*, 1876, p. 216). He began open-air preaching at Rose Green, on Kingswood Hill, near Bristol, on 17 Feb. 1739. This service converted Thomas Maxfield, afterwards John Wesley's assistant. The pulpits of Bristol churches were now opened to him, but on 20 Feb. he was summoned to the chancellor's court and threatened with excommunication for preaching without license. Bishop Butler, to whom he applied, wrote him a favourable letter, promising a benefaction towards the orphanage; he gave five guineas on 30 May (TYERMAN, i. 182, 233, 349). He was, however, excluded from churches, and even from preaching in the prison; only the 'society' rooms were open to him. Hence he threw himself into the work of outdoor preaching, always wearing his clerical robes.

Visiting Wales in March with William Seward (1702–1740), brother of Thomas Seward [q. v.], he first met Howel Harris [q. v.] On 2 April he laid the first stone of a school for the colliers at Kingswood, a work taken up by Wesley in the following June. At St. Mary de Crypt, Gloucester, he baptised (17 April) a quaker 'about sixty years of age.' At Oxford he received 'a great shock' on hearing that his old friend Kinchin had resigned his fellowship, and was reported to be on the point of leaving the church; he looked forward to 'dreadful consequences' from 'a needless separation.' No pulpit was open to him in Oxford. In London George Stonehouse, vicar of St. Mary's, Islington, invited him to preach, but the churchwarden interfered; accordingly he preached (27 April) in the churchyard, standing on a tombstone, 'to a prodigious concourse of people.' His first open-air sermon at Moorfields (then a wooded park) was on 29 April, before church time. At morning service the same day he heard a violent sermon against his movement by Joseph Trapp [q. v.] at Christ Church, Newgate, and remarks that 'the preacher was not so calm as I wished him.' Trapp was backed up by the 'Weekly Miscellany;' Whitefield by Robert Seagrave [q. v.] Doddridge heard Whitefield in May on Kennington Common, and thought him rash and enthusiastic, 'a weak man, much too positive' (HUMPHREYS, *Correspondence of Doddridge*, 1829, iii. 381). Bishop Benson, disapproving of his itinerant labours, 'affectionately admonished' him to preach only where he was 'lawfully appointed,' a suggestion at which, replied Whitefield (9 July), 'my blood runs chill.' He had already (10 March) begun a correspondence with Ralph Erskine [q. v.], the Scottish seceder, whose sermons he had read. Whitefield wrote (23 July) 'My tenderest affections await the associate presbytery' (constituted 6 Dec. 1733). It has been said that in Whitefield's sermon (Gen. iii. 15) at Stoke Newington (31 July) 'to about twenty thousand people,' he gives prominence for the first time to the Calvinistic doctrine of election; but this sermon ('The Serpent beguiling Eve,' 1740, 8vo) has been confused with a later sermon ('The Seed of the Woman,' &c., 1742, 8vo) from the same text (TYERMAN, i. 273). On 1 Aug. Bishop Gibson issued a pastoral in which 'enthusiasm,' as manifest in Whitefield's journals, is condemned; Whitefield, in reply, offered Gibson 'the dilemma of either allowing my divine commission, or denying your own' (*Works*, iv. 13).

On 14 Aug. 1739 he embarked for America in the Elizabeth, taking with him William Seward and Joseph Periam (an attorney's clerk, whose father, thinking him crazy, had put him into Bedlam for three weeks). They landed in America on 30 Oct. and visited Philadelphia on 2 Nov.; thence he visited New York. He left Pennsylvania on 29 Nov. to make his way through Maryland, Virginia, and Carolina, to Georgia. His preaching, welcomed by 'all but his own church' (*Letter of Benjamin Colman, D.D.*), was mainly in presbyterian meeting-houses and the open air. There is no better testimony to its power than that of Benjamin Franklin, who writes, 'It was wonderful to see the change soon made in the manners of our inhabitants' (*Memoirs*, 1818, i. 85). He reached Savannah on 11 Jan. 1740, bringing with him 2,530*l.* (about half collected in America) towards the orphanage, for which the Georgia trustees had granted him five hundred acres of land. He at once hired a house, and on 25 March began a building, to be called Bethesda. For the remainder of his life the maintenance of this institution was an important factor in his work, compelling him to travel, and inspiring him to preach (TYERMAN, i. 350). During thirty years of its management he expended on it, from his private resources, 3,299*l.* (*ib.* ii. 581).

On a visit to Charleston, South Carolina, in March 1740, he got into an unwise controversy with the commissary, Alexander Garden (1685–1755) [see under GARDEN, ALEXANDER], rector of St. Philip's, who preached against him, Whitefield retorting from a dissenting pulpit, and carrying the quarrel into print. He undertook to prove that Tillotson 'knew no more about true Christianity than Mahomet,' an expression which he fathered on Wesley, 'if I mistake not.' On 4 April he wrote an unavailing proposal of marriage to Elizabeth Delamotte of Blendon, Kent, sister of Charles Delamotte, Wesley's companion to Georgia (TYERMAN, i. 369). Revisiting Philadelphia in April, he pleaded as usual for the orphan house. Franklin, whom he employed as printer, had advised him on economic grounds to build the house at Philadelphia, and refused to contribute to the Georgia scheme. But, hearing Whitefield preach, he 'began to soften,' and concluded to give copper; 'another stroke' decided him to give silver; at the finish he 'emptied' his 'pocket into the collector's dish, gold and all.' His followers in Philadelphia founded there (1743) a presbyterian congregation. Whitefield himself projected 'a school for negroes in Pennsylvania;' five thousand acres of land were bought for the purpose. Seward went to England to collect funds, but the plan ended with his untimely death.

Nominally the Anglican incumbent of Savannah, Whitefield was acting in effect as a minister at large, leaving James Habersham, the schoolmaster (a layman), to read prayers and sermons in his place. He himself discarded the surplice; always prayed, as well as preached, extempore; constantly officiated in dissenting meeting-houses, and several times put Tilly, a baptist minister, into his pulpit. Visiting Charleston in July 1740, he was cited (7 July) to appear on 15 July before the commissary to answer for certain irregularities, 'chiefly for omitting to use the form of prayers prescribed in the communion book.' He duly appeared. Garden and four other clergymen constituted the commissary's court. Five days (on each of which Whitefield preached twice to large audiences) were spent in arguing questions of jurisdiction; Whitefield appealed to chancery, and on 19 July was bound under oath to lodge his appeal within a twelvemonth, depositing 10*l.* as guarantee. The appeal was duly made; but as it did not come to a hearing within a year and a day, Garden again summoned Whitefield, and, in his absence, pronounced a decree of suspension. This is said to have been the first trial in any Anglican ecclesiastical court in a British colony.

Whitefield was invited to Boston (September 1740) by Benjamin Colman, D.D. (1673–1747), of Brattle Street congregation, a correspondent of Henry Winder [q. v.], and in close alliance with English dissent. He preached against the liberalism which was making its way into Harvard College; there is no doubt that his influence did much to stem the tide of doctrinal indifference among the congregationalists of New England. He gave new vitality to the Calvinistic position, and this reacted on his own teaching. Hence Wesley's 'free grace' sermon (of which Wesley had sent a copy to Garden) drew from Whitefield a 'Letter' of remonstrance (24 Dec. 1740). Its publication (March 1741), which Charles Wesley tried to avert, made the breach between the 'two sorts of methodists' (WESLEY, *Works*, viii. 335). The personal alienation was shortlived; Wesley says the trouble 'was not merely the difference of doctrine,' but 'rather Mr. Whitefield's manner' (*ib.* xi. 463). It must be owned that there was 'manner' on both sides. The followers of Wesley and Whitefield henceforth formed rival parties.

Whitefield left Charleston on 16 Jan. and reached Falmouth on 11 March 1741. From this date he ceased to write journals; but narratives of his work from his own pen were supplied in the 'Christian History' (1740–7), the 'Full Account,' 1747, 12mo, and the 'Further Account,' 1747, 8vo. To provide a preaching place for him while in London, his friends procured a site a little to the north of Wesley's Foundery, and erected 'a large temporary shed' known as the tabernacle. This was opened about the middle of April 1741, and became the headquarters of Whitefield's London work. It was replaced by a brick building on the same site, opened on 10 June 1753. The Moorfields tabernacle suggested the Norwich tabernacle, erected for James Wheatley in 1751. Whitefield's Bristol tabernacle was opened on 25 Nov. 1756.

On 10 April 1741 Ralph Erskine wrote entreating Whitefield to visit Scotland. The members of the 'associate presbytery' had now (1740) been formally excluded from the ministry by the general assembly. Erskine, who wished Whitefield to cast in his lot entirely with the 'associate presbytery,' made it a condition that he should not preach in the pulpits of their 'persecutors.' Against this limit Whitefield wrote frankly to Ebenezer Erskine [q. v.] as well as to Ralph, desiring to be 'neuter as to the particular reformation of church government.' Ebenezer

Erskine felt it 'unreasonable' to seek to identify Whitefield with the seceding organisation, and found a way out of the difficulty by suggesting that he might preach at the invitation not of 'our corrupt clergy' but of 'the people.' Whitefield arrived at Dunfermline on 30 July 1741 on a visit to Ralph Erskine, who at once tackled him on the subject of his episcopal ordination. Writing (31 July) to his brother, he affirms that Whitefield told him 'he would not have it that way again for a thousand worlds;' as for refusing invitations to preach, he would 'embrace' the offer of 'a jesuit priest or a Mahomedan,' in order to testify against them. He met and conferred with the 'associate presbytery' on 5 Aug. It was on this occasion that he gave his famous answer, when besought to preach only for 'the Lord's people,' that 'the devil's people' were in more need of preaching. Finding that he was resolved to be strictly neutral on ecclesiastical politics, the associate presbyters disavowed him. Adam Gib [q. v.] published 'A Warning' (1742, 12mo) against 'this foreigner,' to prove that Whitefield's 'whole doctrine is, and his success must be, diabolical.' The 'associate presbytery' in its act of 23 Dec. 1743 enumerates 'the kind reception' given to Whitefield among the sins of Scotland. His popularity was very great: in thirteen weeks he visited some thirty towns and had huge open-air audiences. His detractors observed that 'he was inflexible about the article of gathering money' (Wakeley, *Anecdotes*, 1872, p. 231); they forgot to add that this was necessary for his benevolent schemes. In October he was the guest at Melville House, Fifeshire, of Alexander, fifth earl of Leven and fourth earl of Melville (*d.* 1754), the royal commissioner to the general assembly.

Leaving Edinburgh on 29 Oct. 1741, he rode to Abergavenny, Monmouthshire, the residence of a widow, Elizabeth James (born Burnell), a friend of Wesley, who calls her 'a woman of candour and humanity' (Wesley, *Works*, i. 321). Whitefield married her on 14 Nov. 1741 at St. Martin's, Caerphilly, parish of Eglwsilan, Glamorganshire. He had made up his mind to marry (19 Oct. 1740); but no previous courtship of Mrs. James is known. She was ten years his senior, and had neither fortune nor beauty (his own account), but was a 'tender nurse' and a woman of strong mind, proved more than once in trying circumstances; she 'set about making cartridges' when the Wilmington, bound for Georgia, seemed in danger of attack by a Dutch fleet (*Works*, ii. 68); and on another occasion, as Whitefield noted in her funeral sermon, bade her husband 'play the man' (*Christian Miscellany*, 1856, p. 218). Unhappiness in his married life has been inferred from the language of John Berridge [q. v.], who unworthily calls the wives of Wesley and Whitefield 'a brace of ferrets' (Gledstone, p. 500); and from the testimony of Cornelius Winter (1742–1807), who was an inmate (1767–9) in Whitefield's house during his wife's declining days, but who does not lay all the fault on the lady (Jay, *Memoirs of Winter*, 1809, p. 80). She died on 9 Aug. 1768, and eight months after her death Whitefield writes (11 March 1769), 'I feel the loss of my right hand daily.' They had one child, John, born at Hoxton on 4 Oct. 1743, baptised publicly at the Moorfields tabernacle, buried at Gloucester on 8 Feb. 1744 (*Register of St. Mary de Crypt*).

Within a week after his marriage Whitefield started on a missionary tour in the west. At Gloucester and Painswick he preached in parish churches, after long exclusion. From London he embarked for Scotland on 26 May 1742, reaching Edinburgh on 3 June. His second visit to Scotland stimulated the famous revival at Cambuslang, Lanarkshire, just begun by William M'Culloch (1692–1771), the parish clergyman. The penitents were seized with hysteria and convulsion (Robe, *Faithful Narrative*, 1742; reprinted 1840), phenomena denounced by seceders as renewing the excesses of the Camisards (Fisher, *Review*, 1742). Correspondence with Wesley was resumed in October, and the personal relations of the two leaders were henceforth cordial. Whitefield was back in London on 6 Nov. He presided at the first conference of Calvinistic methodists held at Watford, near Caerphilly (Hughes, *Life of H. Harris*, 1892, p. 223), on 5 Jan. 1743, preceding Wesley's conference by a year and a half. It consisted of four clergymen, including Daniel Rowlands [q. v.], and ten laymen, including Harris, Humphreys, and Cennick, the latter two having deserted Wesley for Whitefield. At the second conference (6 April) Whitefield was 'chosen, if in England, to be always moderator,' Harris to be moderator in his absence (*Gospel Magazine*, 1771, p. 69; Hughes, p. 240). At a later conference in the same year it was agreed 'not to separate from the established church' (*Works*, ii. 38). Five years afterwards Whitefield admits in a letter to Wesley (1 Sept. 1748) that he must leave to others the formation of 'societies,' and give himself to general preaching (*ib.* ii. 169).

Hence he put Harris in charge (27 April 1749) of the Moorfields tabernacle and other English societies. After his rupture with Rowlands (May 1750), Harris seceded to form an association of his own (HUGHES, p. 364), Rowlands heading the main body.

In September 1743 Doddridge preached at the tabernacle, and was taken to task (20 Sept.) by Isaac Watts for 'sinking the character of a minister, and especially a tutor, among the dissenters, so low thereby' (HUMPHREYS, *Correspondence of Doddridge*, 1829, iv. 254). Next month Doddridge opened his pulpit at Northampton to Whitefield, and was warmly censured by Nathaniel, son of Daniel Neal [q. v.], and by John Barker (1682–1762) [q. v.] (*ib.* pp. 275 sq.) They considered that any alliance with methodism would prejudice their relations with the established church. Others maintained that field-preaching was not protected by the Toleration Act. Richard Smalbroke [q.v.] had charged against methodists in 1743, having Whitefield especially in view. Taking his wife with him, Whitefield embarked for America at Plymouth on 10 Aug. 1744, and reached New York on 26 Oct. His stay in America lasted till 2 June 1748. His success was achieved in the face of opposition from New England ministers, many of whom wrote strongly respecting his irregular methods. Testimonies against him were issued by the faculties of Harvard (28 Dec. 1744) and Yale (25 Feb. 1745). Towards the support of his orphan house he purchased (March 1747) 'a plantation and slaves' in South Carolina, holding it 'impossible for the inhabitants to subsist without the use of slaves' (*Christian History*, 1747, p. 34), an opinion which he reiterated in a letter (6 Dec. 1748) to the Georgia trustees (*Works*, ii. 208). The 'lawfulness of keeping slaves' he defended (22 March 1751) on biblical grounds (*ib.* ii. 404).

Shortly after his return, Lady Huntingdon made him (August 1748) one of her domestic chaplains, following the course by which, before toleration, nonconforming clergy had been protected. Bolingbroke wrote to her that the king had 'represented to his grace of Canterbury' [Herring] 'that Mr. Whitefield should be advanced to the bench, as the only means of putting an end to his preaching' (TYERMAN, ii. 194). During a visit of six weeks to Scotland (September–October 1748) the synods of Glasgow, Lothian, and Perth passed resolutions intended to exclude him from churches. In November he visited Watts on his deathbed. The attacks on methodism by George Lavington [q. v.], which began in 1749 (*Enthusiasm of Methodists and Papists compared*, 1749–51, 3 pts.), were mainly directed against Whitefield. Lavington had been nettled by a sham 'charge' published in his name by some unknown person during 1748, and containing methodist sentiments. In the Grace Murray episode [see WESLEY, JOHN] Whitefield followed Charles Wesley's bidding, though he told John Wesley that in his judgment Grace Murray was his wife. He visited Ireland in May 1751, remaining till July, when he embarked from Belfast for Scotland. The impression he made in Ireland seems to have been very transitory. His fourth visit to America (October 1751–May 1752) was curtailed by his wish to gain from the Georgia trustees, before their charter expired, certain privileges for his orphan house. His hymn-book (1753), which in 1796 had passed through thirty-six editions, was compiled for the new-built tabernacle. During a visit to Scotland (July–August 1753) a playhouse at Glasgow against which he had declaimed was pulled down (*Scots Magazine*, 1753, p. 361). Detained a month at Lisbon, on his way to America, he wrote and published (1755) graphic accounts of the religious observances there. On this his fifth visit to America (May 1754–May 1755) the M.A. degree was conferred on him (September 1754) by New Jersey College.

The eight years from May 1755 to June 1763 were spent by Whitefield in the United Kingdom (excepting a trip to Holland in 1762). In a remarkable letter (2 July 1756) Franklin wrote: 'I sometimes wish that you and I were jointly employed by the crown to settle a colony on the Ohio' (*Evangelical Magazine*, 1803, p. 51). On 7 Nov. 1756 Whitefield opened the chapel in Tottenham Court Road (rebuilt 1899); at the laying of the foundation in the previous June he had the countenance of Benjamin Grosvenor, D.D. [q. v.], Thomas Gibbons [q. v.], and Andrew Gifford [q. v.], representing the three sections of protestant dissent. He constantly visited Scotland, and in 1757 heard the debates in the general assembly on the case of Alexander Carlyle, D.D. [q. v.], prosecuted for attending the representation of the tragedy of 'Douglas' by John Home [q. v.] In 1760 Whitefield ('Dr. Squintum') was burlesqued by Samuel Foote [q. v.] in the 'Minor.' The performance let loose a flood of discreditable lampoons and caricatures. Of numerous animadversions by Whitefield's friends, none were more effective than John Wesley's three letters to 'Lloyd's Evening Post' in November and December 1760. In the 'Register Office' (1761), by Joseph Reed [q. v.], Whitefield is introduced as 'Mr. Watch-

light;' in the 'Methodist' (published 1761, but never acted) he figures again as 'Squintum.' These attacks, which were felt to be unworthy, raised Whitefield's repute instead of injuring it. He was seriously ill at the time, and for nearly a twelvemonth, from March 1671, was practically disabled from preaching. He felt, too, the pressure of financial obligations connected with his philanthropic undertakings. On 4 June 1763 he started from Greenock in the Fanny, for his sixth voyage to America. During his stay there of two years he exerted himself in procuring gifts of books for Harvard College library, lately burned (*Works*, iii. 307). His preaching powers were still limited, but his popularity showed no diminution. He reached England again on 7 July 1765 much enfeebled. On 6 Oct. he opened Lady Huntingdon's chapel at Bath. Wesley, who met him in London on 28 Oct., describes him as 'an old, old man, fairly worn out . . . though he has hardly seen fifty years' (Wesley, *Journal*). Yet he continued his missionary tours and his open-air preaching. From 17 June 1767 to 12 Feb. 1768 he corresponded with Secker respecting the conversion of his orphanage into a college. He was willing that the first master should be an Anglican clergyman, but refused to narrow the foundation by excluding others in the future, or by making the daily use of the common prayer-book a statutable obligation. On these points the governor and council of Georgia were with him. In August 1767 he attended Wesley's conference with Howel Harris. His wife, who died 9 Aug. 1768, was buried in Tottenham Court Road chapel. She left him 700*l*. He opened Lady Huntingdon's college at Trevecca on 24 Aug. 1768, and her chapel at Tunbridge Wells on 23 July 1769. His last sermons in England were preached at Ramsgate on 16 Sept., shortly before his final embarkation for America. His assistant, whom he left in charge of the London chapels, was Torial Joss (1731–1797), formerly a sea-captain.

His last public work was the settlement of a scheme for his 'orphan house academy,' or Bethesda College. He might probably have obtained for it a charter had he placed it under the direction of the state authorities, but he bequeathed the whole institution to Lady Huntingdon (the main building was destroyed by fire in June 1773, and never rebuilt). Leaving Savannah on 24 April 1770, he moved about Pennsylvania and New England, preaching nearly every day. His last letter was written on 23 Sept.; his last sermon, two hours in length and full of vigour, was given at Exeter, New Hampshire, on 29 Sept. That evening he reached the manse of Jonathan Parsons (1705–1776), presbyterian minister of Newburyport, Massachusetts, whom he had converted from Arminianism. He was to have preached next morning, and was going to bed tired, but was prevailed on to address, from the staircase, a gathered throng till his bed candle burned out. During the night he was seized with asthma, as he thought; it was probably angina pectoris (Tyerman). He died at six o'clock in the morning of 30 Sept. 1770, and was buried at his own desire in a vault beneath the pulpit of the presbyterian meeting-house, Federal Street, Newburyport. Among the pall-bearers was Edward Bass (1726–1803), rector of St. Paul's, Newburyport, afterwards (1797) first bishop of the protestant episcopal church in Massachusetts. The coffin was opened in 1784, when the body was found perfect; in 1801 it was again opened, the flesh was gone, but the 'gown, cassock, and bands' remained (Tyerman, ii. 602). Later, the 'main bone of the right arm' was stolen by an admirer and sent to England, but restored in 1837 (*ib.* p. 606). At Newburyport there is a monument, erected in 1828 (figured in Harsha). An inscription to his memory was added to the marble monument erected to his wife in Tottenham Court Road chapel (Gillies, p. 277). This monument has since perished; the chapel, now [1900] rebuilding, will contain a memorial. Funeral sermons were very numerous. The most important are those by Parsons and by Wesley; the latter was delivered both at the tabernacle and at Tottenham Court Road, in accordance with Whitefield's own request. His will is printed by Gillies, and reprinted by Philip; he died worth about 1,400*l*.

Whitefield's unrivalled effects as a preacher were due to his great power of realising his subject, and to his histrionic genius, aided by a fascinating voice of great compass and audible at immense distances (Franklin, *Memoirs*, 1818, i. 87). Lord Chesterfield, hearing him portray a blind beggar as he tottered over the edge of a precipice, bounded from his seat and exclaimed, 'Good God! he's gone!' (Wakeley, 1872, p. 197; for a vivid description of the potency of his rhetoric see Lecky, *Hist. of England*, ii. 562 sq.; for its effect on Hume, Gledstone, p. 378). His printed sermons by no means explain his reputation; it should be remembered that he preached over eighteen thousand sermons; only sixty-three were published by himself, forty-six of them before he was twenty-five years of age. Eighteen other sermons in print were published from short-

hand notes, unrevised. The warmth of his expressions, and an incautious frankness of statement in his autobiographical writings, laid him open to ridicule and undeserved reproach. It was primarily against Whitefield that the more persistent attacks upon methodism were levelled. Apart from his evangelistic work he was in many ways a pioneer. With none of the administrative genius by which Wesley turned suggestions to account, he anticipated Wesley's lines of action to a remarkable extent. He preceded him in making Bristol a centre of methodist effort; he was beforehand with him in publishing journals, in founding schools, in practising open-air preaching, and in calling his preachers to a conference. His religious periodical, 'The Christian History' (begun in 1740), may be looked upon as a predecessor of the 'Arminian Magazine' (1778).

Whitefield's complexion was fair, his eyes dark blue and small; originally slender, he became corpulent from his fortieth year, though his diet was spare, and a cow-heel his favourite luxury. Like Wesley, he rose at four; his punctuality was rigid, his love of order extreme; 'he did not think he should die easy, if he thought his gloves were out of their place' (WINTER, p. 82). He was 'irritable, but soon appeased' (*ib.* p. 81); his beneficence was the outcome of the generous glow of his affections.

The National Portrait Gallery has a portrait, painted about 1737 by John Woolaston, in which Whitefield is depicted as preaching from a pulpit; a female figure in front of the congregation is supposed to represent his wife. Other portraits are by Nathaniel Hone [q. v.], engraved by Picot; and (1768) by John Russell (1745–1806) [q. v.], engraved in mezzotint by Watson. A whole-length mezzotint (1743) by F. Kyte is said by Gillies to be the best likeness of him in his younger years. His effigy in wax was executed (during his lifetime) by Rachel Wells of Philadelphia, and was given to Bethesda College; another was by her sister, Mrs. Patience Wright of New York (GILLIES, pp. 280, 358). Caricatures are very numerous.

Whitefield's 'Works' were edited, 1771–2, 6 vols. 8vo, by John Gillies, D.D. [q. v.] The collection contains letters, tracts, and sermons, with a few pieces previously unpublished. It does not contain the autobiographical pieces, the 'Short Account' (1740), the seven 'Journals' (issued between 1738 and 1741; none of them republished in full since 1744), the 'Christian History' (1740–7), the 'Full Account' (1747), and the 'Further Account' (1747). In 1756, 12mo, Whitefield published 'The Two First Parts of his Life, with his Journals revised, corrected, and abridged.' The fullest bibliography of original editions of Whitefield's publications will be found embedded in Tyerman's 'Life.' He wrote prefaces to several works; notably, a brief 'recommendatory epistle' to an 'Abstract,' 1739, 12mo (made by Wesley), of the 'Life' of Thomas Halyburton [q. v.]; and a preface to a folio edition, 1767, of the works of Bunyan. Julian does not include him in his 'Dictionary' as a hymn-writer, and it is doubtful whether any of the verses which he uses as the expression of his own feelings are strictly original. His alterations of the hymns of the Wesleys drew from John Wesley (who does not name him) the scornful remarks in the preface to his hymn-book of 1780.

[The Short Account, Journals, Christian History, Full Account, Further Account, and Letters of Whitefield are the primary authorities for his biography. The Memoirs, 1772, by Gillies, is a careful piece of work, which has been often re-edited, but not always improved. The Life and Times, 1832, by Robert Philip [q. v.] (criticised by Sir James Stephen, Edinburgh Review, July 1838), is very full but discursive. The Life and Travels, 1871, by Gledstone, is the best for general use. The Life, 1876–7, 2 vols., by Tyerman, is a nearly exhaustive compendium of materials. Of biographies published in America, the Life, 1846, by D. Newell, and the Life, 1866, by D. A. Harsha, may be mentioned. A Faithful Narrative of the Life, 1739, is by a friend, but the Life . . . by an Impartial Hand, 1739, and Genuine and Secret Memoirs, 1742, are anonymous lampoons. See also Jay's Memoirs of Cornelius Winter, 1809, pp. 72 sq.; Life and Times of Selina, Countess of Huntingdon, 1839, 2 vols.; Richardson's George Whitefield, Centenary Commemoration of Tottenham Court Chapel, 1857; Wakeley's Anecdotes of Whitefield, 1872; Macaulay's Whitefield Anecdotes, 1886; Stratford's Good and Great Men of Gloucestershire, 1867, pp. 231 sq.; Gloucestershire Notes and Queries, 1881, ii.; Winsor's Hist. of America, vol. v. passim; Foster's Alumni Oxon. 1888, iv. 1541, 1892, iv. 1621; extract from register of St. Mary de Crypt, Gloucester, per Rev. W. Lloyd.]

A. G.

WHITEFOORD, CALEB (1734–1810), wit and diplomatist, the natural son of Colonel Charles Whitefoord [q. v.], was born at Edinburgh in 1734 and educated at James Mundell's school and Edinburgh University (matriculating on 3 March 1748). His father acquiesced in his objections to entering the ministry, and placed him in the counting-house of a wine merchant, Archibald Stewart, of York Buildings, London. During 1756 (having in the meantime set up in the wine business at 8 Craven Street),

Whitefoord was in Lisbon in connection with his trade, and sent home a vivid account of the earthquake. Benjamin Franklin was his neighbour in Craven Street for some time; they became intimate, and their intimacy led to Whitefoord being chosen by Shelburne in 1782 as intermediary between Franklin, as minister of the United States at Versailles, and the British government. Whitefoord accompanied Richard Oswald [q. v.] to Paris in April and served for a year as secretary to the commission which concluded the peace with America. Burke, to express his poor opinion of the plenipotentiaries chosen, described Oswald as a simple merchant and Whitefoord as a mere 'diseur de bons mots.' It was not until 1793 that a pension of 200*l.* a year was secured to Whitefoord for his services.

Whitefoord's contributions to the 'Public Advertiser,' the 'St. James's Chronicle,' and other newspapers were numerous, his line being political persiflage and his aim to reveal the humorous side of party abuse. The ministry would have liked a pamphlet on the Falkland Islands difficulty from his pen in 1771, and it was he who recommended that the task should be assigned to Dr. Johnson. The latter thought highly of Whitefoord's essays in the periodical press, and Caleb was one of the guests at the Shakespeare Tavern when Johnson took the chair on 15 March 1773, prior to the first performance of 'She stoops to conquer.' Many of his best squibs, such as 'Proposals for a Female Administration,' 'Errors of the Press,' 'Westminster Races,' 'Ship News,' and 'Cross Readings,' are in the 'New Foundling Hospital for Wit' (1784, i. 129 sq.) The 'Cross Readings' delighted not only Johnson, but a critic of such taste as Goldsmith, and one so difficult to please as Horace Walpole. When Garrick set the fashion of writing caricature epitaphs in 1774, Whitefoord naturally tried his hand; and, Cumberland says, displayed more ill-nature than wit. Goldsmith, however, thought well of him, as is shown in the epitaph which he left among his papers to be worked into 'Retaliation,' and which was actually included in the fourth and subsequent editions:

Here Whitefoord reclines, deny it who can;
Tho' he merrily lived, he is now a grave man.

What pity, alas! that so lib'ral a mind
Should so long be to Newspaper Essays confined!
Who perhaps to the summit of science might soar,
Yet content if the table he set in a roar;
Whose talents to fit any station were fit,
Yet happy if Woodfall confessed him a wit. . . .

Whitefoord's correspondence with the Woodfalls and with James Macpherson (printed in the *Whitefoord Papers*) is of some literary interest; in August 1795 he received from John Croft, the antiquary of York, some inedited anecdotes of Sterne, which Croft had collected at his request (*ib.* pp. 223 sq.) Caleb lived on to patronise a generation far subsequent to that of his early associates Foote and Garrick. In May 1805 David Wilkie brought him a 'letter of introduction' from Sir George Sandilands, and the painter is said to have successfully transferred to the well-known canvas the grave expression which Whitefoord thought proper to the occasion. Whitefoord, who was a F.R.S. (elected 1784), a F.S.A., and a member of the Arcadian Society of Rome, died at his house in Argyll Street in February 1810, and was buried in Paddington churchyard (Wheatley and Cunningham, *London*, iii. 2). His fine collection of pictures was sold at Argyll Street on 4 and 5 May 1810.

A portrait by Reynolds (1782), owned by Charles Whitefoord, esq., of Whitton Paddocks, near Ludlow, was engraved in mezzotint by I. Jones in 1793. A sketch by George Dance (July 1795) was engraved by William Daniell, and a drawing by Cosway by P. Condé for the 'European Magazine' (1810). An anonymous portrait is at the rooms of the Society of Arts, for which body Whitefoord procured portraits of William Shipley [q. v.] and Peter Templeman [q. v.]; he was vice-president of the society in 1800 (*Trans. Soc. of Arts*, No. xxix.)

Whitefoord married late in life (1800) a Miss Sidney, and left four children. His eldest son, Caleb, graduated from Queen's College, Oxford (B.A. 1828, M.A. 1831), and became rector of Burford with Whitton in 1843.

[Whitefoord Papers, 1898, ed. Hewins; Gent. Mag. 1810, i. 300; Public Characters, 1801–2; Boswell's Johnson, iv. 233, ed. Hill; Walpole's Correspondence, v. 30, ed. Cunningham; Northcote's Life of Reynolds, i. 217; Forster's Goldsmith, bk. iv. ch. xx.; Cumberland's Memoirs, i. 367; Smith's Mezzotinto Portraits, p. 774; Cust's Society of Dilettanti, 1898, p. 123; Franklin's Works, ed. Sparks, vii. 242.] T. S.

WHITEFOORD, CHARLES (*d.* 1753), soldier, third son of Sir Adam Whitefoord, first baronet (*d.* 1727), by Margaret (*d.* 1742), only daughter of Alan, seventh lord Cathcart, is stated, although the evidence is far from conclusive, to have been a descendant of Walter Whitford [q. v.], bishop of Brechin. His elder brother, Sir John, second baronet, became a lieutenant-general in the army

(1761), and died in 1763, leaving a son, Sir John Whitefoord, third baronet (*d.* 1803). The third baronet, who is supposed to have been the original of Sir Arthur Wardour in Scott's 'Antiquary,' got into difficulties and left Ballochmyle in Ayrshire for Whitefoord House in the Canongate of Edinburgh. He was one of the early patrons of Burns, who celebrates him in some complimentary lines enclosing a copy of the 'Lament for James, Earl of Glencairn,' and his daughter Maria [Cranstoun] was the heroine of the 'Braes of Ballochmyle.' He was a well-known figure in the Scottish capital, and was depicted by Kay along with his cronies, Major Andrew Fraser and the Hon. Andrew Erskine (*Edinburgh Portraits*, 1877, No. cxcii.)

Charles Whitefoord entered the navy in 1718, but afterwards joined a regiment of dragoons, having 'learned his exercises of riding' in the famous academy of Angers. In 1738 he was a captain in the royal Irish at Minorca, and two years later was gazetted aide-de-camp to his uncle, Lord Cathcart, and sailed in the West India expedition, took part in the deadly operations against Carthagena, and in 1741 became lieutenant-colonel in the 5th marines. He was visiting relatives in Scotland when the rebellion of 1745 broke out, and immediately offered his services to the government as a volunteer. He was one of the very few officers in the royal army who distinguished themselves at the battle of Prestonpans, and his conduct supplied the groundwork of the chivalrous contest between Edward Waverley and Colonel Talbot in the forty-seventh and following chapters of 'Waverley.' 'When,' says Scott in his revised preface to the novel (in 1829), 'the highlanders made their memorable attack on Sir John Cope's army, a battery of four field-pieces was stormed and carried by the Camerons and the Stewarts of Appine. The late Alexander Stewart of Inverhayle was one of the foremost in the charge, and, observing an officer of the king's forces who, scorning to join the flight of all around, remained with his sword in his hand, as if determined to the very last to defend the post assigned to him, the highland gentleman commanded him to surrender, and received for reply a thrust which he caught on his target. The officer was now defenceless, and the battle-axe of a gigantic highlander was uplifted to dash his brains out, when Mr. Stewart with great difficulty prevailed on him to yield. He took charge of his enemy's property, protected his person, and finally obtained him his liberty on parole. The officer proved to be Colonel Whitefoord.' After Culloden it was Whitefoord's turn to strain every nerve to obtain Stewart's pardon. Representations to the lord justice clerk, the lord advocate, and other law dignitaries proving of no avail, he at length applied to the Duke of Cumberland in person. 'From him also he received a positive refusal. He then limited his request to a protection for Stewart's house, wife, children, and property. This was also refused by the duke; on which Colonel Whitefoord, taking his commission from his bosom, laid it on the table before his royal highness with much emotion and asked permission to retire from the service of a sovereign who did not know how to spare a vanquished enemy.' Thereupon the duke 'granted the protection required.'

In September 1751 Whitefoord was appointed lieutenant-colonel of the fifth regiment of foot, on the staff in Ireland, and on 25 Nov. 1752 he was promoted full colonel. He died at Galway on 2 Jan. 1753. He does not appear to have been married, but he left a son, Caleb Whitefoord, who is separately noticed, and also, it is believed, a daughter. Colonel Whitefoord's 'Letters and Papers' referring to his services in Minorca, Cuba, and in Scotland were edited for the Clarendon Press in 1898 by Mr. W. A. S. Hewins. A portrait in oils is in the possession of Charles Whitefoord, of Whitton Paddocks, near Ludlow.

[The Genealogist, ed. Marshall, 1880, iv. 142; Gent. Mag. 1753, p. 51; Cunningham's Life and Work of Burns, iv. 156–7; Scott's Waverley, Introduction; Whitefoord Papers, ed. Hewins, Introduction and pp. 1–117; Hamilton's Lanark and Renfrew, 1831, p. 79.] T. S.

WHITEHALL, ROBERT (1625-1685), poetaster, second son of Robert Whitehall of Sharpcliffe, Staffordshire, and of Dorothy his wife, daughter of Thomas Henshaw of Lockwood, Staffordshire, was born at Amersham, Buckinghamshire, early in 1625, and was baptised there on 18 March of that year. His father, who died in September 1658, was vicar of St. Mary Magdalen, Oxford, and from 1616 rector of Addington, Buckinghamshire. The poetaster was educated first at Westminster school, under Dr. Richard Busby, whence he was elected to Christ Church, Oxford, in 1643. He graduated B.A. on 2 Nov. 1647. On 10 May following, with other students of Christ Church, he was summoned to appear before the parliamentary visitors, and, when questioned, replied: 'As I am summoned a student of Christ Church, my name itself speaks for me, that I can acknowledge no visitation but King Charles's,' which reply subsequent

development has converted into an indifferent distich:

> My name's Whitehall, God bless the poet;
> If I submit the king shall know it.

He was expelled on 7 July 1648, apparently retiring to his father's honse in Buckinghamshire. There coming into contact with his neighbours, the Ingoldsbys, he became popular with the parliamentary party, submitted to the committee for regulating the university, and was by them elected to a fellowship in Merton College in 1650. He completed his degree of M.A. on 18 Nov. 1652. In 1655 he was 'terræ filius,' and he derided the puritan discipline of the university. In 1657 Henry Cromwell, writing from Ireland (22 June), requested the college authorities to allow him leave of absence, without loss of emolument, in order to give instruction in the university of Dublin; the permission was granted in the following August. He was created M.B. on 5 Sept. 1657 by letters from Richard Cromwell. On 21 June 1665 he appears to have been in Oxford, when he was licensed to practise medicine. He was certainly there on 19 Oct. 1670, when he wrote from Merton College to Williamson begging for consideration for his losses, he having been 'worsted in spirituals of 250*l.* a year and nearly 1,000*l.* by the Cheshire misadventure' [? Sir George Booth's rising]. Whitehall was tutor to John Wilmot, second earl of Rochester [q.v.], at Oxford, and much devoted to him. He was sub-warden of Merton College in 1671, and in 1677 received a lease of the Burmington tithes. He died on 8 July 1685, and was buried in Merton College chapel on the following day.

Wood calls him 'a mere poetaster and time-serving poet.' His works consist chiefly of congratulatory odes, and 'his pen seems to have been as ready to celebrate Oliver Cromwell's elevation to the protectorate as to congratulate Charles II on his recovery from an ague; and equally lavish of panegyric, whether Richard Cromwell or Lord Clarendon, whom he hailed as chancellors of the university' (Welch, *Alumni Westmon.* pp. 119–20). His works possess a certain rhythmic fluency not unpleasant to the ear.

He published: 1. 'Τεχνηπολεμογαμία, or the Marriage of Arms and Arts, 12 July 1651, being an Accompt of the Act in Oxon. to a Friend,' London, 1651. 2. 'Viro . . . honoratissimo . . . Eduardo Hide' on his being raised to the dignity of chancellor of the university of Oxford), Oxford, 1660? 3. 'The Coronation,' London, 1661? 4. 'Urania, or a Description of the Painting of the Top of the Theatre at Oxford, as the Artist laid his Design,' London, 1669. 5. 'Verses on Mrs. More, upon her sending Sir Thomas More's picture (of her own drawing) to the Long Gallery at the Public Schools at Oxford,' Oxford, 1674. The picture presented by Mrs. More is, however, a portrait of Thomas Cromwell, earl of Essex (Walpole, *Anecdotes*, 1765, iii. 148). 6. 'Ἐξάστιχον ἱερόν; sive Iconum quarundam extranearum (numero 258) Explicatio breviuscula et clara,' Oxford, 1677. This work, of which only twelve copies were printed, consisted of plates purchased by Whitehall in Holland, illustrating both the Old and New Testament. The majority of the plates were those (in many cases reversed) engraved by Matthias Merian for a German edition of the Bible published in Strasburg in 1630. They afterwards appeared in 'Afbeeldingen der voornaamste Historien,' published by N. Visscher in Amsterdam. Whitehall's plates appear to have been specially printed on thin paper. Each was pasted on a sheet of paper on which had previously been printed six explanatory verses by Whitehall. His twelve copies were handsomely bound, and presented severally to the king and to noble friends. 7. 'Gratulamini mecum: a Congratulatory Essay upon His Majesties Most Happy Recovery,' London, 1679. 8. 'The English Rechabite, or a defyance to Bacchus and all his works,' London, 1680?

Whitehall contributed one Latin and one English poem to 'Musarum Oxoniensium ἐλαιοφορία, sive, Ob Fœdera Auspiciis Serenissimi Olivieri Reipub.' Oxford, 1654; one Latin poem under his own name in 'Britannia Rediviva,' Oxford, 1660 (with another Latin poem with the name of John Wilmot, earl of Rochester, attached, which is more probably the work of Whitehall); two Latin and one English to 'Epicedia Academiæ Oxoniensis in Obitum Serenissimæ Mariæ Principis Arausionensis,' Oxford, 1661. Four of the pieces were reprinted in Rochester's 'Poems on several Occasions,' London, 1697.

[Visitations of Staffordshire (William Salt, Archæological Soc. vol. v. pt. ii.); Amersham Par. Reg.; Burrows's Reg. of Visitors of Univ. Oxon. pp. 68, 144; Foster's Alumni; Wood's Athenæ (Bliss), i. col. lxix, iii. cols. 1231–2, iv. cols. 176–7, 479; Brodrick's Memorials of Merton College (Oxford Hist. Soc.), pp. 106, 292; Wood's Fasti (Bliss), ii. cols. 104, 171, 209; Cal. State Papers, 1670, p. 487; Wood's Hist. and Antiq. (Gutch), II. ii. 583–4, 598, 646; Wood's Colleges and Halls (Gutch), App. p. 213; Lipscomb's Buckinghamshire, ii. 509.] B. P.

WHITEHEAD, CHARLES (1804–1862), poet, novelist, and dramatist, the son of a wine merchant, was born in London

in 1804. He began life as a clerk in a mercantile house, but soon adopted literature as his profession. In 1831 he published 'The Solitary,' a poem in the Spenserian stanza, showing genuine imagination. The poem won the approval of Professor Wilson in the 'Noctes Ambrosianæ,' and of other critics of eminence. In 1834 appeared Whitehead's 'Lives and Exploits of English Highwaymen' (probably written some years earlier, the least worthy of his productions), and 'The Autobiography of Jack Ketch,' a burlesque biography of the hangman, which contained a remarkable episodical story of serious intent, 'The Confession of James Wilson.' Whitehead's vivid blank-verse drama, 'The Cavalier,' the plot of which is laid in Restoration times, was produced at the Haymarket Theatre on 15 Sept. 1836, with Ellen Tree and Vandenhoff in the principal parts, and has been revived more than once, notably at the Lyceum Theatre in 1856.

Owing to the success of Whitehead's 'Jack Ketch,' Messrs. Chapman & Hall invited him to write the letterpress to a monthly issue of a humorous kind, to which Robert Seymour [q. v.] was to furnish the illustrations. Pleading inability to produce the copy with sufficient regularity, Whitehead recommended his friend Charles Dickens for the work. The publishers acted on the recommendation, and the result was the 'Pickwick Papers.' A further point of contact between Whitehead and Dickens consisted in Whitehead's revising in 1846 'The Memoirs of Grimaldi,' which had been edited by Dickens in 1838 under the pseudonym of 'Boz.' Whitehead's masterpiece, 'Richard Savage' (1842), illustrated by Leech, a romance, partly founded on Dr. Johnson's life of Savage, was much admired by Dickens. It was dramatised, and the play ran for nearly thirty nights at the Surrey Theatre. A new edition of the novel, with an introduction by Harvey Orrinsmith, was published in 1896. Included in 'The Solitary and other Poems' (1849), a collected edition of Whitehead's poetical work, is his most remarkable sonnet beginning 'As yonder lamp in my vacated room,' which Dante Rossetti described as 'very fine.'

Whitehead belonged to the Mulberry Club, of which Douglas Jerrold and other wits were members, and was acquainted with all the famous men of letters of his day. When 'Richard Savage' appeared he had every prospect of success in literature, but intemperance wrecked his career. He went to Australia in 1857, with the hope of recovering his position. He contributed to the 'Melbourne Punch,' and he printed in the 'Victorian Monthly Magazine' the 'Spanish Marriage,' a fragment of poetic drama possessing considerable merit. Whitehead's personal qualities, despite his infirmities of disposition, endeared him to those who knew him well, and an admirer of his literary talent gave him an asylum at his house in Melbourne, but he furtively made his escape from the restrictions of respectability. He sank into abject want, and died miserably in a Melbourne hospital on 5 July 1862. He was buried in a pauper's grave, and the authorities refused the request made by friends, when they heard for the first time of his sad end, to remove his remains to a fitting tomb. His publisher and warm well-wisher, George Bentley, described him as a 'refined scholarly man . . . with thoughtful, almost penetrating eyes.'

Whitehead was a frequent contributor to magazines, particularly to 'Bentley's Miscellany.' He also published 'Victoria Victrix,' a poem (1838), 'The Earl of Essex' (1843), 'Smiles and Tears,' a series of collected stories (1847), and 'A Life of Sir Walter Ralegh' (1854).

[Mackenzie Bell's Charles Whitehead, a monograph, with extracts from his works.]

M. B–L.

WHITEHEAD, DAVID (1492?–1571), divine, born about 1492, was a native of Hampshire (Wood), where the Whiteheads had some landed property (*Cal. Inq. post mortem*, Henry VII, vol. i. No. 10). His contemporary, Hugh Whitehead (*d.* 1551), with whom David has been confused, belonged to a Durham branch of the family, was from 1519 to 1540 last prior, and from 1541 first dean of Durham. He was implicated in the fictitious charges of treason brought against his bishop, Cuthbert Tunstall [q. v.], in 1550–1, and was imprisoned in the Tower, where he died in November 1551 (*Letters and Papers of Henry VIII*, passim; *Acts P. C.*, ed. Dasent, vol. iii.; Wood, *Fasti*, p. 38; *Collectanea*, Oxford Hist. Soc., iii. 25; *Oxford Univ. Reg.* i. 62; Dixon, *Hist. Church of England*, ii. 149, 223, iii. 320, 321).

David Whitehead is said to have been educated at Brasenose or All Souls' College, Oxford, but his name does not appear in the defective registers of the period. The statement that he was chaplain to Anne Boleyn has also not been verified, but there is no doubt that he was tutor to Charles Brandon, the young duke of Suffolk, who died in 1551. During the winter of 1549–50 Whitehead, Lever, and Hutchinson endeavoured to convert Joan Bocher [q. v.] from her heresies

(Hutchinson, *Works*, p. 146). In 1552 Cranmer described him as 'Mr. Whitehead of Hadley,' though with which Hadley he was connected is uncertain, and on 25 Aug. suggested him to Cecil as a candidate for the vacant archbishopric of Armagh, adding 'I take Mr. Whitehead for his good knowledge, special honesty, fervent zeal, and politic wisdom to be most meet' (Cranmer, *Works*, ii. 438). Whitehead, however, refused the appointment, and Hugh Goodacre [q. v.] became archbishop. On 25 Nov. following he took part in the discussion on the sacrament at Cecil's house.

Soon after Mary's accession Whitehead fled to the continent; he was one of the hundred and seventy-five who sailed with John à Lasco [q. v.] from Gravesend on 17 Sept. 1553. Whitehead was in the smaller vessel which reached Copenhagen on 3 Nov.; the exiles were taken for anabaptists, and soon expelled by order of the king on refusing to subscribe to the Lutheran confession. They then made their way to Rostock, where Whitehead pleaded their cause before the magistrates, whose Lutheran requirements they failed to satisfy, and they were compelled to leave in January. A similar fate befell them at Wismar, Lubeck, and Hamburg, but they found a refuge at Emden in March (Utenhove, *Simplex Narratio*, Basle, 1560, pp. 119 sqq.; *English Hist. Rev.* x. 434-40; Dalton, *Lasciana*, Berlin, 1898, pp. 335-6). Meanwhile an attempt was being made to found a church of English exiles at Frankfort, and on 2 Aug. 1554 an invitation was sent to Whitehead and other exiles at Emden to join the church at Frankfort; 'on 24 October came Maister Whitehead to Franckford, and at the requeste of the congregation he took the charge for a time and preached uppon the epistle to the Romans' (Knox, *Works*, Bannatyne Club, iv. 12).

Whitehead was one of those who wished to retain the use of the English prayer book of 1552, and in the famous 'troubles' at Frankfort took the side of Richard Cox [q. v.] against Knox. After the expulsion of Knox (26 March 1555) Whitehead was chosen pastor of the congregation. On 20 Sept. he and his colleagues wrote a letter to Calvin to justify their proceedings against Knox, and repudiating the charge of too rigorous adherence to the prayer-book and using 'lights and crosses;' their ceremonies, they pleaded, were really very few, and they went on to attack Knox's 'Admonition' as an 'outrageous pamphlet' which had added 'much oil to the flame of persecution in England' (*Original Letters*, Parker Soc., pp. 755 sqq.) In February 1555-6 Whitehead resigned his pastorate, being succeeded on 1 March by Robert Horne (1519?-1580) [q. v.]; the cause is said to have been his disappointment at not being made lecturer in divinity in succession to Bartholomew Traheron [q. v.] He remained, however, at Frankfurt, signing a letter to Bullinger on 27 Sept. 1557.

On Elizabeth's accession Whitehead returned to England, preaching before the queen on 15 Feb. 1558-9, taking part in the disputation with the Roman catholic bishops on 3 April, and serving as a visitor of Oxford University, and on the commission for revising the liturgy (Machyn, *Diary*, p. 189; Hayward, *Annals*, p. 19; Gee, *Elizabethan Clergy*, p. 130). He is said by all his biographers to have had the first refusal of the archbishopric of Canterbury, and he also declined the mastership of the Savoy. On 17 Sept. 1561 he wrote to Cecil acknowledging his obligations to him, but lamenting the necessity he was under of refusing the living he offered (*Cal. State Papers*, Dom. 1547-80, p. 185). 'So that whether he had any spiritualities of note conferr'd on him is yet doubtful, he being much delighted in travelling to and fro to preach the word of God in those parts where he thought it was wanting' (Wood). He is reported by Whitgift to have frequently deplored the excesses of some ministers, but his own leanings were puritan, and on 24 March 1563-4 he was sequestered for refusing to subscribe. Francis Bacon, who calls Whitehead a 'grave divine . . . of a blunt stoical nature,' and says he was 'much esteemed by Queen Elizabeth, but not preferred because he was against the government of bishops, also relates that the queen once said to him 'I like thee better because thou livest unmarried,' to which Whitehead replied 'In troth, madame, I like you the worse for the same cause' (*Works*, ed. Spedding, vii. 163). Richard Hilles, however, in announcing Whitehead's death in June 1571, stated that 'he lived about seven years a widower . . . but very lately, before the middle of this year, he married a young widow when he was himself about eighty' (*Zurich Letters*, i. 242). An engraved portrait is given in Fuller's 'Holy State' and in Holland's 'Herωologia' (p. 173).

Fuller mentions Whitehead's 'many books still extant,' but with the exception of some discourses printed in Whittingham's 'Brieff Discours of Troubles at Frankfort' (1575), they have not been traced either in print or manuscript. A translation of Ripley's 'Medulla Alchymiæ' is ascribed in Bernard's

'Catalogue of Ashmolean Manuscripts' to David Whitehead, 'doctor of Physick' (*Cat. MSS. Angliæ*, i. 332; in Black, *Cat. Ashmole MSS.* col. 1319, the ascription is merely to 'D. W.')

[Authorities cited; Lansd. MS. 981 f. 113; Strype's Works (general index); Gough's Index to Parker Soc. Publ. passim; Whittingham's Brieff Discours, 1575; Wood's Athenæ, i. 396; Knox's Works (Bannatyne Club); Foxe's Actes and Mon.; Bale, ix. 91; Fuller's Worthies, ii. 12; Peter Martyr's Commentarius, 1568; Tanner's Bibl. Brit.-Hib. p. 762; Brook's Puritans, i. 170–4; Parkhurst's Ludicra, p. 114; Churton's Life of Nowell; Burnet's Hist. of the Reformation, ed. Pocock; Foster's Alumni Oxon. 1500–1714; Dixon's Hist. Church of England, iii. 238, 386, iv. 696.] A. F. P.

WHITEHEAD, GEORGE (1636?–1723), quaker, was born at Sun Bigs, parish of Orton, Westmorland, in 1636 or 1637, and educated at Blencoe free school, Cumberland, after which he taught as usher in two schools. When about fourteen he heard of the quakers, to whom he was chiefly attracted by observing how they were reviled by unprincipled people. The first meeting he attended was at Captain Ward's at Sunny Bank, near Grayrigg chapel, where he first heard George Fox [q. v.] His presbyterian parents, at first much grieved at his turning quaker, grew afterwards to love the society, of which his mother and sister Ann died members.

After 'bearing his testimony' against professional ministers in Westmoreland from 1652 to 1654, Whitehead started about August 1654 as an itinerant preacher through Yorkshire, Lincolnshire, and Cambridgeshire to Norwich. At Cambridge he met James Parnell [q. v.] At Norwich he visited Richard Hubberthorn [q. v.], a prisoner in the castle, and held meetings and public disputations; in spite of violent opposition and much contempt of his youth, many were converted to quakerism. In December 1654 he was haled out of St. Peter's Church for speaking after the sermon, and, being examined about water baptism, was imprisoned for more than eight weeks; soon after his discharge, in March 1655, he was again committed for visiting prisoners in Norwich Castle. In May he went to Colchester to see young Parnell in prison; in July, for defending a paper affixed to the church door of Bures, Suffolk, by his companion, he was committed for trial at Bury St. Edmunds. There he lay for three months; at the October sessions he was accused of being an idle wandering fellow, and fined 20*l.* On his refusal to pay he was remanded, and suffered much hardship in prison for fifteen months until his friends in London, especially one Mary Saunders, a waiting woman to Oliver Cromwell's wife, appealed to the Protector for an inquiry. Whitehead was examined on 22 May 1656, and again in June, but was not released until 16 Oct.

Worse treatment now befell him. At Saffron Walden he was set in the stocks, and at Nayland was condemned 'to be openly whipped until his body be bloody.' About May 1657 he went to the west of England, meeting Fox at Gloucester.

He now (1657), after three years' absence, returned to Sun Bigs, where many quakers had gathered, and large meetings were held winter and summer on crag sides or on the moors, until funds for building meeting-houses were forthcoming. He visited Swarthmore, Newcastle, Berwick, Alnwick, and Holy Island, the governor of which place—Captain Phillipps—and his wife both became quakers. Returning south, Whitehead was thrown into prison at Ipswich on the suit of a clergyman whom he had overtaken and discoursed with on the road. When sessions came he incensed the magistrates by pointing out the illegality of his accusation, and was sent back to gaol, whence he was only released, after four months, on the death of the Protector.

On 29 Aug. 1659 Whitehead held at Cambridge a public dispute with Thomas Smith, vicar of Caldecot and university librarian, who had already appeared as his opponent at a meeting in Westminster. Smith undertook to prove that Whitehead was a heretic. Whitehead displayed much skill in his reply, and in answer to Smith's two books, 'The Quaker Disarm'd, or a True Relation of a late Public Dispute held at Cambridge' (London, 1659, 4to), and 'A Gagg for the Quakers,' same place and date (replying to Henry Denne's 'The Quaker no Papist,' London, 1659, 4to), issued 'The Key of Knowledge not found in the University Library of Cambridge, or a short Answer to a Foolish, Slanderous Pamphlet entituled "A Gagg for the Quakers,"' London, 1660, 4to. This was only one of a long series of public disputes, usually culminating in literary effort, to which Whitehead was challenged at this time. Frequently they took place in the parish churches, sometimes in private houses. Thus, he was at Lynn on 15 Sept. 1659, and again on 13 Jan. 1660, appearing against Thomas Moor and John Horn, leaders of a small sect of Universalists or 'Free willers,' as Whitehead calls them. In reply to Horn he wrote 'A briefe discovery of the dangerous Principles of John Horne and Thomas Moor, both

teachers of the people called Mooreians or Manifestarians,' London, 1659, 4to; 'The Quakers no Deceivers, or the Management of an unjust charge against them confuted,' 1660, 4to; and 'The He-Goats Horn broken, or Innocency elevated against Insolency and Impudent False-hood,' 1660, 4to. Other disputations took place at Fulham and Bluntisham. At Peterborough in April 1660 he had to be rescued from the mob by Lambert's old soldiers quartered in the town. Under the proclamation against conventicles he was soon in prison again, and in March 1661, while in Norwich Castle, he almost died of ague and gaol fever. A royal proclamation released him after sixteen weeks.

The first parliament after the Restoration brought in a bill (13 & 14 Car. II, cap. 1) for the suppression of quakers as 'dangerous to the public peace and safety.' Whitehead, Edward Burrough [q. v.], and Hubberthorn appeared before the committee several times in May 1661 to protest against its conditions. They were also heard at the bar of the house, 19 July, on the third reading. The bill, which forbade five quakers to meet for worship, passed; but although their meeting-houses were locked up, were turned into soldiers' quarters, or pulled down, the quakers continued to meet in the streets or in private houses.

From this time to 1672 Whitehead spent most of his time in prison. Once, while in White Lion prison, he was charged with being concerned in the Westmorland 'Kipper Rigg Plot' (cf. Ferguson, *Early Cumberland and Westmorland Friends*, pp. 4 seq.; *Cal. State Papers*, Dom. 1663–4, pp. 632, 640). He lodged at this time, when at liberty, at the house of Rebecca Travers [q.v.] in Watling Street, and laboured in and about London. When, under a new act (16 Car. II), imprisoned quakers were sent to the colonies, he held meetings on board the transport ships at Gravesend. All through the plague he visited those in prison. In 1670 he married a pious widow 'divers years' older than himself, who was 'like a mother to him.'

In the spring of 1672 Whitehead and his friend Thomas Moor had an audience with Charles II at Whitehall. Whitehead explained their conscientious objection to swearing, and consequent inability to take the oath of allegiance. In the end an order was given on 8 May to prepare a bill for the royal signature which should contain the names of all prisoners committed before 21 July. The instrument, upon eleven skins of parchment, and with the names of 480 prisoners eleven times repeated, is now the property of the Meeting for Sufferings (cf. Whitehead, *Christian Progress*). By this patent John Bunyan was released from Bedford gaol. Delays occurring in obtaining lists of the prisoners, it was not until 13 Sept. that the document was sealed (cf. Barclay's *Letters*, p. 184). Whitehead made great exertions to obtain the release of quakers under this patent, visiting himself Chelmsford, Bury St. Edmunds, Norwich, and Hertford.

In little over a year, however, this indulgence was withdrawn. On 21 March 1679–80 Whitehead and Thomas Burr were taken from a meeting at Norwich and sent to gaol. When brought before the magistrates five weeks later, Francis Bacon, the recorder, refused to allow the mittimus to be read, and offered them the oath of allegiance. Whitehead's able and dignified defence is in his 'Due Order of Law and Justice pleaded against Irregular and Arbitrary Proceedings . . . .' London, 1680, 4to.

Whitehead had many interviews with Charles II. In 1673 he pleaded for Fox's liberation from Worcester gaol. On 16 Jan. 1679–80, with William Mead [q. v.], he presented details of the persecution Friends suffered by being confounded with papists, and showed how parliament had prepared a special clause for their relief in the bill of ease, but had been prorogued before the bill reached the upper house; on 17 Feb. 1681–2 he introduced some Bristol quakers to report the state of things there; in February 1682–3, with Gilbert Latey [q. v.], he described the sufferings of numbers in an underground dungeon at Norwich; on 25 April 1683 they saw Charles at Hampton Court, when he asked for an explanation of their peculiar language and wearing of hats, their own meanwhile having been gently removed by a court official and hung upon the park palings; on 8 Aug. Whitehead presented an address from the society clearing themselves from participation in the 'Rye House plot.' The last interview occurred only a few weeks before Charles's death, when, as Whitehead owns, he left fifteen hundred quaker men and women in prison, with hundreds more despoiled of their estates.

Shortly after James II's accession Whitehead represented this to him; three or four months later, accompanied by Robert Barclay, he had a second interview. James issued (15 March 1685–6) a warrant for their release. Whitehead next procured from James II the appointment of two commissioners, who sat at Clifford's Inn in June 1686 and effectually crushed the iniquitous trade of the 'informers.' The king also granted him a royal mandate for the stay of pro-

cesses in the exchequer by which quakers were fined 20*l.* a month and two-thirds of their estate for absence from their parish church. Assisted by Latey and William Mead and by the lord treasurer (Hyde, earl of Rochester), he succeeded in getting the fees of the pipe office reduced from the 'many hundreds demanded' to 60*l.* The result of several interviews with James II was a declaration for liberty of conscience on 4 April 1687.

Whitehead's continued efforts were crowned by the act of toleration passed in the first year of William and Mary. This he keenly scrutinised in draft, and, because the precise standing of the quakers was obscure, drew up a short creed and expounded it to the committee of the house. Many quakers still remaining prisoners, Whitehead, introduced by Daniel Quare [q.v.] the clockmaker, made a personal appeal to William III. The king was duly impressed by Whitehead's reference to the toleration of Mennonites in Holland, and a few weeks later released the quakers by act of grace. Whitehead then set about obtaining an alteration of the law which precluded quakers from taking any legal action, from proving or administering wills, from taking up their freedom in cities or corporations, and in some places from exercising any electoral rights. He had now, besides Edmund Waller (son of the poet), many influential friends in both houses, and was warmly congratulated outside when leave to bring in a motion passed by a large majority. The affirmation bill, drawn up by Sir Francis Winnington [q. v.], became law on 20 April 1696. This act, passed for seven years, was made perpetual in 1727. When the poll act obliging every dissenting preacher to pay 20*s.* quarterly was about to be renewed in 1695, Whitehead's influence prevailed for the introduction of a new clause exempting Friends, who have no paid preachers.

Although the status of the Friends was now legally much improved, a complete misunderstanding of their tenets still prevailed. In reply to a series of pamphlets by Edward Beckham, D.D., rector of Gayton Thorpe, and two other Norfolk rectors, Whitehead wrote his 'Truth and Innocency Vindicated,' 1699, 4to, and 'Truth Prevalent,' 1701, 4to, containing a well-reasoned and able defence of their civil and religious principles. A little later he issued, with Mead, 'The People called Quakers truly represented . . . with a Brief Enquiry into a Persecuting Pamphlet lately delivered to the Members of Parliament stiled "A Winding Sheet for Quakerism"' (by Edward Cockson, rector of Westcot Barton), London, 1712, 4to.

Whitehead's autobiography ceases on 18 Aug. 1711. His health was failing, but he was able to present the society's address to William III on his return from Holland in 1701; to Queen Anne on her accession; to George I on a like occasion, and also in 1716 on the suppression of the Scots rebellion. In an interview with the Prince of Wales (George II), he urged toleration and liberty of conscience, for which he had pleaded in person with seven English sovereigns. He died on 8 March 1723, in his eighty-seventh year, and was buried in the quakers' burial-ground at Bunhill Fields on 13 March.

Whitehead's first wife, Anne Downer (widow of Benjamin Greenwell), whom he married at Peel Meeting in Clerkenwell on 13 May 1670, was a minister as early as 1660. She travelled two hundred miles on foot preaching, and was prominent in settling the order of the separate women's meetings. She died at Bridget Austell's, South Street, 27 July 1686. Whitehead published a little memoir of her, 'Piety promoted by Faithfulness,' 1686, 12mo. His second wife, Ann, daughter of Captain Richard and Ann Goddard of Reading, was, when she married him at Devonshire House on 19 July 1688, an orphan keeping a shop in Whitechapel, 'an honest and virtuously inclined maid.' By neither had he any surviving issue.

It is almost impossible to overestimate Whitehead's share in the foundation of the Society of Friends, or his influence on the development of national religious liberty. Without the mysticism of Fox, Barclay, or Pennington, he addressed his acute legal knowledge and literary gifts to establishing the sect on a sound civil and political basis. His works were almost entirely controversial and written to confute existing attacks upon quakers. In the titles of his chief writings given below may be traced all the principal features of their creed. 1. 'David's Enemies Discovered,' and 2. 'Cain's Generation Discovered,' both London, 1655, 4to, against Jonathan Clapham's books in defence of singing Psalms. 3. 'The Path of the Just cleared, and Cruelty and Tyranny laid open,' 1655, 4to. 4. 'Jacob found in a Desert Land,' 1656, 4to. 5. 'A Brief Treatise,' 1658, 4to, in answer to Richard Baxter's 'Sheet for the Ministry.' 6. 'An Unjust Plea Confuted. . . . In answer to a book called Moses and Aaron, or the Ministers Right and the Magistrates Duty, by Daniel Pointell [rector of Staplehurst, Kent],' 1659, 4to. 6. (With James Nayler) 'The True

Ministers living of the Gospel, distinguished from the False Ministers living upon Tithes and forced Maintenance,' 1660, 4to, in answer to John Bewick, rector of Staindrop. 7. 'The Authority of the True Ministry in Baptizing with the Spirit,' 1660, in answer to Samuel Bradley, a baptist. 8. 'The True Light expelling the Foggy Mist of the Pit,' 1660, in answer to Francis Duke. 9. 'A Serious Account in XXXV Evident Reasons . . . . why the . . . . Quakers cannot go to worship at . . . . churches and chappels . . . .' 1661, 4to. 10. 'The Pernicious Way of the Rigid Presbyter and Anti-Christian Ministers Detected,' 1662, 4to, in answer to Cresswell, Whately, and Matthew Caffin. 11. 'The Law and Light within are the most sure Rule or Light, which sheweth the right use and end of the Scripture,' n.d., in answer to William Bridge. 12. 'The Conscientious Cause of the Sufferers called Quakers Pleaded and Expostulated,' 1664, 4to. 13. 'No Remission without Repentance,' 1665, 4to. 14. 'The Light and Life of Christ within, and the Extent and Efficacy thereof Demonstrated,' 1668, 4to, in answer to William Burnet. 15. 'The Divinity of Christ and Unity of the Three that bear Record in Heaven,' 1669, 4to. With a Preface by George Fox, in answer to books by Thomas Vincent, William Madox, Thomas Danson, Edward Stillingfleet, and John Owen. 16. 'Christ ascended above the Clouds, His Divinity, Light in Man,' 1669, 4to, replying to John Newman's 'Light within.' 17. 'A Serious Apology for the Principles and Practices of the People called Quakers,' 1671, 4to, against Thomas Jenner and Timothy Taylor; pt. ii. by William Penn. 18. 'The Nature of Christianity in the True Light asserted,' 1671, 4to. 19. 'The Dipper Plung'd, or Thomas Hicks his Feigned Dialogue between a Christian and a Quaker proved an Unchristian Forgery consisting of Self-contradictions and Abuses against the . . . People called Quakers,' 1672, 4to. 20. 'The Christian Quaker,' 1673–4, fol. pt. ii. (pt. i. is by Penn); 2nd ed. 1699, 8vo, reprinted Philadelphia, 1824, 8vo. 21. 'Enthusiasm above Atheism, or Divine Inspiration and Immediate Illumination asserted,' 1674, sm. 8vo. 22. 'A Serious Search into Jeremy Ives Questions to the Quakers,' 1674, 8vo. 23. 'The Quaker's Plainness detecting Fallacy,' and 24. 'The Timorous Reviler Slighted,' 1674, 8vo, in answer to 'The Quaker's Quibbles,' by Thomas Thompson. 25. 'The Case of the Quakers concerning Oaths defended as Evangelical,' 1675, 4to. 26. 'The Way of Life and Perfection livingly demonstrated,' 1676, 4to. 27. 'The Real Quaker a Real Protestant,' 1679, 4to. 28. 'Judgment fired upon the Accuser of our Brethren,' 1682, sm. 8vo. 29. 'Christ's Lambs defended from Satan's Rage, in a Just Vindication of the People called Quakers,' 1691, 4to, in answer to John Pennyman [q. v.] 30. 'The Contemn'd Quaker and his Christian Religion defended,' 1692, sm. 8vo. 31. 'The Divine Light of Christ in Man,' 1692, sm. 8vo. 32. 'The Christian Doctrine and Society of the People called Quakers, cleared from the Reproach of the late division of a few . . . in America (signed by seven others),' 1693, sm. 8vo, reprinted in Sewel's 'History,' translated into Dutch by him, 1755, 12mo, and into German, Amsterdam, 1701, 12mo. 33. 'An Antidote against the Venome of the Snake in the Grass,' 1697, sm. 8vo, and 34. 'A Supplement upon Occasion of what the Snake calls,' 1699, 8vo; these two in answer to Charles Leslie [q. v.] He also wrote five books in reply to Francis Bugg [q. v.], and three answering George Keith [q. v.], both apostate quakers; as well as innumerable epistles and testimonies, or biographical accounts. Several of his sermons were taken down and printed.

[The Christian Progress of that ancient servant George Whitehead, historically relating his Experience, Ministry, &c., edited by Joseph Besse, London, 1725, 8vo, is invaluable for the quaker historian. Much of it is reprinted in Tuke's Memoirs of Whitehead, 2 vols. York, 1830; Sewel's History of the Rise, &c., i. 102, 104, 115, 116, 152, ii. 171, 287, 402, 410, 416, 434, 453, 467, 471; Fox's Journal, pp. 124, 204, 342, 458, 469; Ferguson's Early Cumberland and Westm. Friends; Cal. State Papers, Dom. 1658–9 p. 159, 1663–4 pp. 632, 640, 1664–5 p. 35, 1672 pp. 489, 490; Smith's Catalogue; Barclay's Letters of Early Friends; Besse's Sufferings, passim; Gough's Hist. of the Quakers; Whiting's Persecution exposed; Beck and Ball's London Friends' Meetings, pp. 174 seq.; Chalmers's Biogr. Dict.; Allibone's Dict. of Engl. Lit.] C. F. S.

WHITEHEAD, JAMES (1812–1885), physician, born at Oldham in 1812, was the son of John Whitehead, who had a wide reputation in the district as a herbalist and dealer in simples. James, after working as a boy in a cotton-mill, attended the Marsden Street school of medicine in Manchester, and was a pupil first of Mr. Clough of Lever Street, and afterwards of Mr. Lambert of Thirsk. He was admitted a licentiate of the Society of Apothecaries of London on 11 Sept. 1834, and on 15 Dec. 1835 he became a member of the College of Surgeons. He was admitted a fellow of the College of Surgeons after examination on 14 Aug. 1845.

He graduated M.D. at the university of St. Andrews in 1850, and he became a member of the Royal College of Physicians of London in 1859.

Whitehead visited France and Germany in 1836, and on his return to England in 1838 he began to practise his profession in Oxford Street, Manchester. In 1842 he was appointed demonstrator of anatomy at the Marsden Street school of medicine, and in the same year he married Elizabeth, daughter of Thomas Hayward Radcliffe, who died on 20 Sept. 1844. In 1856 he founded, jointly with Dr. Schoepf Merei, the Clinical Hospital and Dispensary for Children, which became subsequently the Manchester Clinical Hospital for Women and Children. He was lecturer on obstetrics at the Royal School of Medicine, and for fifteen years he acted as surgeon to St. Mary's Hospital for Women and Children. In 1851 he moved into Mosley Street, where he conducted a large practice until 1881, when he retired to live on an estate he had purchased at Sutton in Surrey. He died, after a long illness, on 9 April 1885, and is buried in the Ardwick cemetery, Manchester.

Whitehead's works were: 1. 'On the Causes and Treatment of Abortion and Sterility,' London, 1847, 8vo; republished in America, 1848. 2. 'On the Transmission from Parent to Offspring of some Forms of Disease,' London, 1851, 8vo; 2nd edit. 1857. 3. 'The Wife's Domain, by Philothalos,' 1860, 8vo; 2nd edit. 1874. 4. 'Notes on the Rate of Mortality in Manchester,' 1863, 8vo. 5. Jointly with Dr. Merei, a report on children's diseases, being the first 'Report of the Clinical Hospital,' Manchester, 1856, 8vo.

[Obituary notice in the British Medical Journal, 1885, i. 870; additional information kindly given by Dr. David Lloyd Roberts, Dr. J. E. Platt, and the late Mr. Edward Lund of Manchester.] D'A. P.

WHITEHEAD, JOHN (1630–1696), quaker, was born of puritan parents at Owstwick in Holderness, Yorkshire, in 1630. He entered the army when eighteen, having three years before experienced 'conversion.' He first preached as a quaker at Malton in December 1652. In March or April 1653 he held a meeting at Butterwick, and in the summer he left the army and started preaching on the moors of Yorkshire. In November 1654 he attempted to preach in Lincoln Cathedral, but had to be rescued by soldiers from an angry crowd. At Christmas he was in prison at Leicester. Thence he went to Wellingborough, where, after the vicar, Thomas Andrews, had contemptuously departed, he held forth to an attentive audience in the church. A public dispute between the two followed, and on 14 March 1655–6 Whitehead was arrested as a vagrant. He called in a Yorkshire neighbour, Marmaduke Storr, who was then visiting his brother in prison at Northampton, to prove that he reputably maintained his wife and family; but on the witness refusing to swear, both Whitehead and Storr were committed to Northampton gaol. They were liberated by an order from Cromwell in January 1657.

After preaching in Berkshire and London Whitehead was in 1658 in prison at Boston. He was again in prison at Aylesbury in January 1660–1 for refusing the oath. There he wrote 'A Small Treatise' (1661, 4to; 2nd ed. 1665, 4to). On 13 Nov. 1661 he was arrested while on a visit to a friend at Binbrook, Lincolnshire, and spent three months in Lincoln Castle. On 9 July 1662 he was again sent to the castle, and kept until May 1663. While there he wrote 'For the Vineyard' (1662, 4to). After three months' liberty he was again in gaol at Hull, and later in the year at Spalding.

Whitehead travelled with George Fox [q. v.] in Derbyshire in 1663, and next year he succeeded in obtaining an order for Fox's release from Scarborough Castle. Soon after 1668 he removed from Owstwick to Swine Grange. In 1675 he drew up an address to king and parliament asking relief for the Yorkshire quakers who had been fined and distrained to the amount of 2,381*l.* 10*s.* under the Conventicle Act.

On 22 May 1682 Whitehead was again committed to Lincoln Castle charged with being a jesuit. He was then on his way to London to see about a legacy of 200*l.* in a chancery suit. In spite of certificates from the vicar and churchwardens of Swine, the constable and inhabitants of Owstwick, and his written declaration of allegiance, he was sent to gaol, and when brought up in March 1683 was asked if he could deny that he was a Romish priest in orders. He was unable to procure counsel, and was remanded. Some time before July 1684 he was released. At that date he was presiding over a meeting for discipline at Fulbeck, when two justices entered. Fines were subsequently levied to the amount of 72*l.* 13*s.* 2*d.*

Whitehead's last imprisonment was at the Poultry Compter, London, whither the lord mayor, Sir Robert Jefferies, sent him on 11 Feb. 1685, for preaching at Devonshire House. He died on 29 Sept. 1696 at his house at Fiskerton, Lincolnshire, and was buried at Lincoln on 1 Oct.

Besides the works already mentioned,

Whitehead wrote: 1. 'The Enmity between the Two Seeds,' London, 1655, 4to. 2. 'A Reproof from the Lord,' London, 1656, 4to. 3. 'A Manifestation of Truth,' 1662, 4to; this was in answer to 'Folly and Madness made Manifest' (Ashmolean Library), by William Fiennes, lord Saye and Sele, which Whitehead had received in manuscript. 3. 'Ministers among the People of God (called Quakers) no Jesuits,' 1683, 4to. Other fugitive pieces are in 'The Written Gospel Labours of that Ancient and Faithful . . . John Whitehead,' London, 1764, 8vo; preface by William Penn.

[Fox's Journal, pp. 267, 304, 305, 428; Chalk's Life and Writings of Whitehead, 1852; Smith's Cat. ii. 909–15; Besse's Sufferings, i. 75, 76, 331, 347, 348, 349, 355–7, 360, 479, 482, 523, 525, 528, ii. 98, 107, 139, 143; Poulson's Hist. of Holderness, ii. 103, for an engraving of Owstwick Meeting House; Whiting's Memoirs; Whitehead's Christian Progress, p. 23. Two original letters to George Fox are in the Swarthmore MSS.] C. F. S.

WHITEHEAD, JOHN (1740?–1804), physician and biographer, was born about 1740, apparently at Dukinfield, Cheshire, of humble parents who had left the old dissenting congregation to join the Moravians (1738). He had a classical education. Early in life he became connected with the movement of the Wesleys, having been converted by a methodist preacher, Matthew Mayer of Stockport (Tyerman, *John Wesley*, 1870, ii. 474). He acted as a lay preacher at Bristol. Leaving this vocation, he married and set up in Bristol as a linendraper. Being successful he removed to London, where he joined the Society of Friends, became a speaker in that body, and conducted a large boarding-school at Wandsworth. Barclay the brewer offered him a life annuity of 100*l.* to travel with his son on the continent; he accepted. At Leyden he entered as a medical student on 16 Sept. 1779 (when his age is given as thirty-nine), and graduated M.D. on 4 Feb. 1780. On the death (19 Jan. 1781) of John Kooystra, M.D., he became physician to the London dispensary, through the influence of John Coakley Lettsom [q. v.] He was admitted a licentiate of the College of Physicians on 25 March 1782. In 1784 the Friends pushed his candidature as physician to the London Hospital; he was returned as elected on 28 July, but the election was declared not valid, one vote being bad through a slight informality. He attended the Wesleys as their medical adviser. John Wesley thought him second to no physician in England, and was anxious for his return to methodism. He left the Society of Friends in 1784 and again became a methodist; he would have quitted his medical practice, and devoted himself entirely to the ministry, if Wesley would have given him ordination. He preached the funeral sermon for Wesley, which went through four editions in 1791, 12mo, and realised 200*l.*, which he handed over to the society.

Wesley left his papers to Thomas Coke [q. v.], Whitehead, and Henry Moore (1751–1844) [q. v.], giving them full discretion, as his literary executors, to deal with them as they thought fit. The three agreed to bring out a life of Wesley, but to await the appearance of a promised life by John Hampson [q. v.] This life, mainly written and in great part printed before Wesley's death, was really the work of Hampson's father (also John Hampson), who had left methodism from disappointment at not being included in the 'legal hundred,' constituting the conference under Wesley's 'deed of declaration' of 1784. At a meeting of preachers James Rogers proposed, and the executors agreed, that Whitehead, being the man of most leisure, should write the life, and receive a hundred guineas for it; for this purpose he was entrusted with all Wesley's papers. Hampson's 'Life' was published at Sunderland in June 1791. On 6 July Whitehead issued 'Proposals' for printing by subscription 'a full, accurate, and impartial' life of Wesley, remarking that 'nothing has yet been published which answers to any one of these characters.' With the proposals was printed a document signed (21 June) by Wolff, Horton, and Marriott, Wesley's general executors, soliciting Whitehead to write the life. At the conference (opened at Manchester on 26 July) the arrangement was confirmed and Whitehead placed on the book committee. Moved by his friends, who represented that the work would realise a large sum, Whitehead now claimed the copyright and half the profits. Then began a wrangle about his custody and use of Wesley's papers. On 9 Dec. 1791 the quarterly circuit meeting removed him from the list of preachers; subsequently the authorities at City Road chapel withheld his ticket of membership. Cooke and Moore at once undertook a life of Wesley, without access to his papers, which Whitehead denied them. The work, mainly by Moore, was begun in January and completed in February 1792; published on 2 April, it had the authority of conference; two editions of ten thousand copies each were disposed of within the year. At the conference of July and August 1792, Whitehead was called upon to submit the papers

for examination and sifting. His offered compromise was accepted by a committee, but the dispute went on; both parties began civil actions. Proceedings were stayed; the London society paying all costs, amounting to over 2,000*l*.

The first volume of Whitehead's 'Life' of Wesley was published in 1793, 8vo, the included 'Life' of Charles Wesley being issued separately in the same year; the second volume appeared in 1796, 8vo. It fell undeservedly flat, being in every respect superior to the 'Life' by Coke and Moore. In 1796 Whitehead returned Wesley's papers to the methodist book-room. Before they reached Moore's hands (1797) some had been destroyed by John Pawson as 'useless lumber.' Aided by these manuscripts, Moore brought out his new life of Wesley in 1824–5. No higher tribute can be paid to the excellence of Whitehead's work than the constant use which Moore makes of it, frequently, and without acknowledgment, adopting its language, though criticisms of Whitehead are not spared. Whitehead's 'Life' was reprinted at Dublin in 1806, with some additions.

In 1797 Whitehead was restored to membership in the methodist body. He died at his residence, Fountain Court, Old Bethlem, in 1804; the 'Gentleman's Magazine' gives 7 March as the date of his death, and 14 March as that of his interment in Wesley's vault at City Road chapel; these dates are probably correct, but the inscription added in 1840 gives 18 March as the date of death, while Stevenson says he died 'at the end of February,' and was buried on 4 March. His will, dated 24 Feb., codicil 26 Feb., was proved 15 March 1804. He left a widow (Mary), children, and grandchildren. His funeral sermon was preached by Joseph Benson [q. v.] There is no portrait of him; 'a full-length figure in the picture of Mr. Wesley's deathbed is said to be that of Dr. Whitehead' (Stevenson, p. 378).

Besides the life of Wesley, he published: 1. 'An Essay on Liberty and Necessity. . . . By Philaretus' [1775], 12mo (against Toplady). 2. 'Materialism philosophically examined,' 1778, 8vo (against Priestley). 3. 'Tentamen physiologicum . . . sistens novam theoriam de causa reciprocarum in corde et arteriis contractionum,' Leyden, 1780, 4to. 4. 'To whom it belongs,' 1781, fol. (a quaker broadsheet, signed 'Principle'). 5. 'A Report . . . of a Memoir containing a New Method of treating . . . Puerperal Fever,' 1783, 8vo (translated from the French of Denis Claude Doulcet, with notes). 6. 'A Letter on the Difference between the Medical Society of Crane Court and Dr. Whitehead,' 1784, 8vo. 7. 'A True Narrative of . . . the Difference between Dr. Coke, Mr. Moore, Mr. Rogers, and Dr. Whitehead, concerning . . . the Life of . . . Wesley,' 1792, 8vo. 8. 'A Defence of a True Narrative,' 1792, 8vo. 9. 'A Letter to the Methodist Preachers,' 1792, 8vo. 10. 'Circular to the Methodist Preachers,' 1792, 8vo.

[Gent. Mag. 1804, i. 283; Munk's Coll. of Phys. 1878, ii. 328; Smith's Cat. of Friends' Books, 1867; Whitehead's Life of Wesley (preface), and his True Narrative; Moore's Life of Wesley (preface); Stevenson's City Road Chapel, 1872, pp. 131, 172, 370, 377; Album Studiosorum Academiæ Lugduno-Batavæ, 1875, p. 1132.]

A. G.

WHITEHEAD, JOHN (1860–1899), ornithologist, the second son of Mr. Jeffrey Whitehead of Newstead, Wimbledon, was born at Muswell Hill, Hornsey, on 30 June 1860. He was educated at Elstree under the Rev. Mr. Saunderson, and at the Edinburgh Institution under Dr. Ferguson, who greatly fostered his taste for natural history. Exposing himself too recklessly in the pursuit of his favourite science, he developed a weakness of the lungs, and was compelled to winter in the Engadine in 1881–2, and in Corsica in 1882 and 1883, when he began collecting, and discovered a bird new to science. On his return to England he prepared for a collecting trip to Mount Kina Balu, North Borneo, which lasted from October 1884 to August 1888. He brought back examples of many new animals, including no fewer than forty-five new species of birds. The results of this trip are fully set forth in his 'Exploration of Mount Kina Balu,' London, 1893, 4to. In December 1893 he set out for the Philippines. He made nine different trips in those islands, and discovered on Mount Data the first known indigenous mammalian fauna, returning to England in 1896. In January 1899 he started for those islands again, intending to complete his researches there; but the war between the United States and Spain put an end to the plan, and, after waiting a few weeks at Manila, he sailed for Hong Kong, and thence set out to explore the island of Hainau. The expedition was, however, attacked by fever. He with difficulty struggled back to the coast, and died at the port of Hoi-hou on 2 June 1899.

[Country Life, July 1899; Spectator, July 1899; information kindly supplied by Whitehead's father and by Mr. W. Ogilvie Grant.]

B. B. W.

WHITEHEAD, PAUL (1710–1774), satirist, was born on 6 Feb. 1710 in Castle Yard, Holborn, where his father was a pro-

sperous tailor. After attending a school at Hitchin he was apprenticed to a mercer in the city, but, showing little disposition for business, took chambers in the Temple as a law student. He was, however, obliged, apparently for a series of years, to transfer his residence to the neighbouring Fleet prison, having backed a bill which the theatrical manager Charles Fleetwood had failed to meet. From prison Whitehead is said to have put forth his first literary efforts in the shape of political squibs. His first more elaborate production, 'State Dunces,' a satire in heroic couplets, was published in 1733. It was inscribed to Pope, the first of whose 'Imitations of Horace' dates from the same year, and whose 'Dunciad' had appeared in 1728. Pope's rhythm, together with certain other characteristics of his satirical verse, is perhaps as successfully reproduced by Whitehead as by any contemporary writer; but he is altogether lacking in concentration and in anything like seriousness of purpose. The chief 'State Dunce' is Walpole (Appius); others are Francis Hare [q. v.], bishop of Chichester, and the whig historian James Ralph [q. v.] The poem, which provoked an answer under the title of 'A Friendly Epistle,' was sold to Dodsley for 10*l.* (Boswell in *Life*, ed. Birkbeck Hill, i. 124–5, records Johnson's refusal to accept a smaller sum for his 'London' in 1738, on the ground that he 'would not take less than Paul Whitehead,' and adds an absurd apology for Johnson's 'prejudice' against him).

In 1735 Whitehead married Anna, the only daughter of Sir Swinnerton Dyer, bart., of Spains Hall, Essex. By this time he may be concluded to have been out of the Fleet, unless indeed his marriage provided him with the means of quitting it. In 1739 he published 'Manners,' the satirical poem so highly thought of by Boswell, but considered by Johnson a 'poor performance' (Boswell, *Life*, v. 116). The manuscript is preserved in British Museum Additional MS. 25277, ff. 117–20. It cannot be said to exhibit any advance upon its predecessor, nor can its clamorous vituperation—

> Shall Pope alone the plenteous harvest have,
> And I not glean one straggling fool or knave?—

be held to be dignified by its pretence of proceeding from a patriot whose hopes are centred in Frederick, prince of Wales. The personalities in this satire led to the author being summoned, with his publisher, before the bar of the House of Lords; but Whitehead absconded [see Dodsley, Robert]. Whether or not the action of the lords had been intended as a warning to Pope, whose two 'Dialogues,' 1738 (*Epilogue to the Satires*), had done their utmost to make the existing political tension unbearable, it at least sufficed to muzzle Whitehead for the moment. He continued, however, to make himself generally useful to the opposition. Thus in 1741 Horace Walpole mentions him as ordering a supper for eight patriots who had tried in vain to beat up a mob on the occasion of Admiral Vernon's birthday (*Letters*, ed. Cunningham, i. 92). His next publication, 'The Gymnasiad' (1744), is a harmless mock heroic in three short books or cantos, with 'Prolegomena' by Scriblerus Tertius, and 'Notes Variorum,' in ridicule of the pugilistic fancy of the day, and dedicated to John Broughton, one of the most celebrated 'Sons of Hockley and fierce Brickstreet breed.' In 1747 he published his last would-be political satire, 'Honour,' in which Liberty is introduced as prepared to follow Virtue in quitting these shores, unless specially detained by 'Stanhope' (Chesterfield). About the same time he is stated to have edited the 'Apology for the Conduct of Mrs. Teresia Constantia Phillips' [q. v.], first published in 3 vols. in 1748.

Whitehead had now become a paid hanger-on of the 'Prince's friends,' and in the Westminster election of 1749 was engaged to compose advertisements, handbills, and the like for their candidate, Sir George Vandeput. When a supporter of the opposition candidate, Alexander Murray (*d.* 1777) [q. v.], was sent to Newgate and detained there for a considerable period on the charge of having headed a riot, Whitehead composed a pamphlet on his case, which appealed to the indignation of the people of Great Britain as well as of the electors of Westminster. (See extracts ap. E. Thompson; and cf. Lord Orford's *Memoirs of the Reign of George II*, ed. Lord Holland, s.d. 28 June 1751). In 1751 the prince died, and in 1755 Whitehead published his 'Epistle to Dr. Thompson,' a physician of dissolute habits, who had quarrelled with the treatment adopted by the prince's physicians in his last illness, and whom Whitehead, from whatever motive, strives to justify by indiscriminate abuse of the 'college.' A pamphlet published by him in defence of Admiral Byng (1757) is said by Hawkins to be written in a defiant strain, as if an acquittal were certain.

Within these years, or those immediately following, falls the deepest degradation of Whitehead's life. His political intimacy with Sir Francis Dashwood (afterwards Lord Le Despenser) and other politicians, and the facility of his literary talents, made him an acceptable member of the dissipated circle

calling themselves the 'monks of Medmenham Abbey,' and he was appointed secretary and steward of their order of ill fame. He had to suffer severely in consequence, for the scalp-hunting satire of Churchill found in him a victim entirely to its taste. In three of Churchill's satires he was branded as a 'disgrace on manhood' (*The Conference*, 1763), as 'the aged Paul' who chalks the score of the blasphemous revellers behind the door (*The Candidate*, 1764), and as the type of the 'kept bard' (*Independence*, 1764). The times were not squeamish, and Churchill's testimony was not respected; but the charges were unanswerable, and Whitehead is remembered for little else. He had, however, at the time, been rewarded for his services by being appointed, through Sir Francis Dashwood, probably during his chancellorship of the exchequer in Lord Bute's ministry (1762–3), to a 'deputy treasurership of the chamber,' as one of his biographers calls it, worth 800*l.* a year. This enabled him to enlarge the cottage on Twickenham Common where he had for some years resided (in 1755 Horace Walpole mentions him as one of the celebrities of the locality; see *Letters*, ii. 447). In his 'Epistle to Dr. Thompson' he describes, quite in Pope's Horatian vein, the modest comforts of his retirement, and he appears to have been popular both in the country, where he was known for his kindliness, and in London society, where among his friends were Hogarth and Hayman, and the actor and dramatist William Havard [q. v.] Sir John Hawkins, however, says that 'in his conversation there was little to praise; it was desultory, vociferous, and profane. He had contracted a habit of swearing in his younger years, which he retained to his latest.' He published very little in his later years—a pamphlet on Covent Garden stage disputes is mentioned in 1768—but he wrote a few songs for his friend the actor Beard and others. On 20 Dec. 1774 he died in his lodgings in Henrietta Street, Covent Garden, having during the course of a protracted illness burnt all his manuscripts within his reach. In his will he left his heart to his patron, Lord Le Despenser, by whose orders it was buried in the mausoleum at High Wycombe in Buckinghamshire, amid solemnities which under the circumstances might, like the bequest itself, have been pretermitted. A collection of his 'Poems and Miscellaneous Compositions,' with a life by Captain Edward Thompson, which is dedicated to Lord Le Despenser, and written in a strain of turgid and senseless flattery, appeared at London in 1777 (4to). His portrait, painted by Gainsborough, was engraved by Collyer in 1776, and prefixed to the 1777 edition of Whitehead's 'Poems' (Bromley, p. 896).

[Captain Edward Thompson's Life in Poems, 1777; Sir John Hawkins's Life of Samuel Johnson, 1787, 2nd edit. pp. 330 sqq.; Chalmers's English Poets, vol. xvi.] A. W. W.

WHITEHEAD, WILLIAM (1715–1785), poet-laureate, was born at Cambridge early in 1715. He was baptised on 12 Feb. at St. Botolph's, in which parish his father carried on the trade of a baker, serving Pembroke Hall in that capacity. The elder Whitehead, while bestowing a liberal education on both his sons, is said to have been inclined to extravagance, and to have chiefly employed his time in ornamenting a plot of land near Grantchester, which long went under the name of Whitehead's Folly. Two years before his death his second son William, when fourteen years of age, through the patronage of Henry Bromley (afterwards Lord Montfort, and high steward of the university of Cambridge), obtained a nomination to Winchester College, where he remained till 1735. It was the period, as Whitehead afterwards sang (see his stanzas to the Rev. Dr. Lowth, in his *Life of William of Wykeham*), 'when Bigg presided and when Burton taught.' He is said to have acted the parts of Marcia in 'Cato' and of one of the women in the 'Andria,' and in 1733 to have gained one of the guinea prizes offered by Peterborough, on a visit to the school, for the best poem on a subject to be given out by his companion Pope, who chose Peterborough himself as the theme. This led to his being employed by Pope to translate into Latin the first epistle of the 'Essay on Man;' but this effort was not published, and Whitehead, although a competent scholar, never attained to distinction as a writer of Latin verse. In 1735, not commanding sufficient interest to secure election to New College, Oxford, he entered as a sizar at Clare Hall, Cambridge, with the aid of a small scholarship open to the orphan sons of tradesmen of the town. He graduated B.A. in 1739 and M.A. in 1743, and in 1742 was elected a fellow of his college. His irreproachable conduct, amiable manners, and growing reputation as a poet secured to him at Cambridge the friendship of many young men of a rank superior to his own, conspicuous among whom was Charles Townshend (1725–1767) [q. v.], to whom two of his early poems are addressed (ii. 171, 173). In his lines 'On Friendship' (ii. 129), justly praised by his biographer and according to him highly com-

mended by Gray, Whitehead softened what the latter disliked as satirical touches; but though he was through life more or less dependent on his social superiors, his nature was not servile, and his lack of ambition was largely due to self-knowledge (see the lines, ii. 192, addressed in 1751 to his friend Wright). In 1745 Whitehead, at the request of the Earl of Jersey, undertook the private tuition of his surviving son, Viscount Villiers, then a boy of seven years of age—who afterwards as Lord Jersey, was reputed one of the most high bred as well as one of the most fashionable men of his age—and a young companion [see VILLIERS, GEORGE BUSSY, fourth EARL]. He accordingly removed to London, and shortly afterwards abandoned his fellowship, as its retention would have obliged him to take orders.

At Cambridge Whitehead had published his first more important poetic efforts, which showed him to have deliberately formed his style as a writer of verse upon Pope, at a time when English poetical literature was at last on the very point of widening its range as to both form and subjects. His epistle 'On the Danger of writing in Verse' (1741) is elegant in versification and diction, and modest in tone—two merits which are rarely absent in Whitehead. It was rapidly followed by 'Atys and Adrastus' (from Herodotus); an 'heroic epistle' from 'Ann Boleyn to Henry the Eighth,' the reverse of original in treatment, but delicate in feeling; and a readable didactic essay on 'Ridicule' (1743), protesting against such as is excessive or misplaced. All these pieces, as well as the rather later 'Hymn to the Nymph of Bristol Spring' (1751), are in the heroic couplet.

Within these years Whitehead became well known in the world of letters and of the theatre, and on 24 Feb. 1750 Garrick (to whom he had addressed a very judicious compliment in verse, containing a characteristic hint as to the morals of the stage; *Works*, ii. 176) brought out at Drury Lane his tragedy of the 'Roman Father.' It is founded more or less on Corneille's 'Horace;' but it omits the part of Horatius's wife, sister to the Curiatii, and it seeks to centre the interest in Horatius's father, the character played by Garrick. Though it was a theatrical success, this tragedy is but a poor piece of literary work, and in execution one of the least adequate of Whitehead's performances. His second tragedy, 'Creusa, Queen of Athens' (first acted on 20 April 1754), a recast of the Euripidean 'Ion,' with the supernatural element omitted, is far superior to its predecessor in skilfulness of construction and in dignity of style, and deserves the high praise bestowed on it by Horace Walpole (to John Chute, *Letters*, ed. Cunningham, ii. 382) and by Mason. These constitute Whitehead's only essays in the tragic drama, unless there should be included in them the rather clever burlesque, 'tragedy in the heroic taste,' of 'Fatal Constancy, or Love in Tears,' spoken in monologue by the hero.

A parody with a more serious purpose is the city idyll, as it would perhaps be called in these days, of 'The Sweepers,' written in blank verse. In form Whitehead's versatility was remarkable, and about this time he produced a series of tales in (four-foot iambic) verse, something in the manner of Prior, but more nearly perhaps in that of La Fontaine, which possess decided merit of their kind. Such are 'Variety, a Tale for Married People;' 'The Goat's Beard,' a free expansion of one of Phædrus's fables, which playfully discusses the question of equality between the sexes; and others. These, with a number of *vers de société* and complimentary pieces, make up an agreeable variety of miscellaneous verse; and it would have been fortunate for Whitehead's posthumous fame had he not been called upon to put a pretentious top to so unpretending an edifice. He wrote little in prose—a disquisition, of no moment, on the shield of Æneas, and a light essay or two for insertion in 'The World.' In June 1754 he accompanied his pupil, Lord Villiers, and Lord Nuneham, the eldest son of the Earl of Harcourt, to Leipzig. A tour in Germany and Italy followed, and the travellers did not return to England till the autumn of 1756. The 'Elegies' in which Whitehead commemorated their visits to the mausoleum of Augustus and other places of interest have not permanently added to his poetic fame; but they were not inopportunely written. While still in Italy he had been appointed by the Duke of Newcastle, through the influence of Lady Jersey, to the 'two genteel patent places usually united' of secretary and registrar of the order of the Bath; and when, in December 1757, Colley Cibber passed away, the Duke of Devonshire, as lord chamberlain, offered to Whitehead the poet-laureateship, which had been previously refused by Gray [see GRAY, THOMAS]. The latter was to have been permitted to hold it as a sinecure; but Whitehead's muse was called upon in the usual way, and executed herself in a series of birthday odes extending over more than a quarter of a century, as well as of special effusions on occasions such as a peace or a royal marriage. A selection of the birthday odes is published in the poet's works, but cannot be said to call for posthumous cri-

ticism. In his own day the series at large was visited with much unfriendly comment. Johnson, who seems to have felt no particular gratitude to Whitehead for having helped to make the plan of his dictionary known to Chesterfield (Boswell, *Life*, ed. J. Birkbeck Hill, i. 184; see also Hawkins, *Life*, 2nd edit. 1787, p. 176), compared Cibber's birthday odes with Whitehead's, to the disadvantage of the latter; for 'grand nonsense is insupportable' (*ib.* i. 402). John Byrom [q. v.], the Lancashire poet, in 1758 coupled Whitehead's 'Verses to the People of England' with Akenside's 'Appeal to the Country Gentlemen of England' as illustrative of the jingoism of the hour (*Poems of John Byrom*, printed for the Chetham Soc., 1894, i. 459). Churchill, who had suddenly sprung into fame and was beginning to pour forth volume after volume of furious invective, in bk. iii. of 'The Ghost' (1762) apostrophised the laureate as 'Dulness and Method's darling Son.' Whitehead but once made a public reply to these and other attacks in 'A Charge to the Poets' (first printed in 1762), which introduces itself as a sort of sequel to his early poem on 'The Danger of writing in Verse,' and, in the humorous form of a charge from the laureate to his brother poets, very reasonably and very good-humouredly explains and defends his position. In 'A Pathetic Apology for all Laureates, past, present, and to come,' privately circulated among his friends, he put the matter still more plainly, and with the same modest *bonhomie*. And whether or not he actually cherished the design of replying to Churchill in a longer poem, he was wise enough never to carry it out, though the fragments which remain are in part generous as well as essentially just in spirit.

In the year in which Churchill had sought to write down the laureate dunce and fool, he had produced at Drury Lane on 10 Feb. his comedy of 'The School for Lovers' (1762), which has been erroneously supposed to belong to the species called sentimental comedy. The life of the play is to be found in the characters of Araminta and Modely, which are genuinely comic, while the former is also unmistakably attractive (cf. Genest, iv. 640). The success of this comedy (which was revived in 1775 and 1794) seems to have increased Garrick's confidence in Whitehead, who in the following years officiated as his 'reader' of plays. When in 1767 Garrick was hesitating as to the production of Goldsmith's 'Good-natured Man,' he proposed Whitehead, who for some time acted as reader of new plays for Drury Lane, to him as arbitrator in the difficulty—'of all the manager's slights to the poet,' according to the biographer of the latter, that which was 'forgotten last' (Forster, *Life and Times of Oliver Goldsmith*, 5th edit. 1871, ii. 41). On 6 Jan. 1770 Whitehead's 'Trip to Scotland' was performed at Drury Lane, which may be described as a farce ending like an extravaganza.

For many years after his return from the continent Whitehead remained the welcome household friend of Lords Jersey and Harcourt, and resided in the town house of the former, and in the summer at Middleton and at Nuneham, of which frequent mention is made in his verse, and where some lines by him on the gardener, Walter Clark, are stated as still to be seen in the grounds. After the death of Lord Jersey in 1769, and the accession to the title of his former pupil, Whitehead occupied apartments in London, but still kept up his intimacy with both families. In 1774 he collected his works in two volumes, under the title of 'Plays and Poems.' A tragedy, offered to Garrick, but never published; the first act of an 'Œdipus;' and one or two other dramatic fragments were found among his papers at the time of his death, which took place in Charles Street, Grosvenor Square, on 14 April 1785.

A complete edition of Whitehead's poems, with a good memoir by his friend William Mason (1724–1797) [q. v.], was published at York in 1788 (3 vols. 8vo). A half-length life-sized portrait of Whitehead was painted by R. Wilson (*Cat. Guelph Exhib.* No. 238). Another, painted by W. Doughty in 1776, was engraved by Collyer, and prefixed to vol. iii. of Mason's edition of Whitehead's 'Works.'

[Memoirs by Mason in collected edition of Whitehead's Poems, 3 vols. 1788; Chalmers's English Poets, vol. xvii.; Genest's Some Account of the English Stage, vols. iv. and v.; Doyle's Official Baronage.] A. W. W.

WHITEHORNE. [See Whithorne.]

WHITEHURST, JOHN (1713–1788), horologer, born at Congleton in Cheshire on 10 April 1713, was the son of John Whitehurst, a clock and watch maker of that place. His early education was slight, and on leaving school he was bred by his father in his own trade. His father, who was a man of inquisitive turn, encouraged him in his passion for knowledge, which led him at the age of twenty-one to visit Dublin in order to inspect a clock of curious construction of which he had heard.

About 1736 he entered into business for himself at Derby, where he soon obtained great employment, distinguishing himself

by constructing several ingenious pieces of mechanism. Besides other works he made the clock for the town-hall, and in reward was enrolled as a burgess on 5 Sept. 1737. He also made thermometers, barometers, and other philosophical instruments, and interested himself in contriving waterworks. He was consulted in almost every undertaking in Derbyshire and in the neighbouring counties in which skill in mechanics, pneumatics, and hydraulics was required.

In 1775, on the passage of the act for the better regulation of the gold coinage, without any solicitation on his part he was appointed stamper of the money-weights, on the recommendation of the Duke of Newcastle. He removed to London, where the rest of his life was passed in philosophic pursuits, and where his house in Bolt Court, Fleet Street, formerly the abode of James Ferguson (1710–1776) [q. v.], became the constant resort of men of science of every nation and rank. In 1778 he published his 'Inquiry into the Original State and Formation of the Earth' (London, 4to), of which a second edition appeared in 1786, considerably enlarged and improved; and a third, after his death, in 1792. The original design of this work, which he began to prepare while living at Derby, was to facilitate the discovery of valuable minerals beneath the earth's surface. He pursued his researches with so much ardour that the exposure he incurred tended to impair his health.

On 13 May 1779 he was elected a fellow of the Royal Society, and in 1783 he was sent to examine the Giant's Causeway and the volcanic remains in the north of Ireland, embodying his observations in the second edition of his 'Inquiry.' About 1784 he contrived a system of ventilation for St. Thomas's Hospital (Bernan, *History and Art of Warming and Ventilation*, 1845, ii. 70). In 1787 he published 'An Attempt towards obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time' (London, 4to). Starting on the assumption that the length of a second pendulum in the latitude of London was 39·2 inches, he deduced that the length of one oscillating forty-two times a minute is eighty inches, while that of one oscillating twice as many times is twenty inches. The difference between these two lengths would therefore be exactly five feet. He found, however, upon experiment that the actual difference was only 59·892 inches owing to the real length of the pendulum, oscillating once a second, being 39·125 inches. He obtained roughly, however, data from which the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars relating to the force of gravitation and the true figure of the earth, could be deduced.

Whitehurst died at his house in Bolt Court, Fleet Street, on 18 Feb. 1788, and was interred beside his wife in St. Andrew's burying-ground in Gray's Inn Road. On 9 Jan. 1745 he married Elizabeth, daughter of George Gretton, rector of Trusley and Dalbury in Derbyshire. He had no surviving issue.

Whitehurst's portrait, engraved by A. Smith from a painting by Joseph Wright, was published by W. Bent on 10 Oct. 1788 (cf. *Cat. Second Loan Exhib.* No. 714). Another, painted by Joseph Wright and engraved by Hall, is prefixed to his 'Works' (Bromley, p. 396). His 'Works' were edited by Charles Hutton [q. v.], with a memoir (London, 1792, 4to). In 1794 Robert Willan [q. v.] edited from his papers 'Observations on the Ventilation of Rooms, on Chimneys, and Garden Stoves' (London, 4to). A collection of his 'Tracts, Philosophical and Mechanical,' was published in 1812 (London, 4to). Three of his papers first appeared in the 'Transactions' of the Royal Society.

[Memoir by Hutton, prefixed to Whitehurst's Works; European Mag. 1788, ii. 316–20; Gent. Mag. 1788, i. 182, 363; Universal Mag. 1788, ii. 225–9.] E. I. C.

WHITELAW, JAMES (1749–1813), statistician and philanthropist, was a native of county Leitrim, where he was born in 1749. He entered Trinity College, Dublin, in July 1766, became a scholar in 1769, and graduated B.A. in 1771. He studied for the church, and after his ordination became tutor to the Earl of Meath, who presented him with the living of St. James's, Dublin. He soon afterwards obtained the more remunerative living of St. Catherine's in the same city. His deep interest in the poor people living in the 'liberties' in his immediate neighbourhood led him to form several charitable institutions, the most useful of which was the Meath charitable loan, founded in 1808, which proved of immense service to the weavers of the Coombe during very distressing periods. Mainly owing to his strong representations the trustees of the Erasmus Smith fund in 1804 allocated 2,000*l.* to the foundation of a school in the Coombe, at which poor children were given free education. He was appointed one of the governors of the Charter schools of Ireland, and by his energy and unwearied attention to the interests of the poor he was enabled greatly to improve their working.

Perhaps his most important service was his census of the city of Dublin, which he undertook in 1798, and carried through successfully in the face of many difficulties and dangers, publishing the results of his investigation in 1805 in his admirable 'Essay on the Population of Dublin in 1798' (Dublin, 8vo). Epidemic diseases were then frequent in Dublin, but, undeterred by the fear of infection, he personally inspected every house in the city and questioned nearly every inhabitant. Hitherto the extent of the population had been only vaguely conjectured. He found in one house alone 108 people. The government ordered the results of his inquiry to be printed, while the original papers were deposited in Dublin Castle. In 1805 he was made one of the members of the commission to inquire into the conduct of the paving board of Dublin. He received from John Law (1745–1810) [q. v.], bishop of Elphin, the valuable living of Castlereagh, which he was allowed to hold jointly with that of St. Catherine's. He died of a malignant fever, contracted while visiting poor parishioners, on 4 Feb. 1813. The government conferred a pension of 200*l.* a year upon his widow.

The work with which Whitelaw's name is most frequently associated is the valuable 'History of Dublin,' in which he collaborated with John Warburton, keeper of the records in Dublin Castle. Warburton did the more ancient portion of the work; Whitelaw undertook the modern part. Both Whitelaw and Warburton died, however, before it was published, and it was completed by Robert Walsh [q. v.] It was published in 1818 in two large quarto volumes. Whitelaw's other works are 'Parental Solicitude' (Dublin, 1800?, 12mo); 'A System of Geography,' of which the maps only (engraved by himself) were published; and 'An Essay on the best method of ascertaining Areas of Countries of any considerable Extent' ('Transactions of Royal Irish Academy,' vol. vi.)

[Whitelaw and Walsh's Hist. of Dublin, vol. i.; Allibone's Dict. of Lit.; Webb's Compendium of Irish Biography; Gilbert's Hist. of Dublin; Register of Trinity College, Dublin.]

D. J. O'D.

WHITELOCKE, BULSTRODE (1605–1675), keeper of the great seal, eldest son of Sir James Whitelocke [q. v.] and Elizabeth, daughter of Edward Bulstrode of Hedgerley Bulstrode, Buckinghamshire, was born at his uncle Sir George Croke's house in Fleet Street on 6 Aug. 1605, and christened at St. Dunstan's-in-the-East on 19 Aug. (Sir James Whitelocke, *Liber Famelicus*, p. 15; *Collectanea Topographica et Genealogica*, v. 369). He was admitted to Merchant Taylors' school in 1615, and matriculated at Oxford on 8 Dec. 1620 as a member of St. John's College (Foster, *Alumni Oxonienses*, i. 1620). Dr. Parsons was Whitelocke's tutor, and Laud, who was then president of St. John's and was his father's friend, took great interest in his education, which Whitelocke subsequently requited by refusing to take part in the prosecution of the archbishop (*Memorials*, i. 219). He recreated himself with music and field sports, joining other members of the college to maintain a pack of beagles (R. H. Whitelocke, *Memoirs of Bulstrode Whitelocke*, pp. 6–11). Whitelocke left Oxford without a degree, and was called to the bar at the Middle Temple in 1626. He represented Stafford in the parliament of 1626. At Christmas 1628 he was chosen master of the revels and treasurer of the Middle Temple, and in 1633, when the four inns of court joined together to perform a masque before the king and queen, he and his friend Edward Hyde represented the Middle Temple on the committee (*ib.* pp. 56–62; *Memorials*, i. 31, 53–62). Whitelocke had 'the whole care and charge of all the music for this great masque, which was so performed that it excelled any music that ever before that time had been heard in England.' But while distinguishing himself socially he did not forget his professional studies, as to which Selden gave him valuable advice. He became about 1631 recorder of Abingdon and counsel for the corporation of Henley. In 1632 he earned by fees no less than 310*l.*, which dropped, however, to 46*l.* in the following year, when he was no longer backed by his father's influence (Whitelocke, *Memoirs of Whitelocke*, pp. 74, 90).

Whitelocke had married in 1630, but his wife became insane shortly afterwards, and in 1634 he placed her under the care of a doctor, and travelled to alleviate his melancholy. At Paris he was received with great favour by Cardinal Richelieu, and offered the command of a troop of horse in the French service. Returning to England in June 1634, he resumed his practice, earned some local reputation by a speech as chairman of the Oxfordshire quarter sessions, in which he vindicated the jurisdiction of the civil against the ecclesiastical courts, and more by opposing the extension of Wychwood Forest in the interest of the gentlemen of the county (*ib.* pp. 102–9; *Memorials*, i. 67, 70). Having thus become popular, he was elected to the Long parliament as member for Marlow, and took from the first a prominent part in its

proceedings. He was chairman of the committee which managed the prosecution of Strafford, and was specially entrusted with the conduct of articles nineteen to twenty-four of the charge (Rushworth, *Trial of the Earl of Strafford*, pp. 490, 520, 572; Baillie, *Letters*, i. 337). Strafford told a friend, speaking of the committee that managed the evidence against him, that Glyn and Maynard used him like advocates, but Palmer and Whitelocke used him like gentlemen, and yet left out nothing material to be urged against him (*Memorials*, i. 113, 124, 126). Whitelocke also prepared the bill against the dissolution of the Long parliament without its own consent, supported and added an amendment to the 'grand remonstrance,' and took part in the proceedings against the illegal canons drawn up by convocation (Verney, *Notes of the Long Parliament*, pp. 72, 84; Forster, *Grand Remonstrance*, pp. 230, 342).

In February 1642 Whitelocke made a trimming speech on the militia question, asserting the authority over it to be jointly in king and parliament, following up this by a speech against raising an army in July (*Memorials*, i. 160, 177). But this did not prevent him from becoming a deputy lieutenant both of Buckinghamshire and Oxfordshire, from finally preventing the execution of the king's commission of array, and from raising troops to occupy Oxford. He urged Lord Saye to make that city a parliamentary garrison, and was himself proposed as governor as being one whom 'the city, the university, and the country thereabouts did well know and would be pleased with.' Saye, however, declined to fortify Oxford (*ib.* i. 171, 180, 183). Whitelocke's subsequent military services were slight. At Brentford, in November 1642, he marched with Hampden's regiment (*ib.* i. 192). In 1644, when the association of the three counties of Oxford, Buckingham, and Berks was established, Whitelocke was one of its governing committee, and was proposed to command its forces, but declined (*ib.* i. 254, 260, 306, 511, 516; Rushworth, v. 673). He became instead governor of Henley and of his own house at Phyllis Court, which was made a garrison. As his house at Fawley had been occupied and plundered by Prince Rupert in the autumn of 1642, the damage caused by the war to his property was very considerable (*Memorials*, i. 188, 244, 407, ii. 54, 60, 62; Whitelocke, *Memoirs of Whitelocke*, p. 230). Whitelocke was on tolerably intimate terms both with Essex and Fairfax. Essex, whom he frequently praises, consulted him in December 1644 on the feasibility of accusing Cromwell as an incendiary, a course which Whitelocke deprecated (*Memorials*, i. 320, 343). Whitelocke spoke against the self-denying ordinance, but Clarendon describes him as instrumental in getting it passed (*ib.* i. 353; *Rebellion*, viii. 261). He claimed kinship with the Fairfax family, was present in Sir Thomas Fairfax's army during the siege of Oxford in 1646, and was admitted by Sir Thomas to his council of war (*Memorials*, ii. 19, 48).

Throughout the first civil war Whitelocke describes himself as 'industriously labouring to promote all overtures for peace.' He was one of the eight commissioners sent by parliament to the king at Oxford in January and March 1643. In the spring of 1644 he made a speech urging that fresh overtures should be made to the king. In November 1644 he was again sent to Oxford to arrange the preliminaries of a treaty, and he was one of the parliamentary commissioners at Uxbridge in January 1645, where he gained great honour among his friends by successfully combating Hyde's arguments about the militia (*Memorials*, i. 194, 199, 246, 331, 382). Hyde, in his narrative of this treaty, describes Whitelocke as one who had from the beginning concurred with the presbyterian leaders 'without any inclination to their persons or principles,' the reason being that 'all his estate was in their quarters, and he had a nature that could not bear or submit to be undone.' Yet he sincerely desired peace, and 'to his old friends who were commissioners for the king he used his old openness, and professed his detestation of all their proceedings yet could not leave them' (*Rebellion*, viii. 248). Whitelocke's intimacy with Hyde excited suspicion, and in July 1645 Lord Savile accused Whitelocke and Holles to the parliament of treasonable communications with the king and his counsellors during the negotiations of 1644. But parliament acquitted both (21 July 1645), and gave them permission to prosecute their accuser (*Memorials*, i. 336, 385, 457–81; Baillie, *Letters*, ii. 303; *Commons' Journals*, iv. 214). Whitelocke was one of the thirty lay members of the assembly of divines (12 June 1643), and both in the assembly itself and in the House of Commons persistently combated the view that the presbyterian form of church government existed *jure divino*. For that reason he says 'I did not pass uncensured by the rigid presbyterians, against whose design I was held to be one, and they were pleased to term me a disciple of Selden and an Erastian' (*Memorials*, i. 209, 292, 327, 504,

508). He also incurred the displeasure of the same party by his arguments in favour of toleration (*ib.* ii. 88, 118). In May 1647, when the disbanding of the army was under discussion, Whitelocke opposed the rash policy of Holles and the presbyterian leaders, and separated himself from them in the debates on the subject, which, he adds, 'took very well, and created an interest for me with the other party' (*ib.* ii. 146). He was consequently 'courted' by Cromwell, and escaped impeachment in June 1647 when the army impeached the eleven members, although one of the chief charges against Holles was that which Lord Savile had brought against Whitelocke also (*ib.* ii. 162, 171, 178; *Old Parl. Hist.* xvi. 70). During the troubled summer of 1647 Whitelocke stayed away from the House of Commons as much as possible, and avoided committing himself to either party (*Memorials*, ii. 172). His rapidly increasing legal business, carefully recorded in his 'Memorials,' supplied him with an excuse for his absence. On 15 March 1648 Whitelocke was appointed by parliament one of the four commissioners of the great seal for one year with a salary of 1,000*l.* In that capacity he swore in the newly appointed serjeants-at-law in November 1648, delivering then and at the swearing-in of Chief-baron Wilde long speeches on judicial antiquities (*Memorials*, ii. 278, 283, 296, 299, 341, 428, 440, 449). Throughout the military revolution of December 1648 he continued to act in his judicial capacity, 'glad of an honest pretence to be excused from appearing in the house.' At the end of the month he and his colleague, Sir Thomas Widdrington [q. v.], discussed with Cromwell the settlement of the nation, and endeavoured to frame some compromise between parliament and army. When it was decided to bring the king to a public trial, Whitelocke was one of the committee appointed to draw up a charge and consider the method of the trial, but declined to take any part in the proceedings, and purposely left London till the trial had begun. He sat in the House of Commons during the progress of the trial, but on the day of the king's execution he says, 'I went not to the House, but stayed all day at home in my study and at my prayers, in the hopes that this day's work might not so displease God as to bring prejudice to this poor afflicted nation' (*Memorials*, ii. 467, 477, 484, 487, 498, 516).

Whitelocke was elected a member of the council of state of the republic, though declining the retrospective approval of the late proceedings which its members were originally required to express. He was obliged, however, to declare his disapprobation of the vote of 5 Dec. 1648 declaring the king's concessions sufficient, in order to retain his seat in the House of Commons (*ib.* ii. 519, 527, 555). He opposed, but in vain, the abolition of the House of Lords, and had the duty of drawing the act for that purpose imposed upon him (*ib.* ii. 521). A new great seal was made, and Whitelocke was appointed one of the three commissioners with Lisle and Keble as his colleagues (8 Feb. 1649). He justified his conduct by the consideration that the business to be undertaken was 'the execution of law and justice, without which men could not live one by another' (*ib.* ii. 523). In this office he did considerable service to the republic by procuring an alteration in the oath of the judges which enabled them to act under the new government, drawing up a new treason law, and attempting some reforms in chancery procedure. But he felt continually called upon to defend the law and its practitioners against popular prejudice, succeeded in defeating a proposal to exclude lawyers from parliament, and promoted the act for conducting all legal proceedings in English (*ib.* ii. 528, iii. 31, 49, 89, 118, 260).

In June 1650 Whitelocke was one of the committee appointed to remove Fairfax's scruples about the invasion of Scotland, and in September 1651 he was similarly selected by parliament to congratulate Cromwell on his victory at Worcester (*ib.* iii. 209, 350). Cromwell gave him a captured horse and two Scottish prisoners as 'a token of his thankful reception of the parliament's congratulations.' Whitelocke records two long conferences between himself and Cromwell, one soon after Worcester and another in November 1652, in the first of which he urged the restoration of the monarchy, and in the second recommended Cromwell to make terms with Charles II, in preference to taking upon himself to be king. In consequence of this Cromwell, according to Whitelocke, wishing to get him out of the way, proposed to make him chief commissioner for the government of Ireland, and finally sent him as ambassador to Sweden (*ib.* iii. 372, 431, 474). In April 1653 Whitelocke opposed Cromwell's scheme for the dissolution of the Long parliament and the devolution of its authority upon a provisional council created for the purpose (*ib.* iv. 4). When Cromwell dissolved the Long parliament Whitelocke was one of the persons he specially attacked in his speech to the house. He is described as 'looking sometimes and pointing upon particular persons, as Sir B. Whitelocke, &c., to whom he

gave very sharp language though he named them not, but by his gestures it was well known that he meant them' (Blencowe, *Sydney Papers*, p. 140).

For a few months Whitelocke remained in complete retirement, but in August 1653 he heard that the council of state intended to nominate him as ambassador to Sweden in place of Lord Lisle, who had been originally appointed. In the most flattering terms Cromwell pressed Whitelocke to accept the post, and, more from fear of the consequences of refusing than from any desire for the distinction, he finally accepted. On 14 Sept. his nomination was approved by parliament (Reeve, *Journal of Whitelocke's Swedish Embassy*, i. 15, 32, 37). His instructions authorised him not only to make a general treaty of amity, but to come to an agreement with Sweden for securing the freedom of the Sound against Denmark and the united provinces (*ib.* i. 85–90). Whitelocke sailed on 6 Nov. with a large retinue and a squadron of six ships, reaching Gothenburg on 15 Nov. He returned through Germany, landing again in England on 1 July 1654. The treaty he negotiated, which was long delayed by the desire of the Swedes to await the upshot of the peace negotiations between England and Holland, and by the difficulties which the impending resignation of Queen Christina threw in its way, was signed on 28 April 1654, though dated 11 April (*ib.* ii. 168). In substance it was little more than a general expression of friendship between the two states. Questions such as the trade relations of England and Sweden, and the suggested alliance for the freedom of the Sound, were discussed but postponed, and it was understood that a Swedish ambassador was to be sent to England to settle them. During his mission Whitelocke showed considerable diplomatic skill, and succeeded in gaining the queen's favour. She freely discussed with him the affairs of Europe, the revolutions of England, and her own intending abdication, and he plumed himself on proving to the Swedish court that a puritan could possess all the graces of a cavalier. His self-satisfaction is amusingly evident throughout his narrative, but its portraits of Christina, Oxenstierna, and other notable persons, and its description of Sweden and the Swedes render it an authority of permanent value, and it has been translated into Swedish.

Whitelocke landed in England again on 1 July 1654, and gave an account of his embassy to the council of state on 6 July (*Memorials*, iv. 115). During his absence from England a new commission for the custody of the great seal had been issued (April 1654), and Whitelocke, who was first named of the three commissioners, was sworn into his office on 14 July 1654 (Reeve, *Swedish Embassy*, ii. 463). At the opening of the parliament of 1654, to which he was returned by three several constituencies—Buckinghamshire, Bedford, and the city of Oxford—Whitelocke carried the purse before the Protector, and in his opening speech dwelt on the importance of the treaty with Sweden, 'an honourable peace, through the endeavours of an honourable person here present as the instrument' (Carlyle, *Cromwell*, Speech ii.) On 6 Sept. Whitelocke gave a narrative of his negotiations to the house, and was voted 2,000*l.* for his services (*Memorials*, iv. 137). In 1655 the Protector and his council passed an ordinance for the reform of the procedure of the court of chancery which seemed objectionable both to Whitelocke and to his colleague Widdrington. 'It would be of great prejudice to the public,' argued Whitelocke on behalf of both, and he had also private objections as to the authority making the law. As their scruples could not be overcome by argument, both were deprived of their office on 6 June 1655 (*Memorials*, iv. 191–206; *Carte MSS.* lxxiv. 50; cf. Inderwick, *The Interregnum*, pp. 224–9). Whitelocke had, however, been appointed one of the commissioners of the treasury (2 Aug. 1654), and was permanently continued in that post with a salary of 1,000*l.* per annum (*Memorials*, iv. 207; *Cal. State Papers*, Dom. 1654, p. 284).

On 2 Nov. 1655 Whitelocke was named one of the committee for trade and navigation, and he was frequently consulted by the Protector on foreign affairs. The negotiation of the commercial treaty with Sweden, concluded on 17 July 1656, was mainly trusted to his hands, and in January 1656 he was much pressed by Cromwell to undertake a second mission to Sweden (*Memorials*, iv. 215, 219, 223–70; Guernsey Jones, *The Diplomatic Relations between Cromwell and Charles Gustavus of Sweden*, 1897, pp. 28–47). In the parliament called in 1656 he again represented Buckinghamshire, and during the illness of Thomas Widdrington he filled the place of speaker for three weeks, to the great satisfaction of the house (Burton, *Parl. Diary*, ii. 369, 375; *Memorials*, iv. 285). When the humble petition and advice was brought in, and parliament invited the Protector to take the title of king, Whitelocke was chairman of the committee appointed to confer with Cromwell, in which capacity he made frequent reports to the house and

several speeches urging Cromwell to accept the crown. It was about this time, according to his own statement, that Whitelocke was most intimate with the Protector, who would be familiar with him in private, lay aside his greatness, and make verses by way of diversion (*Memorials*, iv. 287–91; *Old Parl. Hist.* xxi. 66, 71, 118). In the ceremonial of the Protector's second inauguration Whitelocke played a conspicuous part; he was summoned to the new House of Lords (11 Dec. 1657), and it was generally reported that he was to be made baron of Henley. He states that Cromwell actually signed a patent to make him a viscount, which he refused (*Memorials*, iv. 309, 313, 335).

When Richard Cromwell succeeded his father, Whitelocke presented the congratulatory address of Buckinghamshire to the new Protector. Richard, he adds, 'had a particular respect for me,' as the result of which, without any solicitations of his own, Whitelocke was again made a commissioner of the great seal (22 Jan. 1659). In April 1659 Richard consulted him on the question of dissolving the parliament then sitting, which Whitelocke ineffectually opposed. He considered that the young Protector was betrayed by his near relations and by those of his own council. 'I was wary,' he concludes, 'what to advise in this matter, but declared my judgment honestly, and for the good of Richard, when my advice was required' (*ib.* iv. 337, 339, 343). The fall of Richard did not necessarily imply the fall of Whitelocke. As a member of the Long parliament he took his place again in that assembly when it was restored, and was elected by it a member of the new council of state (14 May). He lost, however, the commissionership of the great seal, which was placed in new hands (14 May). Parliament charged him to bring in a bill for the union of England and Scotland, which it was held necessary to re-enact, and offered him the post of ambassador to Sweden, which he refused (*ib.* iv. 351, 355). His enemy, Thomas Scott (*d.* 1660) [q. v.], accused him of being in correspondence with Charles II, but the charge was discredited (*ib.* iv. 349). In August 1659 Whitelocke was elected president of the council of state, and, holding that post at the time of Sir George Booth's insurrection, was enabled to show favour to Booth and other royalists, which stood him in good stead at the Restoration (*ib.* iv. 357). When the army turned out the Long parliament again (11 Oct.), Whitelocke was one of the committee of safety appointed by the officers to succeed the council of state. According to his own account he accepted the post offered him solely to prevent Vane and his party from compassing the overthrow of magistracy and ministry which the officers were too much inclined to do (*ib.* iv. 367; cf. Ludlow, *Memoirs*, ii. 161, ed. 1894). He was appointed one of the committee to draw up a scheme for a new constitution (*ib.* ii. 149; cf. *Memorials*, iv. 385). On 1 Nov. 1659 the great seal was again committed to his keeping, and in December he consented to issue writs for a new parliament (*ib.* iv. 369, 373, 375, 379, 383). When Monck declared for the restoration of the Long parliament, Whitelocke, in company of Fleetwood and Desborough, made a speech to the lord mayor and common council warning them against his designs (*Old Parl. Hist.* xxii. 10). According to his own account he distrusted Monck throughout, urged Lambert to attack him at once instead of allowing him to gain time by negotiating, and, finally perceiving that he meant to restore Charles II unconditionally, urged Fleetwood to anticipate him by offering to restore the king upon terms. Whitelocke offered to be Fleetwood's emissary to Charles II himself, but, after at first consenting, Fleetwood drew back, and Whitelocke's plan was frustrated (*Memorial*, iv. 373, 377, 381).

When the military revolution collapsed and the Long parliament was a second time restored, Whitelocke found himself in danger for acting on the committee of safety. His enemy Scot threatened to have him hanged with the great seal about his neck, there was a report that he would be sent to the Tower, and evident signs of impending prosecution. To be out of the way he retired to the country, while his wife prepared for the worst by burning many of his papers (*ib.* iv. 384, 386; cf. *Commons' Journals*, vii. 820, 833; *Clarendon State Papers*, iii. 639, 648). He escaped, however, all punishment, and at the restoration of Charles II he was equally fortunate. Clarendon classes together Whitelocke and John Maynard as men who, though they 'did bow their knees to Baal and so swerve from their allegiance, had yet acted with less rancour and malice than other men; they never led but followed, and were rather carried away with the torrent than swam with the stream' (*Life of Clarendon*, i. 63). This view was general, and hence, when Prynne moved that Whitelocke should be excepted from the Act of Indemnity, the motion was not carried (14 June 1660). Sir Robert Howard, Sir George Booth, and other royalists who were under obligation to him, spoke in his favour, and it was also urged that he had sent 500*l.*

to the king, and that his son James, who had been governor of Lynn in August 1659, had undertaken to secure it for Charles II (*Old Parl. Hist.* xii. 347, 352; cf. *Clarendon State Papers*, iii. 473). According to family tradition the king demanded 90,000*l.* from Whitelocke for his pardon, and Whitelocke actually paid 50,000*l.* This, however, is contradicted by the dedication of Whitelocke's book. 'When it was in the power of your majesty and the purpose of men,' writes the author, 'to have taken my small fortune, liberty, and life from me, you were pleased most graciously to bestow them on me, and to restore me to a wife and sixteen children' (Whitelocke, *Memoirs of Whitelocke*, pp. 451-3). No doubt, however, he paid something to the king, and in his 'Annals' he also mentions having paid 500*l.* to the Earl of Berkshire as compensation for the imprisonment of Lady Mary Howard in 1659, and 250*l.* to Sir Robert Howard for the benefit of the lord chancellor in order to get his pardon passed under the great seal. During the rest of his life Whitelocke lived in retirement at Chilton Park, near Hungerford in Wiltshire, which had been purchased with his third wife's fortune. He died on 28 July 1675, and was buried at Fawley, Buckinghamshire, or, according to other accounts, at Chilton (Wood, *Athenæ*, iii. 1041; Whitelocke, *Memoirs of Whitelocke*, pp. 446, 464).

Whitelocke married three times: first, in June 1630, Rebecca, daughter of Thomas Bennet, alderman of London (*Memoirs of Bulstrode Whitelocke*, p. 65); she became insane and died on 9 May 1634 (*ib.* p. 107). Their eldest son, James, born on 13 July 1631, served in Cromwell's guard in Ireland, was chosen colonel of an Oxfordshire militia regiment in 1651, was knighted by the Protector on 6 Jan. 1657, represented Aylesbury in the parliament of 1659, and died in 1701 (*ib.* p. 69; *Memorials*, iii. 75, 135, 311, 342, 413, iv. 338; Le Neve, *Knights*, p. 422). Whitelocke married, secondly, on 9 Nov. 1635, Frances, sister of Francis, lord Willoughby of Parham [q. v.], by whom he had nine children (*Memoirs*, p. 123). His eldest son by his second marriage, William Whitelocke, entertained William III on his journey to London, and was knighted by him on 10 April 1689 (Le Neve, p. 421). She died in 1649, and Whitelocke married, thirdly, about 1651, Mary, daughter of one Carleton, and widow of Rowland Wilson [q. v.] (*Memoirs*, p. 282), by whom he had four sons and several daughters (Le Neve, p. 422). An account of the distribution of his property among these different sons is given in R. H. Whitelocke's 'Life of Whitelocke' (*Memoirs*, pp. 457–64).

An anonymous portrait of Whitelocke was lent by Mr. George Whitelocke Lloyd to the first loan exhibition at South Kensington in 1866 (*Cat.* No. 626); it was purchased by the trustees of the National Portrait Gallery, London, in 1867. There are engraved portraits by Stent and Faithorne.

Whitelocke was a very voluminous writer. His best known work, 1. 'Memorials of the English Affairs from the beginning of the Reign of Charles I to the happy Restoration of King Charles II,' was first published in 1682. A second edition, with additions, was published in 1732. The first edition was edited by Arthur Annesley, earl of Anglesea, who was the author of the preface. A reprint of the second edition in four volumes was published at Oxford by the Clarendon Press in 1853. The value of Whitelocke's work was greatly overestimated by whig writers of the next generation, who opposed it to Clarendon's 'History of the Rebellion' as being more truthful and impartial. With this object Oldmixon published his 'Clarendon and Whitelocke compared,' 1727, 8vo. In reality Whitelocke's 'Memorials' is a compilation put together after the Restoration, consisting partly of extracts from newspapers, partly of extracts from Whitelocke's autobiographical writings, and swarms with inaccuracies and anachronisms (cf. Sanford, *Studies and Illustrations of the Great Rebellion*, p. 324). 2. Whitelocke's Annals of his Life. Only portions of this work have been published. Manuscripts of it are in the possession of the Marquis of Bute and Earl De la Warr (*Hist. MSS. Comm.* 3rd Rep. pp. 202–17). The British Museum possesses Whitelocke's history of the forty-eighth year of his age, interspersed with Scripture lectures addressed to his children (Bibl. Egerton 997, Plut.), and annals of his life from 1653 to 1656 (No. 4992). These are described in the preface to Reeve's edition of Whitelocke's 'Swedish Embassy.' Extracts from the annals and other autobiographical writings are printed in R. H. Whitelocke's 'Life of Whitelocke,' 1860 (pp. 114, 124). 3. 'Journal of the Swedish Embassy in the Years 1653 and 1654.' This was first published by Dr. Charles Morton in 1772 and re-edited by Mr. Henry Reeve in 1855. It was translated into Swedish in 1777 (Upsala, 8vo). Manuscripts of this journal and other papers relating to the embassy are in the British Museum (Nos. 4902 and 4991 A. Plut. cxxiii. H). Other manuscripts are in the possession of the Marquis of Bath and the Earl De la Warr (*Hist. MSS. Comm.*

3rd Rep. pp. 190–217). 4. 'Notes on the King's Writ for choosing Members of Parliament, 13 Charles II, being Disquisitions on the Government of England by King, Lords, and Commons,' published by Dr. Charles Morton in 1766 (2 vols. 4to). 5. 'Memorials of English Affairs from the supposed Expedition of Brute to this Island to the end of the Reign of James I. By Sir Bulstrode Whitelocke, with some Account of his Life and Writings by W. Penn, and a Preface by J. Welwood,' 1709, fol. 6. 'Essays Ecclesiastical and Civil, to which is subjoined a Treatise of the Work of the Sessions of the Peace,' 1706, 8vo. 7. 'Quench not the Spirit, or Several Discourses, &c., with an Epistle to the Reader by W. Penn,' 1711, 8vo. Other unpublished theological works are mentioned by Mr. R. H. Whitelocke in his 'Life of Whitelocke' (p. 447).

The following are attributed to Whitelocke: 'Monarchy asserted to be the best Form of Government,' 1660, 8vo; 'A Proposal humbly offered for raising considerable Sums of Money yearly to His Majesty, by James Lord Mordington, Bulstrode Whitelocke,' 1670?, folio; two tracts on the benefit of registering deeds in England: 'The Draft of an Act for a County Register by the Lords Commissioners, Whitelocke and Lisle,' 1756, 8vo; and 'A Proposal for preventing effectually the Export of Wool,' 1695, fol. 'My Lord Whitelocke's Reports on Machiavel,' 1659, 4to, is a satirical pamphlet against him.

[R. H. Whitelocke's Memoirs Biographical and Historical of Bulstrode Whitelocke, 1860; Lives of all the Lord Chancellors, 1708, 8vo; Morton's preface to Whitelocke's Swedish Embassy, also reprinted in Reeve's edition of the same work; Foss's Judges of England, 1848–64, and Biographical Dictionary of the Judges of England, 1870; Campbell's Lives of the Lord Chancellors and Keepers of the Great Seal; about fifty of Whitelocke's letters are printed in the Thurloe State Papers; Hist. MSS. Comm., 5th Rep. pp. 312–13. Twenty-eight folio volumes of papers collected by Whitelocke are in the possession of the Marquis of Bath, Hist. MSS. Comm. 3rd Rep. p. 190.] C. H. F.

WHITELOCKE, EDMUND (1565–1608), courtier, born in the parish of St. Gabriel, Fenchurch Street, London, on 10 Feb. 1564–5, was eldest son of Richard Whitelocke, merchant. The judge Sir James Whitelocke [q. v.] was a younger brother. After being educated at Merchant Taylors' school under Richard Mulcaster [q. v.], he was sent to Christ's College, Cambridge, where he matriculated as a pensioner in November 1581. He acquired at the university a good knowledge of the classics and of Hebrew, and graduated B.A. in 1584–5. His brother attests that he studied law at Lincoln's Inn, and he may be identical with 'Edward Whitelock of Berks' who, according to the registers of the inn, was admitted a student on 25 Oct. 1585 (*Lincoln's Inn Records*, 1896, i. 102). At Whitsuntide 1587 Whitelocke left London on a foreign tour. He visited universities in Germany, Italy, and France. Subsequently he obtained a commission as captain of a troop of infantry from the governor of Provence (M. Desguieres), and was stationed successively at Marseilles and Grenoble. He saw some active service during the civil wars in France, and soon spoke French like a native. He finally returned to England in 1599, after an absence of twelve years. Thenceforth he spent his time and such substance as remained to him in attendance at Elizabeth's court, and won a reputation for profuse display and dissolute living. He was on terms of close intimacy with many of the younger nobility, including Roger Manners, earl of Rutland, and other followers of the Earl of Essex. Rutland invited him to visit Essex's house in London on 30 Jan. 1601, the day fixed for the Earl of Essex's insurrection. He remained in the house only a few minutes, but he incurred a suspicion of disloyalty (*Cal. State Papers*, Dom. 1598–1601, pp. 548, 596). He was arrested as an abettor of Essex's rebellion, and was indicted of high treason, but, though brought before the court of king's bench, was not tried, but allowed to go on parole before he obtained a final discharge. Subsequently he came to know Henry Percy, ninth earl of Northumberland [q.v.], whom he zealously supported in his quarrel with Sir Francis Vere in 1602. A challenge which Whitelocke carried from the earl to Sir Francis led to the issue of a warrant by the privy council for his arrest; but Whitelocke went into hiding, and escaped capture for the time (*ib.* Dom. 1601–3, pp. 202–5; Markham, *Fighting Veres*, pp. 334–6). He happened, however, to dine with the Earl of Northumberland and his kinsman Thomas Percy on 4 Nov. 1605, the day preceding that fixed by the conspirators for the execution of the 'gunpowder plot.' Suspicion again fell on Whitelocke, and, with his host, he suffered a long imprisonment in the Tower of London. No evidence was produced against him, and he was released without trial. While a prisoner in the Tower he spent much time with the Earl of Northumberland, who granted him a pension of 40*l.* (afterwards raised to 60*l.*) Another of Whitelocke's friends was Robert Radcliffe,

fifth earl of Sussex [see under RADCLIFFE, THOMAS, third EARL OF SUSSEX]. Manningham the diarist attributes to Whitelocke's evil influence that nobleman's scandalous neglect of his wife. Whitelocke was on a visit to the Earl of Sussex at Newhall in Essex in the autumn of 1608 when he was taken ill and died. He was buried in the family tomb of his host at Boreham.

[Whitelocke's Liber Famelicus (Camden Soc.), pp. iv, 5–10; Cooper's Athenæ Cantabr. ii. 494; Manningham's Diary.] S. L.

WHITELOCKE, SIR JAMES (1570–1632), judge, was born on 28 Nov. 1570, the younger of posthumous twin sons of Richard Whitelocke, merchant, of London, by Joan Brockhurst, widow, daughter of John Colte of Little Munden, Hertfordfordshire. His twin-brother, William, served under Drake, and fell at sea in an engagement with the Spaniards. Of two other brothers, the elder, Edmund, is separately noticed. For a liberal education and the means of starting in life Whitelocke was indebted to his mother, whose care and prudence surmounted the difficulties in which she was involved by an unfortunate third marriage with a spendthrift merchant named John Price. She placed Whitelocke in 1575 at Merchant Taylors' school, whence, on 11 June 1588, he was elected probationer at St. John's College, Oxford. He matriculated on 12 July following, and was elected fellow of his college in November 1589. Besides the classics and logic, in which his tutor was Rowland Searchfield [q. v.] (afterwards bishop of Bristol), he studied Hebrew and the cognate tongues, and under Alberico Gentili [q. v.]' the civil law, in which he graduated bachelor on 1 July 1594. Among the contemporaries at Oxford with whom he formed lasting friendship were Laud, Humphrey (afterwards Sir Humphrey) May [q.v.], and Ralph (afterwards Sir Ralph) Winwood [q. v.] In London his taste and aptitude for learned research drew him into the circle of Sir Robert Bruce Cotton [q. v.], and about 1600 he joined the Society of Antiquaries. His professional studies he pursued first at New Inn, afterwards at the Middle Temple, where he was admitted on 2 March 1592–3, called to the bar in August 1600, elected bencher in Hilary term 1618–19, and reader in the following August. His reading on the statute against pluralities, 21 Henry VIII, c. B, is in Ashmolean MS. 1150, ff. 1–8.

Whitelocke was appointed steward of the St. John's College estates in 1601, steward of and counsel for Eton College on 6 Dec. 1609, and joint steward of the Westminster College estates on 7 May 1610. On 1 Aug. 1606 he was chosen recorder of Woodstock, for which borough he was returned to parliament on 9 Feb. 1609–10. He represented the same constituency in the parliaments of 1614 and 1621–2. In parliament he took the popular side, and especially distinguished himself in the debates on impositions in 1610. He also acted as the mouthpiece of the commons on the presentation (24 May) of the remonstrance against the royal inhibition which terminated the discussion (see his speech in *Stowe MS.* 298, ff. 84 et seq.) The subsequent proceedings drew from him (2 July) the masterly defence of the rights of the subject and delimitation of the royal prerogative which was long attributed to Sir Henry Yelverton [q.v.] A reprint of the argument (from an edition of 1658) is in 'State Trials' (ed. Cobbett, ii. 477 et seq.) A contemporary summary ascribed to Whitelocke is in 'Parliamentary Debates in 1610' (Camden Soc., pp. 103 et seq.; cf. *Stowe MS.* 297, ff. 89 et seq.)

In 1613 Whitelocke's jealousy of prerogative brought him into sharp collision with the crown. The administration of the navy stood in urgent need of reform, and in the winter of 1612–13 a preliminary step was taken by the issue of a commission investing the lord high admiral (Earl of Nottingham), the lord chancellor (Ellesmere), the lord privy seal and lord chamberlain with extraordinary powers for the investigation of abuses and the trial of offenders. As legal adviser to Sir Robert Mansell [q. v.], who was interested in defeating the investigation, Whitelocke drew up a series of 'exceptions' to the commission, in which he very strictly circumscribed the prerogative. A copy of the exceptions came into the hands of the crown lawyers, who at once suspected that they were Whitelocke's. Evidence was wanting; but his contemporaneous opposition to the transfer of a cause in which he was retained from the chancery to the court of the earl marshal furnished a pretext for his committal to the Fleet prison (18 May); and he was not released until he had made full submission in writing (13 June). The detailed account which Whitelocke wrote of this affair is, unfortunately, lost; and, as the text of the commission is also missing, it is impossible to pronounce whether his exceptions were tenable or no. In any case, however, his incarceration was a flagrant breach of counsel's privilege, which greatly increased his popularity.

In the short parliament of 1614 Whitelocke was nominated with Sir Thomas Crew

[q. v.] and others to represent the commons in the projected conference with the lords. By reason of the sudden dissolution (7 June) the conference never met; and on the day following Whitelocke and his colleagues were summoned to the council chamber, and compelled to make a holocaust of the notes of their intended speeches. Thus was lost a rich collection of material illustrative of the constitutional history of England during the reigns of the first three Edwards. In consequence of the disfavour in which he stood at court Whitelocke was compelled to surrender (18 Nov. 1616) the reversion of the king's bench enrolments' office which he held jointly with Robert (afterwards Sir Robert) Heath [q. v.], by whom he was also defeated in the contest for the recordership of London in November 1618. Meanwhile, however, his professional reputation and gains increased. In 1616 he purchased the fine estate of Fawley Court, Buckinghamshire, which gave him the rank of a county magnate. He was placed on the commission of the peace for Buckinghamshire on 27 Nov. 1617, and for Oxfordshire on 7 May 1618. On 12 Jan. 1618–19 he was appointed deputy custos rotulorum for the liberties of Westminster and St. Martin's-le-Grand.

Notwithstanding political jars, Whitelocke stood, on the whole, well with Bacon, to whom he owed his investiture with the coif (29 June 1620) and subsequent advancement (29 Oct.) to the then important position of chief justice of the court of session of the county palatine of Chester, and the great sessions of the counties of Montgomery, Denbigh, and Flint; upon which he was knighted. Shortly afterwards he was elected recorder by each of the four boroughs of Bewdley in Worcestershire, Ludlow and Bishop's Castle in Shropshire, and Poole in Cheshire. Differences with the president of the council in the Welsh marches (Lord Northampton) led to Whitelocke's transference from the Chester court to the king's bench, where he was sworn in as justice on 18 Oct. 1624. He had also a commission to hear causes in chancery, and sat once in the Star-chamber. He was continued in office by Charles I, by whom he was much respected. In the following autumn it fell to him, as junior judge in his court, to discharge the hazardous duty of adjourning term during the plague. To escape from the contagion he drove, halting only at Hyde Park Corner to dine, in his coach from Horton, near Colnbrook, Buckinghamshire, to Westminster Hall, and, after hurrying through the necessary forms, re-entered his coach and drove back to Horton.

In November 1626 Whitelocke concurred with Sir Ranulph Crew [q. v.] in declining to certify the legality of forced loans. He did not, however, scruple to give the king the benefit of the doubt in the case of the five knights [see Darnell, Sir Thomas]. The bench at that date enjoyed as little independence of parliament as of the crown; and the remand was not allowed to pass without the citation of the judges to the House of Lords to answer for their conduct. They obeyed, and through Whitelocke's mouth condescended to put a false gloss on their order by representing it as only intended to allow time for further consideration (see Cobbett, *State Trials*, iii. 161, and *Parl. Hist.* ii. 289). In February 1628–9 the House of Commons saw fit to inquire into the release of the supposed jesuits recently discovered in Clerkenwell. Whitelocke, as one of the judges who had examined them, was cited to justify the release, which he did on the ground that there was no evidence that the prisoners were in priest's orders. The stormy scenes which preceded the dissolution of this parliament (10 March) and the subsequent committal of Sir John Eliot [q. v.] and his friends to the Tower brought the judges once more into close and delicate relations both with the crown and with parliament. The evasion by the three common-law chiefs of the issues submitted to them by the king [see Heath, Sir Robert, and Walter, Sir John] was followed by the reference of substantially the same questions to the entire common-law bench (25 April). The points of law were again evaded, but eleven out of the twelve judges sanctioned proceedings in the Star-chamber. Of the eleven Whitelocke was one. He also concurred in the pusillanimous course taken after the argument upon the writs of *habeas corpus*, the application by letter to the king for directions, and the remand of the prisoners pending his answer (June). This was much against Whitelocke's grain, and at a private audience of the king at Hampton Court on Michaelmas day he obtained his consent to the enlargement of the prisoners upon security given for their good behaviour, a concession which they unanimously rejected. On the trial Whitelocke concurred in the judgment. He died at Fawley Court on 22 June 1632. His remains were interred in Fawley churchyard, and honoured by filial piety with a splendid marble monument. His estates were exempted by the Long parliament from liability to contribute to the fund for making reparation to Eliot and his fellow-sufferers.

By his wife (married 9 Sept. 1602) Eliza-

beth, eldest daughter of Edward Bulstrode of Hedgerly Bulstrode, Buckinghamshire, Whitelocke had, with female issue, a son, Bulstrode, who is separately noticed.

Whitelocke retained throughout life the tastes and accomplishments of the scholar. His son records that on one occasion his Latin served him to expound from the bench with perspicuity and elegance the course of legal proceedings to some distinguished foreigners who happened to be present at the assizes (Whitelocke, *Memorials*, ed. 1732, p. 18).

Several papers by him, communicated to the Society of Antiquaries, are printed in Hearne's 'Collection of Curious Discourses' (ed. 1771). Their titles are: (1) 'Of the Antiquity and Office of Heralds in England;' (2) 'Of the Antiquity, Use, and Privilege of Places for Students and Professors of the Common Laws of England;' (3) 'Of the Antiquity, Use, and Ceremony of Lawful Combats in England;' (4) 'Our Certain and Definite Topographical Dimensions in England compared with those of the Greeks and Latins set down in order as they arise in quantity.' His 'Liber Famelicus,' or journal, was edited by John Bruce, F.S.A., for the Camden Society in 1858. He was also author of 'A History of the Parliament of England and of some Resemblances to the Jewish and other Councils,' which is preserved among the Ashburnham manuscripts (see *Hist. MSS. Comm.* 8th Rep. App. iii. 20). His charge to the grand jury of Chester, 10 April 1621, is in Harleian MS. 583, f. 48.

[The Liber Famelicus; Le Neve's Pedigrees of Knights (Harl. Soc.), p. 426; Croke's Geneal. Hist. of the Croke Family, i. 630; Croke's Rep. ed. Leach, Car. pp. 117, 268; Whitelocke's Mem. ed. 1732, pp. 13–15, 37; Wood's Athenæ Oxon. ed. Bliss, ii. 537, Fasti, i. 266; Merchant Taylors' School Reg. ed. Robinson; Foster's Alumni Oxon.; Fam. Min. Gent. (Harl. Soc.) iii. 1125, Registers (Harl. Soc.) v. 133; Lipscomb's Buckinghamshire, iii. 561; Clutterbuck's Hertfordshire, i. 204; Cussans's Hertfordshire, ii. (Broadwater) 136; Ormerod's Cheshire, ed. Helsby, i. 65; Members of Parl. (Official Lists); Winwood's Mem. iii. 460; Hist. MSS. Comm. 5th Rep. App. p. 312, 8th Rep. App. i. 638, 12th Rep. App. i. 172, 207, ii. 68, and 13th Rep. App. vii. 72; Spedding's Life of Bacon, iv. 346–57; Cal. State Papers, Dom. 1611–33; Nichols's Progr. James I, iii. 618; Documents connected with the History of Ludlow, &c., p. 240; Camden Misc. vols. ii. and iv.; Chetham Misc. ii. 35; Court and Times of James I, i. 121, ii. 105, 214; Court and Times of Charles I, i. 164; Cobbett's State Trials, iii. 287, 307; Parl. Hist. i. 1173; Stowe MS. 1045, ff. 58, 182; Vitæ Selectæ quorundam Eruditissimorum ac Illustrium Virorum (1711), p. 455; Forster's Life of Sir John Eliot; Foss's Lives of the Judges; Gardiner's Hist. of England.] J. M. R.

WHITELOCKE, JOHN (1757–1833) lieutenant-general, born in 1757, was the son of John Whitelocke, steward to the fourth Earl of Aylesbury, and probably a descendant of Bulstrode Whitelocke [q. v.] His mother died at Ramsbury, Wiltshire, on 7 June 1809 (*Gent. Mag.* 1809, i. 589), and was buried as Sarah Liddiard (alias Whitelocke). He was educated at Marlborough grammar school, was placed by Lord Aylesbury at Lochee's military academy at Chelsea, and obtained through Lord Barrington a commission as ensign in the 14th foot on 14 Dec. 1778. Owing to his previous training he was appointed adjutant to a battalion of flank companies a few months afterwards. He was promoted lieutenant on 26 April 1780 and went to Jamaica with his regiment in 1782. Soon afterwards he married a daughter of William Lewis of Cornwall, Jamaica, while another daughter was married to his brother officer, afterwards Sir Robert Brownrigg [q.v.], who became military secretary and quartermaster-general. Matthew Lewis, his brother-in-law, was deputy secretary at war, and Whitelocke is said to have owed much to his influence. He obtained a company in the 36th foot on 12 May 1784, and a majority in one of the newly raised battalions of the 60th on 2 Oct. 1788. He went with it to the West Indies, and on 30 March 1791 he became lieutenant-colonel of the 13th foot, then stationed in Jamaica. In September 1793, when the French part of San Domingo was in insurrection, he was sent thither with his own regiment and some other troops, with the local rank of colonel. He landed at Jeremie on the 19th with nearly seven hundred men. On the 22nd the fort at the mole of Cape St. Nicholas surrendered. On 4 Oct. he made an attempt on Tiburon, but the promised co-operation of French planters failed him, and he was repulsed. Yellow fever soon broke out and reduced his small force, but at the end of the year it was joined by nearly eight hundred men from Jamaica. On 2 Feb. 1794 a fresh attempt was made on Tiburon, and proved successful. He next tried to obtain possession of Port de la Paix by bribing its commander, Lavaux, but his offers were indignantly refused (*Annual Register*, 1794, pp. 174–5). On 19 Feb. he stormed Fort l'Acul, which was an obstacle to an attack on Port-au-Prince. On 19 May Brigadier-general Whyte arrived with three regiments and took the chief command. Whitelocke became quartermaster-general, but he stipu-

lated that he should be allowed to lead the principal column in the attack on Port-au-Prince, and did so 'with the greatest gallantry' on 4 June. He was sent home with despatches, and Major (afterwards Sir Brent) Spencer expressed, on behalf of the troops, their hope that they might again serve under an officer 'who carries with him such universal approbation and so well earned applause' (*Trial*, App. p. 67). He was made brevet colonel on 21 Aug. 1795, colonel of the 6th West India regiment on 1 Sept., and brigadier on 10 Sept. After further service in the West Indies he was appointed brigadier-general in Guernsey on 12 Jan. 1798, and lieutenant-governor of Portsmouth on 29 May 1799. He was promoted major-general on 18 June 1798, and lieutenant-general on 30 Oct. 1805. Shortly after this he was made inspector-general of recruiting.

In 1806 General Beresford [see BERESFORD, WILLIAM CARR, VISCOUNT BERESFORD], with only twelve hundred men, had gained possession of Buenos Ayres, but had been afterwards forced to surrender. The British government, in deference to the popular cry for new markets, determined to send a large force to recover it, and on 24 Feb. 1807 Whitelocke was appointed to the command. He was also to undertake the civil government of the province when recovered. More than five thousand men had already been sent to Rio de la Plata, under Sir Samuel Auchmuty [q. v.], and a corps of four thousand, under Brigadier Robert Craufurd, which was on its way to Chili, was to join them. Reinforcements from England would raise the total to eleven thousand men, of which not more than eight thousand were to be permanently retained. Whitelocke, accompanied by Major-general John Leveson-Gower as second in command, reached Montevideo on 10 May, and on 15 June Craufurd's corps arrived. Whitelocke did not wait for the troops from England. He left a garrison of 1,350 men at Montevideo, and on 28-9 June the army landed on the right bank of the river, at the Ensenada de Barragon, about thirty miles below Buenos Ayres. It consisted of nine battalions of infantry, two and a half regiments of cavalry (of which only 150 men were mounted), and sixteen field-guns, and numbered 7,822 rank and file.

The march was delayed by swamps, which caused a loss of guns and stores, but on 2 July the advanced guard under Gower forded the Chuello, drove the Spanish troops back into Buenos Ayres, and took up a position in the southern suburb. They were joined on the afternoon of the 3rd by the main body, which had been misled by their guide. The town had a garrison of about six thousand and a population of seventy thousand. It was cut up into squares by streets 140 yards apart, parallel and perpendicular to the river. It was unfortified, but the streets were barricaded. Whitelocke's intention had been to establish himself on the west of it, with his left on the river, land guns, and bombard it. But he wished to save time, as the rains were impending, and to avoid alienating the inhabitants, so he determined to take it by assault.

At 6.30 A.M. on the 5th eight battalions, formed in thirteen columns, entered the town with arms unloaded. They were to make their way, if possible, to the river by parallel streets, and occupy blocks of houses there. They were to avoid the central part of the town, the fort, and the great square, and to incline outwards, if at all. The columns on the right got possession of the Residencia, those on the left of the Plaza de los Toros; but in the centre the 88th regiment and the light brigade (under Craufurd) met with stouter resistance from troops in the streets, and from the inhabitants on the tops of their houses. They found themselves isolated, and unable to advance or retire, and at length surrendered. Next morning Whitelocke received a proposal from the Spanish commander, Liniers, that hostilities should cease, that the prisoners on both sides should be restored, and that the British should evacuate the province, Montevideo included, within two months. If the attack were renewed, Liniers could not answer for the safety of the prisoners. Of these there were 1,676, and the total British loss was 2,500. Doubtful whether a fresh attack would be successful, and convinced that if it were the object of the expedition was no longer attainable, and that the prisoners' lives would be sacrificed to no purpose, Whitelocke, after consulting Gower and Auchmuty, accepted Liniers's terms. The troops withdrew from Buenos Ayres on the 12th, and from Montevideo on 9 Sept. The indignation of soldiers and traders alike was unbounded. 'General Whitelocke is either a coward or a traitor, perhaps both!' was written up at the corners of the streets of Montevideo (WHITTINGHAM, p. 22). 'Success to grey hairs, but bad luck to white locks,' became a favourite toast among the men.

Whitelocke reached England on 7 Nov., and on 28 Jan. 1808 he was brought before a court-martial at Chelsea. He was charged with, first, excluding the hope of amicable accommodation by demanding the surrender of persons holding civil offices at Buenos Ayres; secondly, not making the military

arrangements best calculated to ensure success; thirdly, not making any effectual attempt to co-operate with or support the different columns when engaged in the streets; fourthly, concluding a treaty by which he unnecessarily and shamefully surrendered the advantages he had gained at heavy cost, and delivered up the fortress of Montevideo. The trial lasted seven weeks, and on 18 March the court found him guilty of all the charges, with the exception of that part of the second charge which related to the order that 'the columns should be unloaded, and that no firing should be permitted on any account,' to which they attached no blame. They sentenced him to be cashiered. The sentence was confirmed by the king, and ordered to be read out to every regiment in the service.

Whitelocke had much to urge in his defence. The expedition had been sent out under the profoundly false impression that the inhabitants would be friendly, from experience of 'the difference between the oppressive dominion of Spain and the benign and protecting government of his Majesty.' The season and the swamps embarrassed him. The plan of assault was drawn up by Gower, and none of the other officers raised any objection to it, or showed any doubt of its success. Had Craufurd fallen back on the Residencia, as Pack, who knew the place, advised, the town would probably have been surrendered next day.

But Whitelocke had shown himself incompetent throughout; infirm of purpose and wanting in resource, prone to lean on others, yet jealous of his own authority. He left a rearguard of sixteen hundred men idle, on the east of the Chuello, during the assault, and he himself remained passive all day, and went back to his headquarters to dine and sleep, without making any serious attempt to learn what had happened to his columns on the right. In the words of the general order, he was 'deficient in zeal, judgment, and personal exertion.'

People asked how he came to be appointed. According to Lord Holland, who was in the cabinet, he was an opponent to Windham's plan of limited enlistment, and Windham wished to get rid of him as inspector-general of recruiting (*Memoirs of the Whig Party*, ii. 116). But Windham himself mentions that he suggested Sir John Stuart (of Maida), and the choice seems to have been mainly due to the Duke of York (Windham, *Diary*, p. 467).

He spent the rest of his life in retirement, latterly at Clifton. He died on 23 Oct. 1833 at Hall Barn Park, Beaconsfield, Buckinghamshire, the seat of Sir Gore Ouseley [q. v.], who had married his eldest daughter. Another daughter was married to Captain George Burdett, R.N. He was buried in the west aisle of Bristol Cathedral.

[Georgian Era, ii. 475; Records of the 13th Regiment; Bryan Edwards's Hist. of the British West Indies, iii. 155–60; War Office Original Correspondence, No. 43, P.R.O. (1807, Buenos Ayres and Montevideo); Trial at large of General Whitelocke, 1808; Craufurd's Life of Craufurd; Memoirs of Sir Samuel Ford Whittingham; Memoirs of M. G. Lewis; Erskine Neale's Risen from the Ranks, p. 67–95; Notes and Queries, 1st ser. ix. 201, 455, x. 54, 8th ser. xii. 492; Gent. Mag. 1833, ii. 475.] E. M. L.

WHITER, WALTER (1758–1832), philologist, born at Birmingham on 30 Oct. 1758, was at school under Dr. Edwards for ten years at Coventry, where Robert Bree, M.D. [q. v.], was a fellow-pupil. He was admitted at Clare College, Cambridge, on 19 June 1776 as sizar, and graduated B.A. 1781, M.A. 1784, but did not go out in honours. On 4 April 1782 he was elected a fellow of Clare, probably on account of his reputation for classical and philological knowledge. He lived in his rooms in college from 1782 to 1797. Porson was one of his intimate friends, and often wrote notes on the margin of Whiter's books. Whiter's nephew possessed a copy of 'Athenæus,' once the property of his uncle, with these annotations (Watson, *Porson*, pp. 31–2). Porson in 1786 added some notes of his own and of Whiter to an edition by Hutchinson of Xenophon's 'Anabasis' (*ib.* p. 49). These were issued separately from Valpy's press in 1810, and George Townsend added them to his edition of 1823.

Whiter was presented by his college in 1797 to the rectory of Hardingham in Norfolk, and held the benefice until his death. His sense of clerical decorum was the reverse of strict. Baron Merian, in a letter to Dr. Samuel Butler of Shrewsbury school, writes: 'I pity Whiter. A great etymologist, perhaps the greatest that ever lived. A genius certainly, but it seems, like most eminent artists, dissolute' (Butler, *Life and Letters*, i. 186). Every year on 23 April, the day of St. George (titular saint of Hardingham church), it was his harmless practice to collect his friends at a picnic under a beech on a hillock called St. George's Mount, and to claim from each of them an appropriate poem in Latin or English. A specimen of his verses on one of these occasions is in the 'Gentleman's Magazine' (1816, i. 542–3). He died at Hardingham rectory on 23 July 1832, aged 73 years (*Norfolk Chronicle*, 4 Aug. 1832), and was buried in its

churchyard on 30 July, a large railed-in tomb being erected to his memory. A bust of him is in the library at Clare College.

Whiter wrote: 1. 'A Specimen of a Commentary on Shakspeare, containing (i.) Notes on "As you like it;" (ii.) Attempt to explain and illustrate various Passages on a new Principle derived from Locke's Doctrine of the Association of Ideas,' 1794, pronounced by Mathias 'very learned and sagacious' (*Pursuits of Lit.* 1798 edit. Dialogue i. pp. 98–9). By 1819 he had collected sufficient matter for two or three volumes of notes. 2. 'Etymologicon Magnum,' a universal etymological dictionary on a new plan, Cambridge, 1800, part i.; no more published. In his preface he enlarged on the value of the gipsy language. These views and his word-speculations interested George Borrow, who made his acquaintance and introduced him, as understanding some twenty languages, into 'Lavengro,' 1851 edit. vol. i. chap. xxiv. (*Notes and Queries*, 3rd ser. vi. 370; Knapp, *George Borrow*, ii. 5). Jeffrey wrote two articles on the 'Etymologicon Magnum' in the 'Monthly Review' (June and July 1802), assigning to Whiter 'much labour and shrewdness, with a considerable share of credulity.' 3. 'Etymologicon Universale, or Universal Etymological Dictionary on a New Plan,' vols. i. and ii. 1822, vol. iii. 1825. These three large quarto volumes were partly printed at the cost of the University Press. The first volume was originally issued in 1811, and the preface to the first volume in the collected edition of 1822–5 still retains the date of 15 May 1811. In this work Whiter set out that 'consonants are alone to be regarded in discovering the affinities of words, and that the vowels are to be wholly rejected; that languages contain the same fundamental idea, and that they are derived from the earth.' Baron Merian styled it 'splendid, a very fine book indeed' (Butler, *Life and Letters*, i. 185). 4. 'A Dissertation on the Disorder of Death, or that State called Suspended Animation,' 1819. In this he tried to show how the apparently dead should be treated with a view to their restoration to life. In the advertisement at the end he announced 'a series of essays to be called "Nova Tentamina Mythologica, or Attempts to unfold various Portions of Mythology by a new Principle.' These, and other manuscripts of Whiter, are now in the Cambridge University Library (*Cat. of Cambr. Libr. MSS.* iv. 521, 543–4).

[Gent. Mag. 1832, ii. 185; Cockburn's Lord Jeffrey, i. 127–8; three letters from Whiter to Dr. Samuel Butler in Additional MSS. (Brit. Mus.) 34585 ff. 200, 205 and 34587 f. 195 (*ib.* i. 234–5, 237–40); information from the Rev. Dr. Atkinson, Clare College, Cambridge, and the Rev. C. S. Isaacson of Hardingham rectory.]

W. P. C.

WHITESIDE, JAMES (1804–1876), lord chief justice of Ireland, was born on 12 Aug. 1804 at Delgany, co. Wicklow, of which parish his father, William Whiteside, was curate. Shortly after Whiteside's birth his father removed to Rathmines, near Dublin, where he died in 1806. Mrs. Whiteside was left in narrow circumstances, but she was devoted to her children, and to her the boy was indebted for much of his early education. He entered Trinity College, Dublin, in 1822, and graduated B.A. in 1832. In 1829 he entered as a law student at the Inner Temple, and in 1830 he was called to the Irish bar. He did not attempt to practise during his first year, preferring to study law in the chambers of Joseph Chitty [q. v.] While studying for the bar Whiteside occupied his leisure by contributing to the magazines a series of sketches, mostly of legal personages, much in the style of the 'Sketches Legal and Political' of Richard Lalor Sheil [q. v.] These papers, which are written in a lively manner and evince considerable powers of observation, were collected and republished in 1870 under the title of 'Early Sketches of Eminent Persons.' Among his subjects were James Scarlett, lord Abinger [q. v.], Thomas Denman, first lord Denman [q. v.], Sir Charles Wetherell [q. v.], and William Conyngham, first lord Plunket [q.v.] From 1831 Whiteside's progress at his profession was rapid, and he was made a queen's counsel in 1842. Rapidly gaining a reputation for an eloquence which recalled the traditional forensic splendours of Curran, Plunket, and Burke, his speech in defence of O'Connell in the state trials of 1843 placed him in front of all his contemporaries at the Irish bar.

Shortly after the O'Connell trials Whiteside's health obliged him temporarily to relinquish his profession. He visited Italy, and, taking much interest as well in the affairs of the peninsula as in the antiquities of Rome, he wrote and published his 'Italy in the Nineteenth Century,' 1848, 3 vols., and translated Luigi Canina's 'Indicazione topografica di Roma Antica in Corrispondenza dell' epoca imperiale' under the title 'Vicissitudes of the Eternal City.' Returning to active work, Whiteside acted as leading counsel for the defence of William Smith O'Brien [q.v.] and his fellow-prisoners in the state trials at Clonmel in 1848. Three years later (1851) he entered parliament as conser-

vative member for Enniskillen. In 1859 he was chosen as one of the representatives of Dublin University, and held this position until his elevation to the bench. Whiteside's striking talent as a speaker made him a valuable accession to his party in the House of Commons, and on the formation of Lord Derby's first administration in 1852 he was appointed solicitor-general for Ireland, his brother-in-law, (Sir) Joseph Napier [q. v.], being attorney-general. In the same premier's second government Whiteside filled the office of attorney-general. During the liberal administration (1859–66) Whiteside was in opposition; but, despite the claims of his profession, he was able to devote much of his time to his parliamentary duties, and took an eminent part in the counsels of the conservative opposition. He attained a high position in the House of Commons, where his eloquence, wit, and geniality made him popular with all parties. In 1861, on his return to London after the marvellous speech in the celebrated Yelverton case—the most famous of all his forensic efforts—Whiteside received a remarkable compliment, being greeted with general cheers as he entered the House of Commons for the first time after the conclusion of the trial.

On the return of Lord Derby to office in 1866 Whiteside was again appointed attorney-general, but shortly afterwards accepted the office of chief justice of the queen's bench in Ireland, on the retirement of Thomas Langlois Lefroy [q. v.] Whiteside's talents were rhetorical and forensic rather than judicial; and though he brought to his high position great personal dignity and the charm of a singularly attractive personality, he was not very successful as a judge. He presided in the queen's bench division for ten years; but the last of these were clouded by ill-health. He died at Brighton on 25 Nov. 1876, and was buried at Mount Jerome cemetery near Dublin. He married, in July 1833, Rosetta, daughter of William Napier and sister of Sir Joseph Napier [q. v.], sometime lord chancellor of Ireland.

Whiteside's is one of the most brilliant names in the annals of the Irish bar. He was unapproached in point of eloquence by any of his contemporaries, and his powerful personality, at once winning and commanding, gave him an almost unexampled pre-eminence. His forensic style has been described as 'impetuously burying facts and law under a golden avalanche of discursive eloquence;' and his parliamentary oratory has been praised by Lord Lytton in his poem of 'St. Stephen's.' In person he was tall and gracefully proportioned. There is a statue of Whiteside in the hall of the Four Courts at Dublin, by Woolner.

[Webb's Compendium of Irish Biography; Annual Register, 1876; Dublin Univ. Mag. xxxiii. 326, xxxv. 213; Temple Bar, xiii. 264; Remains of Sir Joseph Napier; Todd's Catalogue of Graduates, Dublin Univ.; Law Magazine and Review, May 1877; O'Flanagan's Irish Bar; Brooke's Recollections of the Irish Church, 2nd ser.] C. L. F.

WHITFELD or **WHITFIELD**, HENRY (*d.* 1660?), divine, is said by Mather to have been second son of Ralph Whitfeld of Gray's Inn, by Dorothy, daughter of Sir Henry Spelman [q. v.] He was more probably son of Thomas Whitfeld, lord of the manor of East Sheen and of Mortlake, who was licensed to marry Mildred Manning of Greenwich on 10 Jan. 1585 (*Addit. MS.* 27984, f. 20*b*). He appears to have taken holy orders, is described as B.D., and is said to have been appointed to the rich living of Ockley, Surrey, in 1616, although the register there contains no mention of his induction. Mather (*Hist. of New England*, 1853, i. 592) says that, possessing a fair estate of his own besides the rectory, he put 'another godly minister' in at Ockley, and went about preaching in the neighbourhood for twenty years as a conformist. As Nicholas Culpepper was instituted on 14 Sept. 1615, and the next rector, Hubert Nowell, on 15 Jan. 1638–9, this may have been the case. Whitfeld wrote during this period 'Some Helpes to stirre up to Christian Duties' (2nd edit. corrected and enlarged, London, 1634; 3rd edit. 1636).

In 1639 Whitfield, who had become a nonconformist at the same time as Cotton, and refused to read the 'Book of Sports,' resigned the rectory, sold his estate, and, accompanied by a number of his hearers from Surrey, Sussex, and Kent, embarked in May for New England. In July 1639 they landed at Newhaven, 'the first ship that ever cast anchor in that port,' and founded Guildford, Connecticut, Whitfield being the wealthiest of the six settlers who purchased the land. One of the first houses built was Whitfield's, called 'the Stone House' (figured in Appleton's *Cyclop. of American Biogr.*) Members increased but slowly until 1643, when seven 'pillars' were chosen to draw up a doctrine of faith. After eleven years at Guildford, Whitfield returned to England. He settled at Winchester, where he became a member of the corporation. Brook says he died about 1660.

By his wife, who came from Cranbrook, Whitfield had nine children, baptised at Ockley between 1619 and 1635.

Besides 'Some Helpes,' Whitfield was author of 'The Light appearing more and more towards the Perfect Day, or a Farther Discovery of the Present State of the Indians in New England concerning the Progresse of the Gospel amongst them' (London, 1651, 4to; reprinted in 'Massachusetts Historical Collections,' 3rd ser. vol. iv., and in Sabin's 'Reprints,' 1865, 4to). This was followed by 'Strength out of Weakness' (London, 1652, 4to), an account of the further progress of the Gospel in New England.

[Brook's Lives of the Puritans, iii. 373; Savage's Geneal. Dict. of First Settlers, iv. 517; Sprague's Annals of the American Pulpit, i. 100; Proceedings of the Two Hundred and Fiftieth Anniversary of the Settlement of Guildford, Newhaven, 1889, pp. 49, 75, 149, 257, 262; Ruggle's Hist. of Guildford in Mass. Hist. Coll. iv. 183; Appleton's Cyclopaedia of American Biography, vol. vi.; Drake's American Biogr.; information from the Rev. F. Marshall of Ockley.] C. F. S.

WHITFELD, JOHN CLARKE- (1770–1836), organist and composer, son of John Clarke (*d.* 17 Sept. 1802) of Malmesbury, Wiltshire, was born on 13 Dec. 1770 at Gloucester, and adopted by letters patent in 1814 the family name of his mother, Amphillis (*d.* 10 Nov. 1813), daughter of Henry Whitfeld of The Bury, Rickmansworth, Hertfordshire.

After a musical training at Oxford under Dr. Philip Hayes, Clarke-Whitfeld obtained in 1789 the post of organist in the parish church of Ludlow, and married in the following year. In 1793 he took the Mus. Bac. degree at Oxford. In 1794 he succeeded Richard Langton as organist and master of the choristers at Armagh Cathedral for three years; on 17 March 1798 he was appointed choirmaster of St. Patrick's Cathedral and Christ Church, Dublin, after obtaining in 1795 the honorary degree of Mus. Doc. at Dublin University. His earliest glees and sonatas were written and partly published in Ireland; but the unsettled condition of the country at length induced him to resign his posts, and, returning to England, he settled at Cambridge, becoming organist and choirmaster to Trinity and St. John's colleges. To the masters and fellows were dedicated his three volumes, 'Services and Anthems' (London, 1800–5). This collection was afterwards reprinted with a supplementary fourth volume, about 1840, by Novello, who also re-edited in various forms others of Clarke-Whitfeld's sacred works.

In 1799 Clarke-Whitfeld was granted the degree Mus. Doc. Cambridge *ad eundem* from Dublin; and in 1810 he was incorporated Mus. Doc. at Oxford. In 1821, on the death of Dr. Hague, Whitfeld was appointed professor of music to the university of Cambridge, a post which he held until his death. To make leisure for composition he retired to the village of Chesterton, where he set to music many of Sir Walter Scott's verses. In the course of some amicable correspondence with the musician, Scott pleaded his 'wretched ear,' but seemed gratified by the great flow of music inspired by his ballads and poems. He was now and then at pains to forward his manuscript to Whitfeld, so that words and music should see the light simultaneously (*Annual Biography*). Whitfeld worked only less industriously on the poems of Byron, Moore, and Joanna Baillie, setting their words to music in some hundred songs and part-songs. About 1814 he published two volumes of 'Twelve Vocal Pieces,' for which original material was contributed by these and other poets.

From 1820 to 1833 Whitfeld was organist and choirmaster of Hereford Cathedral, being frequently retained at the Three Choirs Festivals to conduct or to preside at the piano. At the Hereford festival of 1822 he produced his oratorio, 'The Crucifixion,' and at that of 1825 its continuation, 'The Resurrection' (published London, 1835). Whitfeld died at Holmer, near Hereford, on 22 Feb. 1836. A mural tablet records his burial in the bishop's cloisters, Hereford Cathedral.

Whitfeld's work was excellently adapted to the end he had in view, and to the wants of the period. His scores were musicianly and agreeable, and, like his songs, attained popularity. He did pioneer work in editing the scores of Purcell, Arne, and Handel, and his collections of 'Favourite Anthems' (1805) and 'Single and Double Chants' (1810) were compiled with judgment.

[Grove's Dictionary, i. 365, iv. 592; preface to vol. ii. Clarke's Anthems; Annals of the Three Choirs, pp. 106 et seq.; Annual Biography, 1837, p. 139; Havergal's Hereford, p. 102; Clutterbuck's Hertfordshire, 1815, i. 190; Abdy Williams's Degrees in Music; Whitfeld's works; private information.] L. M. M.

WHITFORD, DAVID (1626–1674), soldier and scholar, born in 1626, was the fourth son of Walter Whitford [q. v.], bishop of Brechin. He was educated at Westminster, where he was elected a queen's scholar on a royal warrant dated 21 March 1639–40 (*Cal. State Papers*, Dom. 1639–1640, p. 567), and matriculated from Christ Church, Oxford, graduating B.A. on 30 March 1647, and M.A. on 14 Jan. 1660–

1661. On the outbreak of the civil war he espoused the king's cause and 'bore arms with the garrison of Oxford.' In consequence he was deprived of his studentship by the parliamentary visitors in 1648, and returned to Scotland. There he attached himself to Charles II, and became an officer in his army. He took part in the battle of Worcester on 3 Sept. 1651, was wounded, taken prisoner, carried to Oxford, and conveyed thence to London, where his friends' importunity obtained his release (cf. *ib.* 1651–2, p. 11). He found himself in a state of distress from which he was relieved by (Sir) Edward Bysshe [q. v.], Garter king-of-arms. He obtained employment as an usher in Whitefriars in the school of the poet, James Shirley [q. v.], and in November 1658 was entered as a student of the Inner Temple. On the Restoration he was reinstated in his studentship by the visitors, but, finding himself disabled from holding it by the college statutes, he petitioned Charles II in December 1660 to grant him a dispensation (*ib.* 1660–1, p. 432). On 26 July 1666 he was appointed chaplain to Lord George Douglas's regiment of foot (*ib.* 1665–6, p. 540). He afterwards became chaplain to John Maitland, duke of Lauderdale [q. v.] In 1672 he officiated as minister to the Scottish regiment in France (*Hist. MSS. Comm.* 9th Rep. ii. 448 *a*), and in 1673 he was appointed rector of Middleton Tyas in Yorkshire. He died suddenly in his chambers at Christ Church on 26 Oct. 1674, and was buried on the following day in the south transept of the cathedral, near his elder brother, Adam.

Whitford was an excellent scholar, and published 'Musæi, Moschi, et Bionis quæ extant omnia, quibus accessere quædam selectiora Theocriti Eidyllia,' Latin and Greek, London, 1655, 4to; republished with a new title-page in 1659. The work contained a dedication to Bysshe. He also translated into Latin three treatises by Sir Edward Bysshe, entitled 'Notæ in quatuor Libros Nicholai Upton, de Studio Militari' [see Upton, Nicholas], 'Notæ in Johannis de Bado Aureo Libellum de Armis,' and 'Notæ in Henrici Spelmanni Aspilogiam' [see Spelman, Sir Henry], which were published in one volume in 1654, London, fol. The last had been previously prefixed to Spelman's 'Aspilogia' in 1650. Whitford was the author of an appendix to Wishart's 'Compleat History of the Wars in Scotland under the Conduite of James, Marquess of Montrose,' 1660, and of some complimentary verses prefixed to Francis Goldsmith's 'Hugo Grotius his Sophompaneas, or Ioseph,' 1652.

[Wood's Athenæ Oxon. ed. Bliss, iii. 742, 1016–18, 1220; Welch's Alumni Westmon. 1852, p. 118; Foster's Alumni Oxon. 1500–1714; Walker's Sufferings of the Clergy, 1714, ii. 109; Scott's Fasti Eccles. Scoticanæ iii. ii. 890; Dalton's Army Lists, 1892, i. 71; Wood's Hist. and Antiq. of the Colleges of Oxford, ed. Gutch, p. 513; Members admitted to the Inner Temple, 1547–1660, p. 373.] E. I. C.

WHITFORD or WHYTFORD, RICHARD (*fl.* 1495–1555?), 'the wretch of Syon,' obtained his name probably from Whytford, near Holywell, in Flint, where his uncle, Richard Whitford, possessed property. Wood states that he studied at Oxford, but this can have been only a temporary visit, since he was elected a fellow of Queens' College, Cambridge, about 1495. He was given leave of absence by his college for five years in 1496–7 that he might attend William Blount, fourth lord Mountjoy [q.v.], as chaplain and confessor, on the continent. In that capacity he received at Paris a letter from Erasmus, Lord Mountjoy's tutor, written shortly before 4 Feb. 1497, probably from the Château Tournahens, where Erasmus was staying. Erasmus addresses Whitford as his 'dear friend Richard,' and encourages him in his study of philosophy. In 1498 tutor, chaplain, and pupil returned to England; and perhaps at this time Whitford visited Oxford with Erasmus. Soon afterwards he became chaplain to Richard Foxe [q.v.], bishop of Winchester; and Roper, in his 'Life of More,' reports that in 1504 he encouraged More in his resistance to Henry VII's exactions. The speech against Foxe ascribed to Whitford sounds apocryphal, but the closeness of his friendship with More is attested by a letter written from 'the country,' 1 May 1506, by Erasmus during his second visit to England. He sends Whitford a Latin declamation composed against the 'Pro Tyrannicida' of Lucian. This Whitford is to compare with a similar effort of More's, and to decide which is better. The letter contains an enthusiastic estimate of More's abilities. It states that Whitford used to affirm Erasmus and More to be 'so alike in wit, manners, affections, and pursuits, that no pair of twins could be found more so.' It concludes, 'Both of us certainly you equally love; to both you are equally dear.' The letter occurs in the editions of these declamations which were printed with the translations from Lucian (e.g. *Luciani Opuscula*, Leyden, 1528, p. 210). It forms the dedicatory epistle of Erasmus's version of the 'Pro Tyrannicida' (*Erasmi Opera*, Leyden, 1703, tom. i.) When next heard of, Whitford, like his uncle, is

entered at the Brigittine house at Isleworth, Middlesex, known as Syon House. Wood says the uncle gave large benefactions to the convent, which was a double one for nuns and monks. The nephew is conjectured to have entered about 1507, at which time he composed his first devotional treatise by request of the abbess for the use of the nuns. The rest of his life was spent in the composition and compilation of similar works, which had a wide vogue beyond the convent walls. The exactness of his scholarship has been criticised, but he acquired by degrees an English style of singular charm and sweetness. In 1535 Thomas Bedyll visited Syon House to obtain from the monks and nuns an acknowledgment of the king's supremacy. His letters to Cromwell show that Whitford's firmness was conspicuous. He resisted Bedyll's brutality with constancy and courage, but escaped any evil consequences, perhaps by the help of Lord Mountjoy. At the dissolution of Syon House he obtained a pension of 8*l.* and an asylum for the rest of his days in the London house of the Barons Mountjoy. He died before the end of Queen Mary's reign.

He was author of: 1. 'A dayly exercyse and experyence of dethe, gathered and set forth, by a brother of Syon, Rycharde Whytforde. Imprinted by me John Waylande at London within the Temple barre, at the sygne of the blewe Garlande. An. 1537,' 12mo. The preface states that this was written 'more than 20 yeres ago at the request of the reverende Mother Dame Elizabeth Gybs, whom Jesu perdon, the Abbes of Syon.' But this preface is not dated. Cooper (*Athenæ Cantabr.* i. 80) quotes an edition of the tract in 1531. The original composition of it has been referred to about 1507. 2. 'The Martiloge in Englyshhe after the use of the chirche of Salisbury, and as it is redde in Syon with addicyons,' printed by Wynkyn de Worde in 1526, 4to. The translator was Whitford, who gathered the additions 'out of the sanctiloge, legenda aurea, catalogo Sanctorum, the cronycles of Antonine, and of Saynt vincent and other dyvers auctours.' The preface says the translation was made for the use of 'certaine religyous persones unlerned,' no doubt the nuns of Syon House. The book has been reprinted and edited with introduction and notes by F. Procter, M.A., and E. S. Dewick, M.A., F.S.A., 1893. 3. 'Saynt Augustin's Rule in English alone,' Wynkyn de Worde, n.d. [1525], 4to. The address by the translator to his 'good devout religious daughters' says that he was asked to amend the English version of their rule, but found it 'so scabrous rough or rude' that he has translated it 'of new.' It was printed again by Wynkyn de Worde as 'The rule of Saynt Augustine both in latyn and Englysshe, with two Exposycyons. And also the same rule agayn onely in Englysshe without latyn or Exposycyon.' The longer exposition is that of St. Hugh of Victor, the shorter is Whitford's. The book is dated 28 Nov. 1525. 4. 'A werke for Householders and for them that have the Gydyng or Governaunce of any Company,' printed by Wynkyn de Worde, 1530, 4to. This was reprinted with a slightly altered title in 1537 by John Wayland, and in 1538 by Robert Redman. 5. 'The Four Revelations of St. Bridget,' London, 1531, 12mo. 6. 'The Golden Epistle of St. Bernard,' London, 1531, 12mo. This was republished in 1537 and 1585 along with other treatises of Whitford. 7. 'The Crossrune, or A B C. Here done folowe two opuscules or small werks of Saynt Bonaventure, moche necessarie and profytable unto all Christians specyally unto religyous persons, put into Englyshe by a brother of Syon, Richard Whytforde. Alphabetum Religiosorum,' 1537, 12mo, printed by Waylande before No. 6. It came out first in 1532. 8. 'The Pomander of Prayer,' 1532, 4to, printed by Wynkyn de Worde. 9. 'Here begynneth the boke called the Pype or Tonne, of the lyfe of perfection. The reason or cause whereof dothe playnly appere in the processe. Imprynted at london in Flete strete by me Robert Redman, dwellynge in Saynt Dunstones parysshe, next the Churche. In the yere of our lord god 1532, the 23 day of Marche,' 4to. This was a treatise against the Lutherans. 10. 'A dialoge or Communicacion bytwene the curate or ghostly father and the parochiane or ghostly chyld. For a due preparacion unto howselynge,' followed by Nos. 7 and 6, printed by Waylande, 1537, 12mo. 11. 'A Treatise of Patience. Also a work of divers impediments and lets of Perfection,' London, 1540, 4to (perhaps two works). 12. 'An Instruction to avoid and eschew Vices,' London, 1541, 4to; translated with additions from St. Isidore. 13. 'Of Detraction,' London, 1541, 4to; translated from St. Chrysostom. 14. 'The following of Christ, translated out of Latin into English,' 1556, printed by Cawood; a second edition, 'newly corrected and amended,' appeared in 1585, printed probably at Rouen. The translation was founded upon that of the first three books of the 'De Imitatione' made by Dr. William Atkinson at the request of the Countess of Richmond in 1504. It is Whitford's most remarkable work, and may claim

to be in style and feeling the finest rendering into English of the famous original. It has been 'edited with historical introduction by Dom Wilfrid Raynal, O.S.B.,' London, 1872. 15. 'Certaine devout and Godly petitions commonly called Jesus Psalter. Cum Privilegio. Anno 1583.' It is very probably conjectured that this favourite book of devotion, known in modern times under the title of 'A Meditation Glorious named Jesus Psalter,' was Whitford's composition. In 1558–9 there is licensed to John Judson in the 'Stationers' Register' 'The Spirituall Counsaile, Jesus Mattens, Jesus Psalter, and xv Oes.' A manuscript in the library of Manresa House, Roehampton, seems to be the book entered in the 'Stationers' Register,' and is nearly identical with the work published in 1583. There is an earlier edition printed at Antwerp in 1575, and numerous later editions. The whole question of Whitford's authorship and the relation to each other of manuscript and editions is discussed in 'Jesu's Psalter. What it was at its origin and as consecrated by the use of many martyrs and confessors,' by the Rev. Samuel Heydon Sole, London, 1888. This prints the manuscript of 1571, the edition of 1583, and the modern version of the Psalter. 16. A translation in the Bodleian Library of the 'Speculum B. Mariæ —The Myrrour of Our Lady,' was almost certainly by Whitford. It was executed at the request of the abbess of Syon, and printed in 1530, 4to. Certain 'Solitary Meditations' are also ascribed to Whitford by Tanner, without any date or comment.

[Wood's Athenæ Oxon. ed. Bliss, i. 132; Tanner's Bibliotheca, p. 765; Cooper's Athenæ Cantabr. i. 79; the introductory matter of 2, 14, and 15 above; Erasmi Epistolæ, London, 1642, pp. 287, 1716; Drummond's Erasmus, i. 144, 150; Seebohm's Oxford Reformers, p. 182; More's Life of Sir Thomas More, 1726, pp. 36–37; Jortin's Erasmus, i. 188; Letters and Papers, ed. Gairdner, 1534, Nos. 622, 1090; Wright's Letters relating to the Suppression of the Monasteries, pp. 40, 41, 45, 47, 49; Aungier's Hist. of Syon Monastery, 1840; Bateson's Cat. of Syon Library, 1898.] R. B.

WHITFORD, WALTER (1581?–1647), bishop of Brechin, born about 1581, was the son of Adam Whitford of Milntown (now called Milton Lockhart), by his wife Mary, daughter of Sir James Somerville of Cambusnethan in Lanarkshire. The family of Whitford derives its name from the estate of Whitford in Renfrewshire on the Cart, which Walter de Whitford obtained for his services at the battle of Largs in 1263. Adam Whitford was accused of being concerned in January 1575–6 in a conspiracy against the regent, James Douglas, fourth earl of Morton [q. v.]

Walter was educated at Glasgow University, where he was laureated in 1601, and afterwards acted as regent. On 10 May 1604 he was licensed to preach by the presbytery of Paisley, and on 3 Dec. 1608 he was presented by James VI to the parish of Kilmarnock in Ayrshire. In 1610 he was translated to Moffat in Dumfriesshire, where he was admitted before 8 June. In 1613 he was nominated on the commission of the peace for Annandale (Masson, *Reg. of Privy Council*, 1613–16, pp. 162–3, 546–7, 552), and was involved in several of the family feuds with which the county abounded (*ib.* 1616–1619, p. 389).

On 27 June 1617 Whitford signed the protestation to parliament in support of the liberties of the kirk, but he suffered himself soon after to be won over by the king, and on 15 June 1619 he was nominated a member of the court of high commission. On 30 Aug. he was constituted minister of Failford in Ayrshire by James VI, in addition to his other charge. In March 1620 he received the degree of D.D. from Glasgow University; and on 4 Aug. 1621 he was confirmed in his ministry by act of parliament. In 1623 his commission of justice of the peace was renewed, and he was appointed convener of the stewartry of Annandale (*ib.* 1622–5, p. 344). In the same year James proposed to translate him to Liberton in Midlothian, but failed to carry out his intention. On 25 Oct. 1627 he was appointed one of the commissioners nominated by the king for taking measures against the papists (*Reg. Mag. Sigil. Regum Scot.* 1620–33, p. 356), which on 21 Oct. 1634 was expanded into a high commission to cite and punish all persons dwelling in Scotland concerning whom there were unfavourable reports (*ib.* 1634–51, p. 94). On 9 Dec. 1628 he was presented by Charles I to the sub-deanery of Glasgow, which after 1670 formed the parish of Old Monkland in Lanarkshire. He removed thither in 1630, a dispute as to the crown's right of patronage preventing him from taking possession before; and on 21 Oct. 1634 he was nominated to the commission for the maintenance of church discipline.

In 1635 Whitford was consecrated by the bishop of Brechin as successor to Thomas Sydserff [q. v.], holding the sub-deanery *in commendam* until 1639, when he disponed his title to James Hamilton, third marquis (afterwards first duke) of Hamilton [q. v.] On 16 April 1635 he was created a burgess of Arbroath. Whitford used his episcopal authority to support the liturgical changes

which Charles I had introduced. The new service-book was very unpopular with the multitude, and in 1637, when Whitford announced his intention of reading it, he was threatened with violence. Undeterred he ascended the pulpit, holding a brace of pistols, his family and servants attending him armed, and read the service with closed doors. On his return he was attacked by an enraged mob, and escaped with difficulty. The minister of Brechin, Alexander Bisset, refusing to obey Whitford's commands to follow his example, the bishop caused his own servant to read the service regularly from the desk. This obstinacy roused intense feeling against him, and towards the close of the year, after his palace had been plundered, he was compelled to fly to England, where, with two other bishops, he violently opposed the Scottish treasurer, Sir John Stewart, first earl of Traquair [q. v.], whose moderation he disliked, drawing up a memorial against employing him as a commissioner to treat with the Scots (Baillie, *Letters and Journals*, i. 74). On 13 Dec. 1638 he was deposed and excommunicated by the Glasgow assembly, whose authority, in common with the other bishops, he had refused to recognise. In addition to the ecclesiastical offence of signing the declinature, he was accused of drunkenness and incontinence, and of 'useing of masse crucifixes in his chamber' (*ib.* i. 154). On 23 Aug. 1639 he and the other Scottish prelates drew up a protest against their exclusion from parliament (*Hist. MSS. Comm.* 9th Rep. App. ii. 254).

On 28 Dec. 1640 Whitford was living in London in great poverty (Baillie, *Letters*, i. 288), but on 5 May 1642, as a recompense for his sufferings, Charles presented him to the rectory of Walgrave in Northamptonshire, where he was instituted. In 1646 he was expelled by the parliamentary soldiery; he died in the following year, and was buried on 16 June in the middle aisle of the chancel of St. Margaret's, Westminster. He married Anne, fourth daughter of Sir John Carmichael of that ilk, and niece of the regent Morton (Douglas, *Peerage of Scotland*, 1813, i. 753). By her he had five sons—John, Adam, David, Walter, and James—and two daughters— Rachel was married to James Johnstone, laird of Corehead, and Christian to William Bennett of Bains. James received a commission as ensign in the Earl of Chesterfield's regiment of foot on 13 June 1667 (Dalton, *Army Lists*, i. 79). David and Walter (*d.* 1686?) are separately noticed. In 1660 Whitford's widow petitioned for a yearly allowance out of the rents of the bishopric of Brechin in consideration of the sufferings of her family in the royal cause (*Brit. Mus. Addit. MS.* 23114, f. 135).

His eldest son, John Whitford (*d.* 1667), divine, was presented in 1641, at the instance of Laud, to the rectory of Ashton in Northamptonshire, and instituted on 17 May. In 1645 he was ejected, and took refuge with his father. He was reinstated at the Restoration, and on 5 July 1661 received a grant of 100*l.* in compensation for the loss of his books and other property (*Acts of Parl. of Scotl.* vol. vii. App. p. 82). He died at Ashton on 9 Oct. 1667. He married Judith (*d.* 5 March 1706–7), daughter of John Marriott of Ashton.

The third son, Adam Whitford (1624–1647), soldier, born in 1624, was a queen's scholar at Westminster school, and in 1641 was elected to Christ Church, Oxford, whence he matriculated on 10 Dec., graduating B.A. on 4 Dec. 1646. Like his brother David, he enrolled himself in the royal garrison at Oxford, and was killed in the siege. He was buried in the south transept of the cathedral on 10 Feb. 1646–7.

[Scott's Fasti Eccles. Scoticanæ, I. ii. 655, II. i. 172, III. ii. 889; Wood's Athenæ Oxon. ed. Bliss, iii. 1016; Keith's Catalogue of Scottish Bishops, 1824, p. 167; Registrum Magni Sigilli Regum Scotorum, 1620–33 pp. 243, 513, 1634–1651 pp. 40, 156, 214, 710; Bridges's Hist. of Northamptonshire, ed. Whalley, i. 284–5, 301, ii. 129–30; Baillie's Letters and Journals (Bannatyne Club), vol. i. passim; Nisbet's Heraldry, 1722, i. 376–7; Spottiswoode's Hist. of the Church of Scotland (Spottiswoode Soc.), i. 44; Calderwood's Hist. of the Kirk (Wodrow Soc.), vol. vii. passim; Black's Hist. of Brechin, 1839, pp. 51–2, 303–4; Row's Hist. of the Kirk of Scotland (Wodrow Soc.), pp. 269, 342, 388; Balfour's Annales of Scotland, 1825, i. 364, ii. 309; Crawfurd's Description of the Shire of Renfrew, ed. Robertson, 1818, pp. 56–7; Memoirs of Henry Guthry, 1748, p. 16; Irving's Upper Ward of Lanarkshire, 1864, ii. 420; Hewins's Whitefoord Papers, 1898; Kennet's Reg. and Chron. 1728, p. 204; Hamilton's Description of the Sheriffdoms of Lanark and Renfrew (Maitland Club), pp. 18, 79; Pitcairn's Criminal Trials, 1833, I. ii. 70; Munimenta Alme Glasguensis (Maitland Club), passim; Grub's Ecclesiastical Hist. of Scotland, 1861, ii. 353, iii. 32, 42, 44, 88; Acts of Parliament of Scotland, iv. 688, v. 46, 120, 129, 479, 505, 528, vii. 347; Spalding's Memorials of Trubles (Spalding Club), passim; Peterkin's Records of the Kirk, 1843, pp. 26–7, 99–106; Paterson's Hist. of Ayr and Wigton, 1866, ii. 466; Wood's Hist. and Antiq. of the Colleges of Oxford, ed. Gutch, p. 510; Misc. Gen. et Herald. 2nd ser. i. 289; Laud's Works (Library of Anglo-Catholic Theol.), iii. 313, vi. 434–5, 438, 590, vii. 427.] E. I. C.

WHITFORD, WALTER (*d.* 1686?), soldier, was the second son of Walter Whitford (1581?–1647) [q. v.], bishop of Brechin. He fought on the side of the king in the civil war, attained the rank of colonel, and, on the overthrow of Charles, took refuge in Holland. In 1649 Isaac Dorislaus [q. v.], who had taken an active part in the trial of the king, was appointed English envoy in Holland, and reached The Hague on 29 April. Among the followers of Montrose who swarmed in the streets of The Hague the feeling against the regicide was especially bitter, and a scheme was laid among them to murder the new envoy. On the evening of 12 May, as Dorislaus was sitting down to supper at the Witte Zwaan, six men burst into his rooms, and while some of them secured his servants, Whitford, after slashing him over the head, passed a sword through his body, and said, 'Thus dies one of the king's judges' (Wood, *Athenæ Oxon.* ed. Bliss, iii. 666). The whole party, leaving their victim dead upon the ground, made their escape, and Whitford succeeded in crossing the frontier into the Spanish Netherlands, where he was in perfect safety. All royalists received the news of the murder with unbounded satisfaction. Even the staid and kindly Nicholas wrote of the assassination as 'the deserved execution of that bloody villain' (Carte, *Letters and Papers*, i. 291). Whitford accompanied Montrose in his last Scottish expedition in 1650, and was taken prisoner after the battle of Carbisdale on 27 April (Hewins, *Whitefoord Papers*, p. x). He was to have been beheaded on 8 June with Sir John Urry [q. v.], Sir Francis Hay, and other royalist officers, but, while being led to execution, exclaimed that he was condemned for killing Dorislaus, who was one of those who had murdered the last king. One of the magistrates present, hearing this, ordered him to be remanded, and, inquiry confirming his statement, 'the council thought fit to avoid the reproach, and so preserved the gentleman.' The part he had taken in the murder of Dorislaus was 'counted to him for righteousness' (Wishart, *Deeds of Montrose*, 1893, pp. 298, 496), and he was given a pass to leave the country on 25 June (*Acts of Parl. of Scotl.* vi. ii. 575, 580, 588, 594). In August 1656 he was at the court of Charles (Thurloe, *State Papers*, v. 315), and ten years later Downing wrote to Thurloe: 'As for Whitford, I did give De Witt two or three times notice of his lodging, and he must have been taken, but that it was always twenty-four hours ere an order could be had; and he removed his lodging every night, and now he has gone to Muscovy, in a ship loaded with ammunition' (*ib.* vii. 429). He entered the Russian service (*Cal. State Papers*, Dom. 1663–4, p. 156), but returned to England before 1666, and on 14 July of that year petitioned for the post of town-major of Hull (*ib.* 1665–6, p. 532). He subsequently petitioned for 'aid to keep his family from starving,' stating that he was disabled by old wounds (*ib.* Addenda, 1660–70, p. 632). Eventually he received a commission in the guards, and his paternal coat-of-arms was charged with three crosses patée, 'being added at his majestie's speciall command' (Stoddart, *Scottish Arms*, ii. 213). He was dismissed from the guards as a papist in 1673 (Wodrow, *Hist. of the Sufferings of the Church of Scotland*, ii. 232). James II granted him a pension on 31 Dec. 1685 (*Cal. State Papers*, Dom. 1689–90, p. 382). During his wanderings on the continent he entered the Duke of Savoy's service, and was there when the last massacre of the Vaudois was perpetrated. At the close of his life the remembrance of these atrocities preyed upon his mind. Bishop Burnet says 'he died a few days before the parliament met (in 1686), and called for some ministers, and to them he declared his forsaking of popery, and his abhorrence of it for its cruelty' (Burnet, *Hist. of his Own Time*, p. 433). But according to Wood he was still living in Edinburgh in 1691 (Wood, *Athenæ Oxon.* iii. 1015). His son Charles was principal of the Scots College in Paris in 1714 (*Brit. Mus. Cat.* Addit. MS. 28227).

[Balfour's Annales of Scotl. iv. 60; Clarendon's Hist. of the Rebellion, 1888, v. 121; Cary's Memorials of the Civil War, 1842, ii. 131; Gardiner's Hist. of the Commonwealth and Protectorate, i. 73; Nisbet's Heraldry, 1722, i. 377; Stoddart's Scottish Arms, ii. 213; Whitelocke's Memorials, p. 460; notes supplied by Hugh T. Whitford, esq.]

WHITGIFT, JOHN (1530?–1604), archbishop of Canterbury, was eldest son of Henry Whitgift, a well-to-do merchant of Great Grimsby, Lincolnshire, and Anne [Dynewell] his wife. According to Francis Thynne he was born at Great Grimsby in 1533, but he himself declared that in 1590 he reached the age of sixty. In childhood he attracted the favour of his uncle, Robert Whitgift, abbot of the Augustinian monastery at Wellow. The abbot was a liberal-minded ecclesiastic, and no blind opponent of the Reformation. Noticing his nephew's literary promise, he undertook the direction of his education. By his advice the boy was sent to St. Anthony's school in London, which had already numbered many distinguished

men among its scholars. He lodged in St. Paul's Churchyard with his aunt, the wife of Michael Shaller, one of the cathedral vergers. She was a bigoted Romanist. Whitgift was out of sympathy with her views, and she finally drove him from the house. In due time he proceeded to Queens' College, Cambridge, but soon migrated to Pembroke Hall, where he matriculated as a pensioner in May 1550. At Pembroke Hall his predilection for the reformed religion was rapidly confirmed. Nicholas Ridley [q. v.] was the master, and his first tutor was the convinced protestant John Bradford (1510?–1555) [q. v.], who afterwards suffered martyrdom. He was appointed a bible-clerk, and graduated B.A. in 1553–4 and M.A. in 1557. Meanwhile his attainments were rewarded by his election on 31 May 1555 to a fellowship at Peterhouse. Andrew Perne [q. v.], the master, showed much liking for him, and although Perne's own religious views were pliant, he respected Whitgift's adherence to the principles of the Reformation. During the visitation of the university by Cardinal Pole's delegates in 1557, Perne screened him from persecution. Throughout Mary's reign Whitgift pursued his studies while engaged in college tuition.

It was not until the position of the protestant reformation was assured in England by the accession of Queen Elizabeth that Whitgift definitely entered the service of the church. He did not take holy orders until 1560. His first sermon was preached soon afterwards at Great St. Mary's, the university church, on the text 'I am not ashamed of the gospel of Christ' (Rom. i. 16). His delivery was admirable, and his reputation as a preacher was made. In the same year Dr. Richard Coxe, bishop of Ely, invited him to become his chaplain, and also collated him to the rectory of Teversham, Cambridgeshire. In 1563 he proceeded B.D., and was appointed Lady Margaret professor of divinity in the university. His first lecture dealt with the identity of the pope and Antichrist. Calvinistic views were in the ascendant in the university, and Whitgift throughout his career adhered to the doctrinal theories of Calvin; but he never approved the Calvinist principles of church government. In matters of ritual, however, he seemed for a time inclined to accept the views of the Calvinists. At first he shared the doubts of his future foe, Thomas Cartwright, the leader of the Calvinists in the university, as to the surplice. On 26 Nov. 1565 he signed the petition to Sir William Cecil, chancellor of the university, entreating him to withdraw his recent edict enjoining the use of surplices in college chapels. But these objections reflected a passing phase of Whitgift's opinions, and he was soon as convinced an advocate of Anglican ritual as of the episcopal form of church government.

On 10 June 1566 he was licensed to be one of the university preachers. On 5 July following the university marked their esteem for his lectures as Lady Margaret professor by raising his salary from twenty marks to 20*l*. Academic preferment flowed steadily towards him. On 6 April 1567 he left Peterhouse on his election to the mastership of Pembroke Hall. At the same time he was created D.D. But he remained at Pembroke Hall barely three months. On 4 July he was admitted master of Trinity College, and shortly afterwards he exchanged his Margaret professorship for the superior dignity of regius professor of divinity. He held that office for two years—till October 1569. Within the same period, on 5 Dec. 1568, he was collated to the third prebendal stall at Ely, and his name reached the court. He was summoned to preach before the queen. She was deeply impressed by his sermon, punningly declared him to be her 'White-gift,' and gave order that he should be sworn one of the royal chaplains. But his chief energies were absorbed by his academic duties. He suggested a revision of the statutes of the university, with a view to increasing the powers of the heads of houses. To them was to be practically entrusted the choice of vice-chancellor and of the 'caput,' a body which was to exercise supreme authority. The 'caput' was to be elected annually, and to consist of the chancellor and a doctor of each of the three faculties, with a non-regent and a regent master of arts (Mullinger, pp. 222 seq.) The statutes passed the great seal in the form that Whitgift designed on 25 Sept. 1570. The internal affairs of his college also exercised his constant attention. The Calvinistic leader Cartwright was a fellow of Trinity; Whitgift was by nature a disciplinarian, and, while sympathising with the leading doctrines of Calvinism, made up his mind to extend no toleration to Genevan principles of church government. Cartwright had of late powerfully denounced episcopacy, which Whitgift regarded as the only practicable form of church government, and had divided the college and the university into two hostile camps. Whitgift believed that peace could best be restored by the removal of Cartwright. In November 1570 he was elected vice-chancellor. Taking advantage of the new university statutes, he induced his fellow-mem-

bers of the 'caput' in December 1570 to deprive Cartwright of the Lady Margaret professorship of divinity, which he had held for a year. This decisive step he followed up in September 1571 by decreeing Cartwright's expulsion from his fellowship at Trinity, which he had held for more than nine years. Whitgift's pretext was that Cartwright had not taken priest's orders within the statutory period. Such displays of resolution, while they increased his reputation with one section of the university, roused a storm of protest on the part of another. Whitgift retorted by threatening to resign the mastership and withdraw from the university. Six heads of houses on 28 Sept. appealed to Burghley to show Whitgift some special mark of favour. They declared that Whitgift's disciplinary measures were wise and beneficial, and that the university owed to him 'the repressing of insolence and the maintaining of learning and well-doing.' For the time his enemies acknowledged their defeat.

Meanwhile he was preparing for withdrawal if the need arose. On 19 June 1571 he was elected dean of Lincoln, and was installed in the cathedral on 2 Aug. On 31 Oct. Archbishop Parker granted him a faculty authorising him to hold with the deanery the mastership of Trinity College, the canonry at Ely, the rectory at Teversham, and any other benefice he chose. He had no scruples about taking full advantage of so valuable a dispensation. On 31 May 1572 he was collated to the prebend of Nassington in the church of Lincoln, and, although he resigned the rectory of Teversham about August 1572, he at once accepted the rectory of Laceby, Lincolnshire (*Notes and Queries*, 8th ser. i. 433). The clergy of the Lincoln diocese, with which he was thus associated in many capacities, returned him as their proctor to convocation, and towards the end of 1572 Archbishop Parker nominated him to preach the Latin sermon. On 14 May 1572 he was chosen prolocutor of the lower house.

Whitgift took wide views of the service he owed the church both inside and outside the university. He seized every opportunity that offered of championing its organisation against attack. In 1572 two violent tracts (each entitled 'An Admonition to the Parliament') recommended the reconstitution of the church on presbyterian lines. The first 'Admonition' was by two London clergymen, John Field and Thomas Wilcox [q.v.], and the second was by Whitgift's former opponent Cartwright. Whitgift at once took up new cudgels against Cartwright, and issued a pamphlet which was entitled 'An Answere to a certen Libel intituled An Admonition to the Parliament. By John Whitgifte, D. of Diuinitie' (London, 1572, by Henrie Bynneman for Humfrey Toy; black letter). Whitgift's tract had a wide circulation, and reappeared next year 'newly augmented by the authour.' He wrote with force of his conviction that the episcopal form of church government was an essential guarantee of law and order in the state. Cartwright readily crossed swords with the master of his college, to whom he owed his expulsion, and his 'Replye' to Whitgift's 'Answere' overflowed with venom. Whitgift returned to the charge in his 'Defense of the Answere to the Admonition' (London, 1574, fol.) 'I do charge all men before God and his angels,' he solemnly warned 'the godly reader' at the conclusion of his preface, 'as they will answer at the day of judgment, that under the pretext of zeal they seek not to spoil the church; under the colour of perfection they work not confusion; under the cloak of simplicity they cover not pride, ambition, vainglory, arrogancy; under the outward show of godliness they nourish not contempt of magistrates, popularity, anabaptistry, and sundry other pernicious and pestilent errors.' Cartwright again answered Whitgift in both a 'Second Replie' (1575) and 'The Rest of the Second Replie' (1577), but Whitgift deemed it wise to abstain from further direct altercation with his obstinate enemy.

In 1573 Whitgift was for a second time elected vice-chancellor of Cambridge University. On 26 March 1574 he preached about church government before the queen at Greenwich, and his sermon was printed and published. In 1576 he was a commissioner for the visitation of St. John's College, and in the same year entreated the chancellor of the university to take effective steps to prevent the sale of fellowships and scholarships (28 March 1576; Strype, *Life*, bk. i. cap. xiii; Mullinger, p. 269). But Whitgift's activities were now to find a wider field for exercise than was offered by academic functions. On 17 March 1574–5 Archbishop Parker suggested his appointment to the see of Norwich, but the recommendation was neglected. Parker's second suggestion of a like kind was successful. On 24 March 1576–7 Whitgift was nominated to the bishopric of Worcester; he was enthroned by proxy on 5 May 1577, and had restitution of the temporalities on the 10th. Next month he resigned the mastership of Trinity, which had prospered conspicuously, as his successor Dr. Still eloquently acknowledged, during his ten years' vigorous rule.

His pupils included many men who were to win distinction in after life—among them Francis Bacon and Robert Devereux, second earl of Essex; but the latter only formally entered the college a month before Whitgift left it. Whitgift stoutly protested against the claims of Westminster school to a practical monopoly of scholarships at Trinity, after the manner in which the endowments of King's College were monopolised by Eton, and those of New College, Oxford, by Winchester. Whitgift secured a modification of the Westminster monopoly, but that only proved temporary. Macaulay in his 'Essay on Bacon' misrepresented the effect, though not the spirit, of Whitgift's action, and erroneously assigned the distinguished part that Trinity College has played in the educational history of the country to Whitgift's opposition to the Westminster monopoly (Mullinger, pp. 272–7). After preaching farewell sermons at Great St. Mary's and in Trinity College chapel, the new bishop was escorted to his home at Worcester by a cavalcade of university friends.

Whitgift discharged his episcopal functions with characteristic zeal. Every Sunday he preached either in his cathedral or in a parish church of his diocese. He cultivated the society of the gentry, and employed his influence to allay disputes among them. The story is told that two of his neighbours, Sir John Russell and Sir Henry Berkeley, between whom there long existed a deadly feud, on one occasion arrived in Worcester each at the head of an armed band of friends and followers. Whitgift ordered the leaders to be arrested by his guard and to be brought to his palace. There he discussed with them their points of disagreement for two hours, with the result that they left his presence as friends. His judicial temperament caused him to be nominated a royal commissioner to visit the cathedrals of Lichfield and Hereford. In both chapters serious quarrels were rife, and Whitgift succeeded in terminating them.

The queen proved her respect for him not merely by foregoing her first-fruits, but by resigning to him, so long as he remained at Worcester, the right, hitherto exercised by the crown, of filling the prebends in his cathedral church (4 Aug. 1581). But marks of royal favour did not imperil his independence or his sense of the duty he owed the church. The queen's favourite, the Earl of Leicester, showed little respect for church property, and he and his friends were in the habit of diverting to themselves the incomes of vacant sees. Leicester had shown sympathy with Cartwright, and had no liking for Whitgift. Whitgift now solemnly protested against this misappropriation of ecclesiastical revenues, and in an elaborate and dignified speech which he pronounced before the queen solemnly warned her that her future salvation depended on the security she gave the inherited estates of the church (Walton, *Life of Hooker*). The queen acknowledged the justice of the rebuke. But it was not solely ecclesiastical work that occupied him while he was bishop of Worcester. Soon after his elevation he was appointed vice-president of the marches of Wales in the absence in Ireland of the president, Sir Henry Sidney. He held the office for two years and a half, and performed multifarious administrative duties with beneficial energy and thoroughness.

On 6 July 1583 Edmund Grindal, archbishop of Canterbury, died at Croydon. On 14 Aug. Whitgift was nominated to succeed him. He was enthroned at Canterbury on 23 Oct. Unlike his three immediate predecessors—Cranmer, Parker, and Grindal—he took part in the ceremony in person instead of by proxy. His father had left him a private fortune, which enabled him to restore to the primacy something of the feudal magnificence which had characterised it in earlier days. He maintained an army of retainers. He travelled on the occasion of his triennial visitations with a princely retinue. His hospitality was profuse. His stables and armoury were better furnished than those of the richest nobleman. The queen approved such outward indications of dignity in her officers of state, and the friendly feeling which she had long cherished for him increased after he was installed at Lambeth. She playfully called him 'her little black husband,' and treated him as her confessor, to whom she was reported to reveal 'the very secrets of her soul.' The whole care of the church was, she declared, delegated to him (*ib.*) She was frequently his guest at Lambeth, and until her death the amity between them knew no interruption.

Whitgift held the primacy for more than twenty years. His predecessor Grindal, owing in part to feebleness of health and in part to personal sympathy with puritanism, had outraged the queen's sense of order by tolerating much diversity of ritual among the clergy. Such procedure in Elizabeth's eyes spelt ruin for the church and country. The queen eagerly promised Whitgift a free hand on the understanding that he would identify himself unmistakably with the cause of uniformity. Whitgift had no hesitation in accepting the condition. From the first he concentrated his abundant energies on

regulating and rigorously enforcing discipline throughout the church's bounds. Puritan doctrine was not uncongenial to him, but with puritan practice wherever it conflicted with the Book of Common Prayer or the Act of Uniformity he resolved to have no truce. To Roman catholicism he was directly opposed in regard to both its doctrine and practice, but, like all the statesmen of the day, he regarded Roman catholicism in England chiefly as a political danger, and while supporting with enthusiasm penal legislation of an extreme kind against catholics, he was content to let others initiate schemes for repressing the exercise of the papist religion. The stifling of puritanism, especially in the ranks of the clergy, he regarded as his peculiar function. He not merely devised the practical measures for the purpose, but refused to allow the queen's ministers to modify them, and closed his ears to arguments, however influential the quarter whence they came, in favour of laxity in the administration of a coercive policy.

His first step was to draw up in 1583 a series of stringent articles which, among other things, prohibited all preaching, reading, or catechising in private houses, and forbade any one to execute ecclesiastical functions unless he first subscribed to the royal supremacy, pledged himself to abide in all things by the Book of Common Prayer, and accepted the Thirty-nine Articles. The articles received the queen's sanction, and were put into force during Whitgift's first visitation. All clergymen who hesitated to assent to them were suspended from their duties. On the anniversary of the queen's accession (17 Nov. 1583) the archbishop preached at St. Paul's Cross, and took for his text (1 Cor. vi. 10) 'Railers shall not inherit the kingdom of God' (the sermon was published in 1589). At the same time he successfully recommended that the high commission court should be granted greatly augmented powers. By his advice the crown delegated to the court, which was thenceforth to consist of forty-four commissioners, (twelve of them to be bishops), all its powers in the way of discovering and punishing heretics and schismatics. In 1584 Whitgift drew up a list of twenty-four articles, or interrogatories, which were to be administered by the amended court of high commission to any of the clergy whom the court, of its own initiative, thought good to question. The new procedure obliged a suspected minister to answer upon oath (called the oath *ex officio*) whether he was in the habit of breaking the law, and thus he was forced to become evidence against himself. Burghley doubted the wisdom of such courses, which he explained to Whitgift 'too much savoured of the Romish inquisition, and [were] rather a device to seek for offenders than to reform any.' Whitgift replied at length that the procedure was well known to many courts of the realm, but promised not to apply it except when private remonstrances had failed. The clergy and many influential sympathisers protested against Whitgift's procedure with no greater effect. Such ministers of Kent as were suspended from the execution of their ministry addressed a strong remonstrance to the privy council. The ministers of Suffolk followed the example of their Kentish colleagues. Leicester and other members of the council urged the archbishop to show greater moderation. Whitgift peremptorily refused. He asserted that the puritan ministers were very few in number. He knew only ten nonconformist clergy of any account in his own diocese of Kent, where sixty ministers enthusiastically supported his policy at all points. The House of Commons joined in the attack on the *ex-officio* oath and the new articles of subscription that Whitgift imposed on the clergy, but Whitgift retorted that the complaints came from lawyers whose learning was too limited to warrant any attention being paid to it. He declined to be moved from any of his positions, and in order to crush adverse criticism he caused to be passed in the high commission court on 23 Jan. 1586 an extraordinarily rigorous decree—known as the Star-chamber decree—which seemed to render public criticism impossible. No manuscript was to be set up in type until it had been perused and licensed by the archbishop or the bishop of London. The press of any printer who disobeyed the ordinance was to be at once destroyed; he was prohibited from following his trade thenceforth, and was to suffer six months' imprisonment (Arber, *Transcript of Stationers' Company*, ii. 810). Elizabeth's faith in the archbishop was confirmed by his rigorous action. He was admitted a member of the privy council on 2 Feb. 1585–6, and regularly attended its meetings thenceforth. The absence of Leicester in the Low Countries during 1586, and his death in 1588, deprived the puritans of a powerful advocate, and the archbishop of a powerful critic. The patriotic fervour excited by the Spanish armada also strengthened Whitgift's hands, and officers of state grew less inclined to question the wisdom of his policy. In 1587, on the death of Sir Thomas Bromley, he was offered the post of lord chancel-

lor, but declined it in favour of Sir Christopher Hatton, whose attitude to puritanism coincided with his own and rendered him a valuable ally. In government circles Whitgift's relentless persistency silenced all active opposition.

The archbishop was not indifferent to the advantage of effective literary support. Early in 1585 he recommended Richard Hooker [q. v.] for appointment to the mastership of the Temple, and next year he silenced Walter Travers [q. v.], the puritan champion, who was afternoon lecturer at the Temple, and had violently denounced Hooker's theological views. Hooker dedicated to Whitgift his 'Answer' to charges of heresy which Travers brought against him, and the archbishop evinced the strongest interest in Hooker's great effort in his 'Ecclesiastical Polity' to offer a logical justification of the Anglican establishment.

Meanwhile the activity of the archbishop exasperated the puritans, and, in spite of his enslavement of the press, they for a time triumphantly succeeded in defying him in print. John Penry [q. v.] and his friends arranged for the secret publication of a series of scurrilous attacks on the episcopate which appeared at intervals during nearly two years under the pseudonym of 'Martin Mar-Prelate.' The fusillade began in 1588 with the issue of Martin Mar-Prelate's 'Epistle,' and was sharply maintained until the end of 1589. Throughout, Whitgift was a chief object of the assault. 'The Epistle' (1588), the earliest of the tracts, opened with the taunt that Whitgift had never replied to Cartwright's latest contributions to the past controversy. Penry's address to parliament in 1589 was stated on the title-page to be an exposure of 'the bad & injurious dealing of th' Archb. of Canterb. & other his colleagues of the high commission.' In the 'Dialogue of Tyrannical Dealing' (1589) Whitgift was denounced as more ambitious than Wolsey, prouder than Gardiner, more tyrannical than Bonner. In the 'Just Censure and Reproof' (1589) the pomp which characterised Whitgift's progresses through his diocese was boisterously ridiculed: 'Is seven score horse nothing, thinkest thou, to be in the train of an English priest?' Elsewhere the archbishop was described as the 'Beelzebub of Canterbury,' 'the Canterbury Caiaphas,' 'a monstrous Antichrist,' and 'a most bloody tyrant.' The attack roused all Whitgift's resentment. He accepted Bancroft's proposal that men of letters should be induced to reply to the Mar-Prelate tracts after their own indecent fashion, but he deemed it his personal duty to suppress the controversy at all hazards. He personally directed the search for the offending libellers, and pushed the powers of the high commission court to the extremest limits in order first to obtain evidence against suspected persons, and then to secure their punishment. In his examination of prisoners he showed a brutal insolence which is alien to all modern conceptions of justice or religion. He invariably argued for the severest penalties. Of two of the most active Mar-Prelate pamphleteers, Penry died on the scaffold, and Udal in prison. Nor did he relax his efforts against older offenders. In 1590 Cartwright was committed to prison for refusing to take the *ex-officio* oath. In all parts of the country ministers met with the same fate. But Whitgift reached the conclusion that more remained to be done. In 1593 he induced the queen to appeal to parliament to pass an act providing that those who refused to attend church, or attended unauthorised religious meetings, should be banished. In the result the church's stoutest opponents left their homes and found in Holland the liberty denied them in their own country. By such means Whitgift was able to boast that he put an end for a season to militant nonconformity.

After the crisis Whitgift showed with bold lack of logical consistency that he remained in theory well disposed to those portions of Calvinist doctrine which did not touch ritual or discipline. Cambridge was still a stronghold of Calvinist doctrine, and the Calvinistic leaders of the university begged Whitgift in 1595 to pronounce authoritatively in their favour. He summoned William Whitaker [q. v.], the professor of divinity, and one or two other Cambridge tutors to Lambeth to confer with him in conjunction with the bishops of London and Bangor and the dean of Ely. As a result of the conference Whitgift drew up on 20 Nov. 1595 the so-called Lambeth articles, nine in number, which adopted without qualification the Calvinist views of predestination and election. The archbishop of York (Hutton), who was not present at the conference, wrote to express approval. Whitgift in a letter to the vice-chancellor and heads of colleges at Cambridge, while strongly urging them to allow no other doctrine to be taught publicly, stated that the propositions were not laws or decrees, but mere explanations of the doctrine of the church (24 Nov.) The queen did not appreciate Whitgift's attitude, and for the first time complained of his action. Through Sir Robert Cecil, her secretary, she bade the archbishop 'suspend' his pronouncement (5 Dec.) Three days later

Whitgift confidentially informed Dr. Neville, master of Trinity, that the articles must not be formally published owing to the queen's dislike of them. He had only intended to let the Cambridge Calvinists know that 'he did concur with them in judgment and would to the end, and meant not to suffer any man to impugn [those opinions] openly or otherwise.' There the matter was allowed to drop. For the remaining years of the queen's reign Whitgift mainly confined his attention to administrative reforms. Order was taken to secure a higher standard of learning among the inferior clergy (Wilkins, *Concilia*, iv. 321; Cardwell, *Synodalia*, ii. 562), and canons were passed in 1597 to prevent the abuse of non-residence. It is said by his biographer Paule that he sought a reconciliation with Cartwright. But Whitgift still fought hard for the independence of ecclesiastical courts, and, while revising their procedure, he protested in 1600 against the growing practice in the secular courts of law of granting 'prohibitions' suspending the ordinances of the court of high commission.

On the occasion of Essex's rebellion in January 1600–1, Whitgift, despite his personal friendship for the earl, who was his old pupil, showed the utmost activity in anticipating an attack on the queen. He sent from Lambeth a small army of forty horsemen and forty footmen to protect the court in case of need. The archbishop's troop of footmen secured Essex's arrest at Essex House, and conducted him to Lambeth before carrying him to the Tower. Whitgift attended Queen Elizabeth during her last illness, and was at her bedside when she died at Richmond on 23 March 1602–3. He acted as chief mourner at her funeral in Westminster Abbey. Meanwhile he was not neglectful of his relations with her successor. He attended the council at which James VI of Scotland was proclaimed king, and at once sent Thomas Neville, dean of Canterbury, to Edinburgh to convey his congratulations. He employed terms of obsequiousness which have exposed him to adverse criticism, but he was merely following the forms in vogue in addressing sovereigns. At the king's invitation he forwarded a report on the state of the church, and received satisfactory assurances that the king would prove his fidelity to the Anglican establishment. In May Whitgift met the king for the first time at Theobalds on his way to London, and on 25 July celebrated his coronation. The puritans hoped for new liberty from the new régime, and Whitgift found himself compelled to adopt the king's suggestion of a conference with the puritan clergy, in order that the points of difference between them might be distinctly stated. The conference was opened at Hampton Court on 16 Jan. 1603–4. The king presided. Whitgift attended as the veteran champion of orthodoxy, but it was left to Richard Bancroft, bishop of London, to take the leading part in the discussions. The archbishop was placed in an embarrassing position by the importunity of John Rainoldes, the leader of the puritan disputants, in urging the formal adoption by the heads of the church of Whitgift's Lambeth articles. James I finally decided the main points in the bishops' favour.

Whitgift was feeling the inconveniences of old age. In February 1604 he caught cold while travelling on his barge from Lambeth to the bishop of London's residence at Fulham to consult with the bishops on church business. A few days later—the first Sunday in Lent—he went to dine at Whitehall, and while at dinner was stricken with paralysis. He was removed to Lambeth. The king paid him a visit a few days later, but his power of speech was gone. He could only ejaculate at intervals the words 'Pro ecclesia Dei.' He died—'like a lamb,' according to his attendant and biographer, Paule—on 29 Feb. 1603–4. The next day his body was carried to Croydon, and his funeral was solemnised there on 27 March 1604 in great state. A sermon was preached by Gervase Babington, bishop of Worcester. In the south-east corner of the chantry of St. Nicholas in the parish church of Croydon there was set up a monument on which lay his recumbent effigy, with his hands in the act of prayer; the decoration included his armorial bearings as well as those of the sees of Canterbury and Worcester, the deanery of Lincoln, and the colleges of Peterhouse, Pembroke Hall, and Trinity, at Cambridge. The monument was much injured in the fire which nearly destroyed the church on 5 Jan. 1867. Thomas Churchyard [q. v.] issued on Whitgift's death a poem called 'Churchyards Good Will, sad and heavy Verses in the nature of an Epitaph' (London, 1604, 4to; reprinted in Park's 'Heliconia,' vol. iii.) Another 'epitaph' in the form of a pamphlet appeared anonymously in the same year from the pen of John Rhodes, and a eulogistic life by the controller of his household, Sir George Paule [q. v.], was published in 1612.

With his contemporaries Whitgift's character stood very high, in spite of the rancour with which he was pursued by puritan pamphleteers. The poet Thomas

Bastard, in his 'Chrestoleros' (1598), apostrophised his 'excelling worth' and purity (cf. Gamage, *Linsie Woolsie*, 1621). According to John Stow, who dedicated his 'Annals' to him in 1592, he was 'a man born for the benefit of his country and the good of his church.' Camden asserts that 'he devoutly consecrated both his whole life to God and his painful labours to the good of his church.' Sir Henry Wotton terms him 'a man of reverend and sacred memory; and of the primitive temper, as when the church did flourish in highest example of virtue.' Fuller pronounces him 'one of the worthiest men that ever the English hierarchy did enjoy.' Izaak Walton asserted that 'he was noted to be prudent and affable, and gentle by nature.' Hooker credited him with patience. Despite the pomp which he maintained at Lambeth and on his visitations, he was not personally self-indulgent. When master of Trinity he usually took his meals with the undergraduates in the college hall, and shared 'their moderate, thrifty diet.' In his latest years he frequently dined with his poor pensioners at his Croydon hospital, and ate their simple fare. But the animosities which he excited by his rigorous coercion lived long after him, and such features in his character as these were overlooked or denied. Prynne, in his 'Antipathy of the English Lordly Prelacy' (1641), condemned him not only for his oppression, but for his lack of spiritual temper, as evidenced by the magnificence of his household and his maintenance of a garrison of retainers. Macaulay, echoing the views of the puritan historians, calls him 'a narrow-minded, mean, and tyrannical priest, who gained power by servility and adulation, and employed it in persecuting both those who agreed with Calvin about church government and those who differed from Calvin touching the doctrine of reprobation.'

Whitgift's public work can only be fairly judged in relation to his environment. The modern conceptions of toleration and comprehension, by which Macaulay tested his conduct, lay outside his mental horizon. He conceived it to be his bounden duty to enforce the law of the land in ecclesiastical matters sternly and strictly. The times were critical, and he believed the Anglican establishment could not resist the assaults of catholics on the one hand and puritans on the other unless they were repressed summarily and by force. His personal acceptance of the doctrinal theories of some of the revolting clergy went in his mind for nothing when he was engaged in the practical business of governing the church. The passive obedience of the clergy to the bishops in all matters touching discipline and ritual was in his eyes the fundamental principle of episcopacy. Active divergence from discipline or ritual as established by law, of which the bishops were sole authorised interpreters, placed the clergy in the position of traitors or rebels. Much cruelty marked his administration, and he gave puritanism something of the advantage that comes of persecution. The effect of his policy was to narrow the bounds of the church, but within the limits that he assigned it he made the Anglican establishment a stubbornly powerful and homogeneous organisation which proved capable a few years later of maintaining its existence against what seemed to be overwhelming odds.

Whitgift was unmarried. Throughout his life he encouraged learning and interested himself in education. At Lambeth, as at Trinity College, Cambridge, he took charge of young men to whose training he devoted much attention. According to his earliest biographer, Sir George Paule, 'his home, for the lectures and scolastic exercise therein performed, might justly be accounted a little academy, and in some respects superior and more profitable—viz. for martial affairs and the experience that divines and other scholars had, being near, and often at the court and chief seats of justice, from whence they continually had the passages and intelligences both for matters of state and government, in causes ecclesiastical and civil.'

While rector of Teversham Whitgift and Margaret, widow of Bartholomew Fulnetby of that place, founded a bible clerkship at Peterhouse. They also settled 3*l.* per annum for the relief of poor widows of the parish of Clavering in Essex. He gave to Trinity College a piece of plate and a collection of manuscripts. He also gave a manuscript of the Complutensian bible to Pembroke Hall, and a hundred marks to the city of Canterbury. Under letters patent from Queen Elizabeth, dated 22 Nov. 1595, he founded at Croydon a hospital and a free school dedicated to the Holy Trinity, for a warden, schoolmaster, and twenty poor men and women, or as many more under forty as the revenues would admit. The structure, a brick edifice of quadrangular form, was finished on 29 Sept. 1599, at a cost of 2,716*l.* 11*s.* 1*d.*, the revenues at that period being 185*l.* 4*s.* 2*d.* per annum. Whitgift's statutes, from a manuscript at Lambeth, were printed in Ducarel's 'Croydon,' 1783, and separately in 1810. The foundation is still maintained, and the endowment is now worth 4,000*l.* a year. The hospital maintains thirty-nine poor per-

sons, each male inmate receiving 40*l.* a year and each female 30*l.* Two schools are now supported out of the benefaction. The original school was removed to new buildings at Croydon in 1871, and in addition there has been opened the 'Whitgift Middle School.'

The chief tracts and sermons published by Whitgift in his lifetime have been mentioned. A collection of these works, with much that he left in manuscript, was edited for the Parker Society by the Rev. John Ayre, Cambridge, 1851–3 (3 vols. 8vo). These volumes contain his tracts against Cartwright, sermons, letters, and extracts from his determinations and lectures. Many notes by Whitgift remain in manuscript at Lambeth, in the Tanner manuscripts at the Bodleian Library, and in various collections at the Public Record Office and the British Museum.

Portraits of Whitgift are at Lambeth Palace, at Knole, in the Whitgift hospital at Croydon, Durham Castle, the University Library, Cambridge, Trinity College, and Peterhouse, Cambridge, and the picture gallery at Oxford. His portrait has been engraved in the 'Herωologia,' and by R. White, George Vertue, Thomas Trotter, and J. Fittler.

[The earliest biography was the sympathetic Life 'written by Sir George Paule, knight, comptroller of his Graces Householde' (London, printed by Thomas Snodham, 1612; another edit. 1699); reprinted in Wordsworth's Ecclesiastical Biography, vol. iv. There is a good sketch of the archbishop in Izaak Walton's Life of Hooker. But the fullest account is Strype's Life and Acts of Whitgift, London, 1718, fol., with an engraved portrait by Vertue (1822, 3 vols. 8vo, with an engraved portrait by J. Fittler). See also Hook's Lives of the Archbishops of Canterbury, vol. v.; Cooper's Athenæ Cantabr. vol. ii.; Cooper's Annals of Cambridge; J. Bass Mullinger's University of Cambridge from 1535 to 1625, Cambridge, 1884, passim; Maskell's Martin Marprelate Controversy; Arber's Introduction to the Martin Marprelate Controversy; Acts of the Privy Council; Cal. State Papers, Dom. 1576–1604; Collier's Eccles. Hist.; Soames's Elizabethan Hist.; Fuller's Church History; Ducarel's Croydon and Lambeth; Hallam's Constitutional Hist.; Garrow's Hist. and Antiq. of Croydon, with a Sketch of the Life of Whitgift, Croydon, 1818.] S. L.

WHITHORNE or WHITEHORNE, PETER (*fl.* 1543–1563), military writer, is described on the title-pages of his books, first as student and then as 'fellow' of Gray's Inn; but his name does not occur in the registers unless he be the P. Whytame who was admitted a student in 1543 (Foster, p. 16). About 1550 he was serving in the armies of the emperor Charles V against the Moors, and was present at the siege and capture by the Spaniards of 'Calibbia,' a monastery in Africa. He also speaks of having been in Constantinople. While in Africa he translated into English from the Italian Machiavelli's treatise on the art of war, but it was not published till ten years later, when Whitehorne terms it 'the first fruites of a poore souldiour's studie.' It was dedicated to Queen Elizabeth and was entitled 'The Arte of Warre written first in Italian by Nicholas Machiauell and set forthe in Englishe . . . with an addicion of other like Marcialle feates and experiments . . .,' London, 4to. The title-page is dated 'Anno MDLX. Mense Julii,' but the colophon has 'MDLXII Mense Aprilis.' Other editions appeared in 1573–4 and 1588, both in quarto. Whitehorne next produced an English translation of Fabio Cotta's Italian version of the Greek 'Strategicus' by Onosander, a writer of the first century A.D. It was entitled 'Onosandro Platonico, of the General Captaine, and of his office . . . imprinted at London by Willyam Seres. Anno 1563,' and was dedicated to the earl marshal, Thomas Howard, duke of Norfolk, to whom Whitehorne 'wysheth longe life and perpetuall felicitie.'

[Works in Brit. Mus. Library; Tanner's Bibl. Brit.-Hib.] A. F. P.

WHITHORNE, THOMAS (*fl.* 1590), musical amateur, published in 1571 'Songes of three, fower, and fiue partes, by Thomas Whythorne, gent.' The collection consists of seventy-six pieces, mostly to devotional words, in five part-books. They were well printed by John Day, the words in black letter. There are copies at the British Museum, Bodleian, and Christ Church libraries. As was usual, Whithorne wrote both the words and music. Complimentary Latin verses, different in each of the part-books, are prefixed; and Whithorne is duly promised immortality. In 1590 he published another collection entitled 'Duos,' containing fifty-two pieces, some for treble and bass, some for two trebles or two cornets, and fifteen canons. It is dedicated to the Earl of Huntingdon from London; it was printed by Thomas East, and Whithorne's portrait, at the age of forty, is at the end of each part-book. The first twelve pieces are anthems; only the opening words of all the others are given.

Whithorne was an amateur with an inordinate belief in his own powers. His works are ignored in the theoretical treatises of

Morley, Ravenscroft, and Campion; nor were they mentioned by any critic until Burney described the 'Songes,' dismissing both words and music as 'truly barbarous.' Rimbault, Rockstro, Husk, Davey, and Nagel all speak of them with contempt. The 'Duos' are less bad, but are unknown to bibliographers, and are not mentioned even in Grove's 'Dictionary.' In Brown and Stratton's 'British Musical Biography' they are absurdly entitled 'Bassavo.'

A portrait of Whithorne, dated 1569, is in the possession of Mr. W. H. Cummings (cf. Bromley, p. 43).

[Whithorne's Works in British Museum Library; Burney's History of Music, iii. 119; Rimbault's Bibliotheca Madrigaliana, p. vii; Grove's Dictionary of Music and Musicians, ii. 191, iv. 454, 817; Davey's History of English Music, p. 138; Nagel's Geschichte der Musik in England, ii. 288.] H. D.

WHITING, JOHN (1656–1722), quaker, son of John Whiting of Nailsea, near Bristol, where his yeoman ancestors had long owned a small estate, was born there in 1656. His mother Mary, daughter of John Evans of the same parish, and his father were converted to quakerism in 1654 by John Audland and John Camm [q. v.] At their house were held the first meetings in Somerset. Whiting's father died in 1658. His mother in December 1660 was sent with two hundred others to Ilchester gaol for refusing the oath of allegiance. Released at the spring assizes at Chard, she married in 1661 Moses Bryant of Nailsea; by him she had three sons, and died in November 1666.

Whiting was educated at a grammar school, but was brought up as a quaker. At his stepfather's death in 1672 he went to live with his new guardian, Edmond Beaks, at Portishead, and met there Charles Marshall (1637–1698) [q. v.] His sister Mary, born in 1654, was now a quaker preacher, and in August 1675 set out on a preaching journey towards London. In November he joined her in Buckinghamshire. They visited quakers in Reading gaol, and reached London in December. Thence he returned home, while she travelled northward. On 1 April 1676 he rejoined her at Norton, Durham, and found her ill; she died there on 8 April 1676, aged twenty-two. Some time after, while in prison, he wrote 'Early Piety exemplified in the Life and Death of Mary Whiting, with two of her Epistles' (1684?, 4to; 2nd edit. 1711, 12mo).

Soon after his return to Nailsea, Whiting was cited to appear in the bishop's court at Wells (28 May 1678) for not paying tithes. He was, however, appointed overseer of his parish, and was unmolested through the winter, but on 28 Jan. 1679 he was arrested and carried to Ilchester gaol. After eighteen months he was removed to the Old Friary, allowed to walk out, and sometimes to visit Nailsea. Many other quakers were prisoners, and on Sundays they held meetings, which outsiders attended, in the great hall or in the walled orchard. Whiting was in frequent correspondence with London Friends, who sent him books. He wrote much, and read the works of Boehme, Sir Walter Ralegh, and other authors. On James II's accession Whiting vainly tried to obtain his release. 'Liberty of conscience was in the press,' he says, 'for it was so long in coming out.'

When Monmouth arrived in Taunton, Whiting and his sister-in-law, Mrs. Scott, interviewed him. Considering the state of the country, Whiting thought best to surrender himself at Ilchester. There he was speedily thrust into irons among Monmouth's men, and spent six weeks chained to John Hipsley, another quaker. He was allowed to go to his own room after thirteen weeks, in time to be an eye-witness of some of the atrocities of the 'Bloody assize' (*Some Memoirs*, pp. 152–3). He remained a close prisoner until the king's proclamation about the end of March 1686.

Whiting married Sarah Hurd on 20 May 1686, and two years after moved to a shop at Wrington. There Penn often visited him, and held meetings. Whiting's autobiography ends in 1696. The remainder of his life was largely spent travelling in various counties in the south of England and in London, where he died in the parish of St. Andrew, Holborn, on 12 Nov. 1722. He was buried in the now vanished quaker burial-ground in Hanover Street, Long Acre, on the 16th.

Many of Whiting's manuscripts remained unpublished. His 'Catalogue of Friends' Books' (London, 1708, 8vo), the first attempt at quaker bibliography, and his 'Persecution Exposed, in some Memoirs of the Sufferings' (London, 1715, 4to; reprinted 1791, 8vo), hold important places in quaker annals. He also wrote, besides smaller works: 1. 'An Abstract of the Lives, Precepts, and Sayings of Ancient Fathers,' London, 1684, 4to. 2. 'Judas, and the Chief Priests,' London, 1701, 4to (this was in answer to George Keith). 3. 'Truth and Innocency defended,' London, 1702, 8vo (in answer to aspersions on the quakers in Cotton Mather's 'History'). 4. 'Memoirs of Sarah Scott' (his niece), London, 1703, 12mo; 2nd edit. 1711, 8vo. 5. 'The Admonishers admonished,'

London, 1765, 4to. 6. 'Truth, the strongest of all,' London [1706], 4to; 2nd edit. 1709, 4to. 7. 'The Rector corrected, or Forgery dissected,' London, 1708, 8vo. 8. 'Christ Jesus owned as he is God and Man,' London, 1709, 8vo. He also edited 'Strength in Weakness,' memoirs of his fellow prisoner, Elizabeth Stirredge (London, 1711, 12mo; other editions, 1746, 1772, 1795; reprinted in the 'Friends' Library,' vol. ii. Philadelphia, 1838); and the 'Journal of John Gratton,' (London, 1720, 8vo; 1779, 1795, and Stockport, 1823; republished in the 'Friends' Library,' 1845, vol. ix.)

[Memoirs above named; Besse's Sufferings, i. 611, 612, 613, 641, 644, 647, 648; Smith's Cat. ii. 917–22.] C. F. S.

WHITING, RICHARD (*d.* 1539), abbot of Glastonbury, graduated M.A. at Cambridge in 1483 and D.D. in 1505, and became a monk at Glastonbury (where he may previously have been a scholar) during the abbacy of Richard Bere (for conjectures, more or less plausible, of the date and place of birth, see Gasquet, *The Last Abbot of Glastonbury*, pp. 14, 19). He was admitted to the order of acolyte in September 1498, sub-deacon in 1499, deacon in 1500, priest 6 March 1501 (Gasquet, p. 28, quoting register of Bishop King of Bath and Wells). He held for some time the office of camerarius in the abbey. On the death of Bere in February 1525 forty-seven of the monks gave their rights of electing into the hands of Wolsey, and on 3 March 1525 the cardinal appointed Whiting to the vacant abbacy (document in Adam of Domersham, ed. Hearne, vol. i. pp. xcvii sq.) After canonical investigations, &c., on 5 April 1525 he received restitution of the temporalities of the abbey (*Letters and Papers of Henry VIII*, iv. i. 548).

While abbot he appears frequently in the state papers as presenting Christmas gifts to the king, providing hawks, &c., negotiating concerning advowsons, and engaging lay clerks and organists. The property of the abbey was very large, and the abbot kept great state, bringing up nearly three hundred sons of the nobility and gentry besides other meaner folk; he entertained sometimes five hundred persons of quality at once, and every Wednesday and Friday fed the poor of the neighbourhood. When he went abroad he was attended by over a hundred men. He entertained Leland, who in his first draft spoke of him as 'homo sane candidissimus, et amicus meus singularis' (*Collect.* vi. 70). In 1534 he took the oath of supremacy with his prior and fifty monks (*Letters and Papers*, vii. 296, 473; the oath was signed 19 Sept., but had apparently been taken on 1 June).

The early investigations spoke well of the state of Glastonbury. Layton, writing to Cromwell 24 Aug. 1535, says that the monks are there 'so strait kept that they cannot offend, but fain they would' (*ib*, ix. 50); and it has been suggested that the gladness with which the monks departed on the dissolution (Wright, *Dissolution of the Monasteries*, p. 298) is evidence of the strictness of Whiting's rule (R. W. Dixon in *English Historical Review*, October 1897, p. 782). The abbot seems to have been anxious to be on good terms with Cromwell. He thanks him 'for his goodness to this house,' grants him a corrody formerly enjoyed by Sir Thomas More, 'wishing it a better thing' (*Letters and Papers*, ix. 59, 105). Nevertheless the jurisdiction of the abbey over the town and district was suspended (*ib.* p. 231), and strict injunctions as to the management of the property and observance of the rules were given by the visitors (*ib.* p. 85). It was announced, however, that there was no intention of suppressing the abbey (*ib.* x. 180).

In 1536 a friar preaching in the abbey denounced the 'new fangylles and new men' (*ib.* p. 121), and this appears to have directed the attention of the court to alleged sedition in the house (*ib.* xii. 264). The property of the abbey was constantly being granted on leases to courtiers (*ib.* passim), and Whiting, writing from his castle of Sturminster-Newton, Dorset, 26 Jan. 1538, complains that his 'game in certain parks is much decayed by despoil' (*ib.* vol. xiii. pt. i. p. 50). He appears to have been reassured about the same time by Cromwell against any 'fear of suppression or change of life' (*ib.* pp. 211–12, and see Mr. Gairdner's note), and at Christmas 1538 his servants received the usual present from the king (*ib.* pt. ii. p. 538).

At the beginning of 1539 Glastonbury was the only religious house left untouched in the county. In September a new visitation was determined on. On 16 Sept. Layton wrote to Cromwell that Whiting, whom he had formerly praised, 'now appears to have no part of a christian man' (*ib.* xiv. ii. 54). On 19 Sept. Layton, Pollard, and Moyle arrived at Glastonbury, but, not finding the abbot, went to Sharpham, one of his manors, where they found and examined him, apparently touching the succession. He was then taken back to Glastonbury, and thence to the Tower. There has been much discussion as to the charge on which the abbot was arrested (see Sanders, *De Schismate*, p. 135, ed. 1628; Burnet, *Hist. of the Re-*

formation, p. 239; GODWIN, *Annals*, pp. 167–168; *Letters and Papers*, XIV. ii. passim); but it seems certain that it was not concerning the royal supremacy, but the succession to the crown (see the commissioners' letter to Cromwell, WRIGHT, *Dissolution of the Monasteries*, p. 255; and *Letters and Papers*, XIV. ii. 136, where Marillac states that Whiting was 'put into the Tower because in taking the abbey treasures, valued at two hundred thousand crowns, they found a written book of the arguments on behalf of Queen Catherine').

On 2 Oct., by which time the abbot was safe in the Tower, 'being but a very weak man and sickly' (*ib.* p. 61), the commissioners reported to Cromwell that they had come to the knowledge of treasons committed by him (*ib.* p. 104). In the same month Cromwell wrote his sinister 'remembrances' touching the abbot: 'Certain persons to be sent to the Tower for the further examination of the abbat of Glaston . . .' [for his own examination of the abbot, see WRIGHT'S *Dissolution of the Monasteries*, p. 262]. 'The abbat of Glaston to be tried at Glaston, and also executed there with his complycys. Counsellors to give evidence . . . against the abbat of Glaston, Rich. Pollard, Lewis Forstew, Thos. Moyle. To see that the evidence be well sorted and the indictments well drawn.'

Later 'remembrances' repeat this, and record the vast sums received from the abbey (*Letters and Papers*, XIV. ii. 424, 427). It is possible that a charge of embezzlement may have been added to that of treason, but of this there is no clear evidence (compare GASQUET, p. 102, with the original letters, &c.), though the monks with Whiting seem to have been charged with 'robbing Glastonbury church.' The abbot was sent down to Wells in charge of Pollard. He was arraigned at Wells on Friday, 14 Nov., and 'the next day put to execution on the Torre Hill, next unto the town of Glaston' (WRIGHT, pp. 259–60, 261–2). At the moment of execution he asked the king 'to forgive him his great offences, and took his death very patiently.' The monks who suffered with him were John Thorne and Roger James. His limbs were exposed at Wells, Bath, Ilchester, and Bridgwater.

Whiting was 'beatified' in 1896. He appears to have been a pious man, a good ruler, and a keen sportsman.

[Besides the authorities quoted in the text, Hearne's History and Antiquities of Glastonbury, 1722; Burnet's History of the Reformation; Godwin's Annals; Sanders's De Origine Schismatis Anglicani; Engl. Hist. Rev. xii. 781–5.] W. H. H.

WHITLOCK, MRS. ELIZABETH (1761–1836), actress, the third daughter and fifth child of Roger Kemble [q. v.], was born at Warrington on 2 April 1761, and was apprenticed to a mantua-maker. After acquiring some experience in the country she went with her two elder sisters, Sarah (Mrs. Siddons [q. v.]), and Frances (Mrs. Twiss), to Drury Lane, where she made her first appearance on 22 Feb. 1783 as Portia in the 'Merchant of Venice,' a part she repeated on 1 March. Here she remained two seasons, playing, through the influence of Mrs. Siddons, Margaret in 'A New Way to pay Old Debts,' Imogen, Leonora in 'Revenge,' Elvira in 'Love makes a Man,' Lucia in 'Cato,' Lady Touchwood in 'Double Dealer,' and Mrs. Marwood in 'Way of the World.' At the end of this period she went to York, and married on 21 June 1785 Charles Edward Whitlock, proprietor or shareholder of the Newcastle, Sunderland, Lancaster, and Chester theatres; him she accompanied to America, where she played principally in Annapolis, Charleston, and Philadelphia (where she played before Washington), with such success as to obtain an independency. On 18 June 1792 she made, as Mrs. Whitlock, her first appearance at the Haymarket, playing the Queen in the 'Battle of Hexham' and Julia in 'Siege of Calais.' On 30 Aug. 1797 she first appeared at New York, at the Greenwich Street theatre, as Isabella in the 'Fatal Marriage' (BROWN, *American Stage*, p. 392). On 6 Oct. 1807 she reappeared at Drury Lane as Elwina in 'Percy.' She was announced as having returned from America, and her reappearance caused some sensation; but she does not appear to have been seen more than once, and is no more heard of on the stage. The characters named are all in which she can be traced. She played others, however, a portrait of her, by De Wilde, as Margaret in the 'Earl of Warwick' being in the Mathews collection in the Garrick Club. Her husband died subsequently to 1812. She herself died on 27 Feb. 1836. She was a more than respectable actress in tragedy, but the reputation of her sister, Mrs. Siddons, to whom she bore in youth some resemblance, stood in her way. Her voice was the best in the family, but she dropped it towards the close of a sentence. Her action was statuesque as well as powerful, but her bearing lacked spirit.

[Most information supplied concerning Mrs. Whitlock is inaccurate, her husband's death being anticipated by more than twenty years, and her own appearances confused with those of her sister Fanny. The foregoing facts are derived from Genest's Account of the English

Stage, Campbell's Life of Siddons, Gent. Mag. (i. 438, 450), Fitzgerald's Lives of the Kembles, Monthly Mirror (1807, new ser. vol. ii.), Thespian Dict., Gilliland's Dramatic Mirror, and Thespian Mag. 1792–3.] J. K.

WHITLOCK, JOHN (1625–1709), ejected divine, born in 1625, was the son of Richard Whitlock, merchant, of London. His mother (born in 1596) died at Leighton on 2 April 1649, and was buried there. A small brass to her memory is in the church. On 23 June 1642 Whitlock was admitted a pensioner of Emmanuel College, Cambridge, graduating B.A. in 1645 and M.A. in 1649. In 1643 he made the acquaintance of William Reynolds [q.v.], which quickly ripened into a close friendship, only broken after nearly fifty-five years' standing by the death of Reynolds in 1698. In the summer of 1645 Whitlock was invited to preach at Leighton Buzzard in Bedfordshire. He settled there in November, and in the following month was joined by Reynolds, the two living under the same roof, studying in the same room, and writing at the same table. In the spring of 1648 Reynolds was invited to Aylesbury, and agreed to share the two places (Aylesbury and Leighton) with his friend. Refusing the 'Engagement' in 1649, they were deprived of their maintenance in both their places of ministry, and ceased to preach at Aylesbury in March 1650, and at Leighton in March 1651. Later in 1651 Whitlock was presented to the vicarage of St. Mary's, Nottingham, his friend Reynolds being joined with him as lecturer. In October 1651 they were both ordained at St. Andrews Undershaft in London, and established their church after the presbyterian form on their return to Nottingham. In July 1662 Whitlock was indicted at the sessions at Nottingham for not reading the common prayer, and, although the Act of Uniformity was not yet in force, he was suspended and his church sequestered. The two friends then sought refuge out of the town, and shared all disturbances and imprisonments [see REYNOLDS, WILLIAM] till the 'Indulgence' of October 1687 enabled them to return to Nottingham. Rooms at Bridlesmith Gate were certified in July 1689 for the joint use of the presbyterians Whitlock, Reynolds, and John Barret (1631–1713) [q.v.], and the independent John Ryther (*d.* 1704) [see under RYTHER, JOHN, 1634?–1681]. A little later the two sects had separate houses, but even after the building of the presbyterian chapel on the High Pavement about 1690, they joined with each other in religious services.

Whitlock continued to preach in the High Pavement Chapel until within two years of his death. He died on 4 Dec. 1709, and was buried in St. Mary's Church on 13 Jan. following. He married, on 25 March 1652, a daughter of Anthony Tuckney [q. v.], successively master of Emmanuel and St. John's Colleges, Cambridge. Possessed of a fair property, he was liberal in the use of it. He was succeeded in the ministry by his son John, who died on 16 March 1723, aged 62, and was buried in St. Mary's on 20 March. A joint tablet to father and son is in the church.

Besides single sermons, Whitlock published: 1. 'A Short Account of the Life of the Rev. W. Reynolds,' London, 1698; Nottingham, 1807. 2. 'The Great Duty and Comfortable Evidence,' London, 1698.

[Palmer's Nonconformist's Memorial, iii. 100–103; Carpenter's Presbyterianism in Nottingham, passim; The Conformist's Fourth Plea for the Nonconformists, pp. 36, 43–4; Whitlock's Life of the Rev. William Reynolds, passim; Heywood and Dickinson's Nonconformist Register, p. 287; Creswell's Collection towards a History of Printing in Nottinghamshire; Wood's Athenæ (Bliss), iii. 985; Blaydes's Genealogia Bedfordiensis, p. 387; Cat. of Dr. Williams's Library; admission registers of Emmanuel College, Cambridge, per the master; university registers, per the registrary.] B. P.

WHITLOCK, WILLIAM (*d.* 1584), historian of Lichfield, was educated at Eton College, and elected to King's College, Cambridge, in 1537. He graduated B.A. in 1541–2, commenced M.A. in 1545, and proceeded B.D. in 1553. On 18 Dec. 1558 he was presented by King's College to the vicarage of Prescot in Lancashire. On 2 July 1560 he was admitted to the rectory of Greenford Magna in Middlesex, on the presentation of Sir Edward Thornton, and on 10 Jan. 1560–1 he was collated to the prebend of Curborough in Lichfield Cathedral. He died in or before February 1583–1584. He was a friend of John Twyne [q. v.]

Whitlock is chiefly remarkable for his additions to the manuscript chronicle of Thomas Chesterfield [q.v.] This record of the bishops of Coventry and Lichfield extended to 1347. Whitlock added many details to the existing chronicle, and compiled a supplement continuing it to 1559. His manuscripts were used by Henry Wharton [q. v.] in 1691 in his 'Anglia Sacra,' who printed in that work Whitlock's additions to Chesterfield's manuscript under the title 'Additamenta ad Historiam veterem Litchfeldensem,' and his supplement under the title 'Continuatio Historiæ Litchfeldensis ab anno MCCCLIX ad annum MDLIX.' The earlier date is

misleading, as Whitlock's chronicle begins after 1347. Whitlock's manuscripts are preserved in the Bodleian Library (MSS. Nos. 770 and 865), and in the Cottonian manuscripts at the British Museum (Vesp. E. 16 and Cleopatra D. 9).

[Cooper's Athenæ Cantabr. i. 485; Harwood's Alumni Eton. p. 156; Tanner's Bibl. Brit.-Hib. 1798; Le Neve's Fasti Eccles. Anglicanæ; Simms's Bibl. Stafford. 1894; Harwood's Hist. of Lichfield, pp. 223, 246; Cole's Collections in Brit. Mus. Addit. MS. 5815, f. 10; Newcourt's Repert. Eccles. Londin. i. 615; Willis's Survey of Cathedrals, 1742, ii. 433, 461; Wharton's Anglia Sacra, 1691, vol. i. preface, p. xxxvi.] E. I. C.

WHITMORE, Sir GEORGE (*d.* 1654), lord mayor of London, was the third son of William Whitmore (*d.* 8 Aug. 1593), a London merchant, by his wife Anne (*d.* 9 Oct. 1615), daughter of Sir William Bond, an alderman of London. He was master of the Haberdashers' Company, and on 23 May 1609 became a member of the Virginia Company under the second charter. He served the office of sheriff of London in 1621–2, and was alderman of the ward of Farringdon Within from 2 June 1621 to 7 Nov. 1626, when he exchanged to Langbourne ward, of which he was alderman until May 1643. On 7 July 1626 he and his elder brother, Sir William Whitmore, received a grant of the manor of Bridgwater Castle, with Heygrove in Somerset (*Cal. State Papers*, Dom. 1625–6, pp. 369, 569). In 1631 he was chosen lord mayor of London, and on 27 May 1632 he was knighted. The pageants which celebrated his entry into office are detailed in a pamphlet preserved in the Huth Library, entitled 'Londons Ius Honorarium' (London, 1631, 4to), compiled by Thomas Heywood (*d.* 1650?) [q. v.] (cf. Corser, *Collectanea*, iv. 267). On 5 May 1637 he was appointed a commissioner to carry out the statute of Henry VIII for encouraging the use of the long bow and suppressing unlawful games (*Cal. State Popers*, Dom. 1637, p. 66).

Whitmore was an ardent loyalist, and on 25 Nov. 1641 the king passed through his grounds at Balmes in Hackney on his return from Scotland. In 1642 he was imprisoned in Crosby House as a delinquent (*ib.* 1641–3, p. 403), and, although he was shortly released, he was reimprisoned on 20 Jan. 1642–1643 for refusing to pay the taxes levied by parliament. His estate was sequestered for some time, but he finally obtained his discharge from the committee of sequestrations, and on 22 Oct. 1651 was commanded to lay his discharge before the committee for compounding (*Cal. Comm. for Compounding*, p. 491).

He died at Balmes on 12 Dec. 1654, and was buried at St. Mary Magdalen, Milk Street, on 6 Jan. He married Mary (1616–1657), eldest daughter of Richard Daniel of Truro. By her he had three sons—Charles, George, and William—and four daughters: Elizabeth, married to Sir John Weld of Willey; Anne, married to Sir John Robinson, lord mayor of London; Margaret, married to Sir Charles Kemys; and Mary

[Boase and Courtney's Biblioth. Cornub. 1874; Brown's Genesis of the United States, 1890, i. 228, ii. 1052; Whitmore's Notes on the Manor and Family of Whitmore, 1856, pp. 8, 9; Robinson's Hist. and Antiq. of Hackney, 1842, i. 154–162; Courtney's Guide to Penzance, 1845, App. p. 80; Gent. Mag. 1826, i. 131; Pepys's Diary and Corresp. ed. Braybrooke, ii. 293, 377, iv. 442; Funeral Sermon by Anthony Farindon, appended to his Thirty Sermons, 1657.] E. I. C.

WHITNEY, GEOFFREY (1548?–1601?), poet, the son of a father of the same name, was born at, or near, Coole Pilate, a township in the parish of Acton, four miles from Nantwich in Cheshire, in or about 1548. His family, probably sprung from the Whitneys of Whitney in Herefordshire, had been settled on a small estate at Coole Pilate since 1388. Educated at the neighbouring school of Audlem, he afterwards proceeded to Oxford, and then for a longer period to Magdalene College, Cambridge; but he seems to have left the university without a degree. Having adopted the legal profession, he became in time under-bailiff of Great Yarmouth. He held this post in 1580 (how much earlier is not evident), retaining it till 1586. In 1584 the Earl of Leicester, high steward of the borough, made an unsuccessful attempt to procure the understewardship for Whitney, but the place was given to John Stubbs [q. v.] After some litigation with the corporation, by which he seems to have been badly treated, the dispute was settled by a payment to the poet of 45*l.* (Manship, *Yarmouth*, vol. ii.)

During his residence at Yarmouth Whitney appears to have had much intercourse with the Netherlands, and to have made the acquaintance of many scholars there. On the termination of his connection with the town, he proceeded to Leyden, 'where he was in great esteem among his countrymen for his ingenuity.' On 1 March 1586 he became a student in its newly founded university, and later in the year he brought out at Plantin's press his 'Choice of Emblems,' the book which has preserved his name from oblivion. Of the duration of his sojourn on the continent there is no evidence. He sub-

sequently returned to England, and resided in the neighbourhood of his birthplace. At Ryles (or Royals) Green, near Combermere Abbey, he made his will on 11 Sept. 1600, which was proved on 28 May 1601. He seems to have died unmarried.

Whitney's reputation depends upon his celebrated work, entitled 'A Choice of Emblemes and other Devises, for the moste parte gathered out of sundrie writers, Englished and moralised, and divers newly devised, by Geffrey Whitney. A worke adorned with varietie of matter, both pleasant and profitable: wherein those that please maye finde to fit their fancies: Because herein, by the office of the eie and the eare, the minde maye reape dooble-delighte throughe holsome preceptes, shadowed with pleasant devises: both fit for the vertuous, to their incoraging; and for the wicked, for their admonishing and amendment' (2 pts., Leyden, 1586, 4to). The book was dedicated to the Earl of Leicester from London on 28 Nov. 1585 with an epistle to the reader dated Leyden 4 May 1586. The author speaks as if this were a second edition; if so, the first was written only, and not printed. His emblems, 248 in number, generally one or more stanzas of six lines (a quatrain followed by a couplet), have a device or woodcut prefixed, with an appropriate motto. Being addressed either to his kinsmen or friends, or to some eminent contemporary, they furnish notices of persons, places, and things not elsewhere readily to be met with. Of the devices twenty-three only are original, while twenty-three are suggested by, and 202 identical with, those of Alciati, Paradin, Sambucus, Junius, and Faerni. The work was the first of its kind to present to Englishmen an adequate example of the emblem books that had issued from the great continental presses; and it was mainly from it, as a representative book of the greater part of emblem literature which had preceded it, that Shakespeare gained the knowledge which he evidently possessed of the great foreign emblematists of the sixteenth century. Whitney's verses are often of great merit, and always manifest a pure mind and extensive learning.

The only other works which can be positively assigned to Whitney are: 1. 'An Account in Latin of a Visit to Scratby Island, off Great Yarmouth,' 1580, a translation of which is printed in Manship's 'History of Great Yarmouth.' 2. Some verses in Dousa's 'Odæ Britannicæ,' Leyden, 1586, 4to.

Isabella Whitney, a sister of the poet, was likewise a writer of verses. Her principal work, 'A Sweet Nosegay, or Pleasant Posye, contayning a Hundred and Ten Phylosophicall Flowers,' appeared in 1573.

[Green's facsimile reprint of the Choice of Emblems, 1866, and the same writer's Shakespeare and the Emblem Writers; Melville's Family of Whitney; Wood's Athenæ Oxon. i. 527; Ritson's Bibl. Anglo-Poetica; Corser's Collectanea; Cooper's Athenæ Cantabr. ii. 23–4.] F. S.

WHITSHED, Sir JAMES HAWKINS (1762–1849), admiral of the fleet, born in 1762, was third son of James Hawkins (1713–1805), bishop of Raphoe, and in 1773 was entered on the books of the Ranger sloop, then on the Irish station. He was afterwards borne on the books of the Kent, guardship at Plymouth, and first went afloat in the Aldborough, serving on the Newfoundland and North American stations, till, on 4 Sept. 1778, he was promoted to the rank of lieutenant. During 1779 he was in the Amazon, on the home station, and in December he joined the Sandwich, flagship of Sir George Brydges (afterwards Lord) Rodney [q. v.], with whom he was present in the action off Cape St. Vincent on 16 Jan. 1780. At Gibraltar he was made commander into the San Vincente sloop, and, going out to the West Indies with Rodney, was present in the action of 17 April 1780, and on the next day, 18 April, was posted to the Deal Castle, which, in a violent hurricane in the following October, was blown from her anchorage at St. Lucia, and wrecked on the coast of Porto Rico. The crew happily escaped to the shore, and Hawkins, after recovering from a dangerous fever brought on by the exposure, was honourably acquitted by a court-martial of all blame, and was sent to England with despatches. In July 1781 he was appointed to the Ceres frigate, in which, in the following spring, he took out Sir Guy Carleton (afterwards Lord Dorchester) [q. v.] to New York, and brought him back to England in December 1783. For the next three years Hawkins commanded the Rose frigate at Leith and on the east coast of Scotland. He then studied for three years at Oxford, attending lectures on astronomy, and travelled on the continent, mainly in Denmark and in Russia. In 1791 he assumed the name of Whitshed, that of his maternal grandmother, in accordance with the terms of a cousin's will.

In 1793 he was appointed to the Arrogant of 74 guns, one of the squadron under Rear-admiral George Montagu [q. v.] in May and June 1794. In 1795 he was moved into the Namur, one of the ships which in January 1797 were detached from the Channel fleet with Rear-admiral [Sir] William Parker

(1743–1802) [q. v.] to reinforce Sir John Jervis (afterwards Earl St. Vincent) [q. v.] at Lisbon, and to take part in the battle of Cape St. Vincent, for which Whitshed, with the other captains engaged, received the gold medal and the thanks of both houses of parliament. He afterwards commanded successively the Ajax and the Formidable in the Channel fleet, and on 14 Feb. 1799 was promoted to be rear-admiral. In April, with his flag in the Queen Charlotte, he commanded a squadron of four ships of the line which was sent as a reinforcement to the Mediterranean fleet, on the news of the French fleet having escaped from Brest. In the pursuit he returned off Brest with Lord Keith [see ELPHINSTONE, GEORGE KEITH, LORD KEITH]. He continued in the Channel till 1801, and in 1803, on the renewal of the war, was appointed naval adviser to the lord lieutenant of Ireland, to superintend the arrangements for the defence of the Irish coast and to organise the sea fencibles. He became vice-admiral on 23 April 1804, and in the spring of 1807 was appointed commander-in-chief at Cork, where he remained for three years. On 31 July 1810 he was promoted to the rank of admiral. He was nominated a K.C.B. on 2 Jan. 1815, was commander-in-chief at Portsmouth from January 1821 to April 1824, was made a G.C.B. on 17 Nov. 1830, a baronet on 16 May 1834, baron of the kingdom of Hanover in 1843, and admiral of the fleet on 8 Jan. 1844. He died at his house in Cavendish Square, London, on 28 Oct. 1849.

Whitshed's portrait, by F. Cruikshank, is in the Painted Hall at Greenwich.

Whitshed married, in 1791, Sophia Henrietta, daughter of Captain John Albert Bentinck of the navy (*d.* 1775), and had issue two sons and four daughters. The eldest son was killed in 1813, when a midshipman of the Berwick. The second, St. Vincent Keene, who succeeded to the baronetcy, died in 1870; and on the death of the second baronet's only surviving son in the following year the baronetcy became extinct.

[O'Byrne's Nav. Biogr. Dict.; Ralfe's Nav. Biogr. ii. 271; Marshall's Roy. Nav. Biogr. i. 120; Naval Chronicle (with portrait), xxii. 353; Gent. Mag. 1850, i. 85.] J. K. L.

WHITSON, JOHN (1557–1629), merchant adventurer, was born in 1557 at Clearwell in the parish of Newland, Gloucestershire, and at the age of eighteen went to Bristol, where he entered the service of Trenchard, a wine-cooper and shipowner. He became Trenchard's first clerk, and on Trenchard's death married the widow and succeeded to the business. When Philip II laid an embargo on the English ships in 1585, Whitson fitted out the Mayflower to make reprisals. Her cruise was successful, but Whitson, not caring to carry on the business, sold her to Thomas James, afterwards mayor of Bristol, who has been erroneously described as father of Thomas James (1593?–1635?) [q. v.], the navigator. In the early voyages for the settlement of North America, Whitson took an active part, and especially in sending out Martin Pring [q. v.] He was also distinguished for his charities and as a benefactor to the town of Bristol, of which he was twice mayor—in 1603 and 1615. He represented Bristol in four parliaments, being returned in 1605, 1620, 1625, and February 1625–6. He died of a fall from his horse, and was buried in St. Nicholas Church, Bristol, on 9 March 1628–9. He was three times married.

[Brown's Genesis of the United States, with portrait, pp. 1020, 1052; Seyer's Memoirs of Bristol; Notes from Mr. Ivor James.] J. K. L.

WHITTAKER. [See also WHITAKER.]

WHITTAKER, GEORGE BYROM (1793–1847), bookseller and publisher, born at Southampton in March 1793, was the son of the Rev. George Whittaker, master of the grammar school. About 1814 he became a partner of Charles Law, wholesale bookseller, Ave Maria Lane, London, a house established by W. Bidwell Law (*d.* 1798). Whittaker brought capital and energy into the business. One enterprise was the publication of a translation of Cuvier's 'Animal Kingdom,' in sixteen volumes, with many coloured plates. In 1824 he served as sheriff of London and Middlesex. He published for Mrs. Trollope, Colley Grattan, George Croly, and Miss Mitford. The last novel of Sir Walter Scott came out with his imprint, and his firm published in London all the early collective editions of the novelist. In conjunction with the Oxford and Cambridge booksellers he produced a series of Greek and Latin classics. John Payne Collier's edition of Shakespeare (1841) was issued by him. He published the Pinnock educational primers and many other children's books, and he was a promoter of reading among the people by his 'Popular Library.'

He died at Kensington on 13 Dec. 1847. Richard Gilbert [q. v.], founder of the printing firm of Gilbert & Rivington, married Whittaker's only sister; their son Robert succeeded to his uncle's property and business.

[Gent. Mag. 1848, i. 95–6; Nichols's Illustrations, 1858, viii. 483–4.] H. R. T.

WHITTAKER, JAMES WILLIAM (1828–1876), painter in watercolours, son of John Whittaker, warehouseman, was born at Manchester in 1828, and apprenticed to an engraver for calico printers. He subsequently took up etching, and then painting. On coming into a small fortune he removed about 1858 to Llanrwst, North Wales, where he practised landscape-painting in watercolours. Francis William Topham [q.v.] there made his acquaintance, and, being struck with the ability shown in his work, induced him to become a candidate for the Society of Painters in Watercolours. He was elected an associate on 10 Feb. 1862, and a member on 13 June 1864, and exhibited 191 pictures at the exhibitions of that society, and three works at the Royal Academy. His subjects were chiefly views in the Snowdon district, and many of his sketches, especially those of rough moorland tracts of ground, possessed exceptional power.

He was accidentally drowned in the river Llugwy, near Bettws-y-Coed, on 6 Sept. 1876.

By his wife Sarah, daughter of Joseph Heyes of Manchester (to whom he had been apprenticed), he left four children.

[Roget's 'Old Watercolour' Soc. 1891, ii. 411; Stanfield's Cat. of Manchester City Art Gallery, No. 141; Graves's Dict. of Artists, 1895; Cat. of the Jubilee Exhibition, Manchester, 1887, Nos. 956 and 972; Times, 15 Sept. 1876; information given by Mr. J. G. Ross, Longsight.]

C. W. S.

WHITTAKER, JOHN WILLIAM (1790?–1854), divine, son of William Whittaker of Bradford, Yorkshire, by his wife, Sarah Buck, was born at Manchester about 1790, and educated at Bradford grammar school and St. John's College, Cambridge, where he was admitted a pensioner on 31 March 1810. He was thirteenth wrangler in 1814, when he was admitted to a Beresford fellowship of his college and took his B.A. degree. He proceeded M.A. in 1817, B.D. in 1824, and D.D. in 1830. In 1819 he was a candidate for the professorship of Arabic at Cambridge, and about the same time was appointed examining chaplain to Charles Manners-Sutton [q.v.], archbishop of Canterbury, who presented him to the important vicarage of Blackburn, Lancashire, in February 1822. He was nominated honorary canon of Manchester in 1852. During his vicariate of Blackburn the parish church was rebuilt and twelve new churches in various parts of the old parish were erected.

His learning was wide, and he kept up to the end his reading in philology, geology, and astronomy. His interest in the last-named subject led him to assist in the formation of the Royal Astronomical Society. One of his unfulfilled projects was a work on the nebular hypothesis and geological time. He died at Blackburn vicarage on 3 Aug. 1854. On 20 June 1825 he married Mary Haughton, eldest daughter of William Feilden (afterwards created a baronet) of Feniscowles, by whom he left nine children.

He wrote: 1. 'An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation,' Cambridge, 1819, and Supplement, 1820. It was this work that brought the author under the notice of the archbishop, and marked him out for promotion. It was reviewed in the 'Quarterly Review,' xxiii. 291, and by Robert Nares [q.v.] in the 'Gentleman's Magazine,' 1819, ii. 340. 2. 'Justification by Faith: a Course of Lectures preached before the University of Cambridge,' 1825. 3. 'The Catholic Church: five Sermons on the Commemoration of the Reformation,' 1836. 4. 'A Series of Letters to the Rev. Nicholas Wiseman on the Contents of his late Publications,' 2 parts, 1836–1837. 5. 'Motives to the Study of Biblical Literature,' 1839. 6. 'A Treatise on the Church of Christ,' 1842. 7. 'Letters to William Eccles of Blackburn on the Voluntary System,' 2 vols. 1844. He also published several single sermons, including one preached to the chartists at Blackburn church in 1839, of which a great number were circulated, and he contributed a paper on 'Ancient Etymologies, especially Celtic,' to the British Archæological Association, 1850, besides articles to periodicals.

[Gent. Mag. 1854, ii. 396; Monthly Notices of the Royal Astronomical Soc. xv. 119; Baines's Lancashire, ed. Croston, iv. 11; Brit. Museum and Dublin Univ. Library Catalogues; information kindly supplied by Mr. R. F. Scott, bursar of St. John's Coll. Cambridge.]

C. W. S.

WHITTINGHAM, CHARLES (1767–1840), 'the uncle,' printer and founder of the Chiswick Press, born on 16 June 1767 at Stoke Farm, Caludon or Calledon, in Warwickshire, three miles from Coventry, was the youngest child of Charles Whittingham, a farmer. He was apprenticed to Richard Bird, printer, bookseller, and stationer of Coventry, on 25 March 1779. In 1789 he set up a press in a garret in Dean Street, Fetter Lane, London, and at first confined himself to jobbing work; his plant was small, and he was his own compositor and pressman, clerk and office-boy. In 1792 he printed a half-sheet of an edition of Young's 'Night Thoughts' and Thomas Paine's 'Letters to Dundas.' By the following year he had two

or three presses and had produced a number of small popular volumes. His family was Roman catholic, but he attended an Anglican church. The firm of William Caslon, typefounders, had advanced 30*l.* to young Whittingham on commencing business, and by this time his annual bill for type, much of which he sold at a profit, came to 500*l.* In 1794, 1795, and 1796 he produced books of specimen types for Caslon. In 1795 he printed the title-page and preface to the second part of Paine's 'Age of Reason' and 'The Tomahawk' (27 Oct. 1795), a fiercely patriotic daily paper which was killed by the stamp duty in its hundred and thirteenth number. Whittingham is said to have been the first English printer to produce a 'fine' or 'India paper' edition in the shape of an issue of Tate and Brady's 'Psalms' in 1795 or 1796. This was followed by a prayer-book for John Reeves of Cecil Street, Strand. In 1797 he removed to larger premises, No. 1 Dean Street. For Heptinstall, a bookseller of Fleet Street and subsequently of Holborn, Whittingham produced editions of Boswell's 'Johnson,' Robertson's 'America' and 'Charles V,' and Rogers's 'Pleasures of Memory.' His first example of a book illustrated with woodcuts was 'Pity's Gift: a Collection of interesting Tales,' printed for Thomas Longman in 1798, followed by two companion volumes, 'The Village Orphan' and 'The Basket Maker.' The business increased, and he took a second house in Dean Street and became tenant of a private residence at 9 Paradise Row, Islington. In 1799 he printed Gray's 'Poems' 'in a more elegant state of typography than they ever before assumed,' and sold the whole edition to Miller of Old Bond Street, and James Scatcherd of Ave Maria Lane. This work seems to have brought the Rivingtons, John Murray, and all the leading publishers to him. He introduced the plan of printing neat and compact editions of standard authors in rivalry with the more expensive editions issued by the bookselling trade. The booksellers threatened to withdraw their patronage, but he took a room at a coffee-house and sold the books himself by auction. With John Sharpe of the Strand, and afterwards of Piccadilly, he brought out a series of the essayists, in twenty-two neat volumes, called 'The British Classics' (1803). Sharpe's 'British Theatre' was the next joint venture, and in 1805 came the 'British Poets,' not to be confounded with the Chiswick edition brought out some years later. In 1803 he took another workshop at 10 Union Buildings in Leather Lane, and adopted the sign of the 'Stanhope Press,' after the first press designed by Lord Stanhope, which he had purchased. In 1807 the whole business was transferred to Goswell Street. Two years later he started a paper-pulp manufactory at Chiswick under the superintendence of Thomas Potts. This business grew rapidly, and Whittingham found it necessary to live at Chiswick. He leased in 1810 the High House in Chiswick Mall, leaving the London business in the charge of Robert Rowland, who had been his foreman since 1798; the style of the firm was Whittingham & Rowland. The High House was fitted up as a printing office and became the famous Chiswick Press, this name being first used on an imprint of 1811. His speculations increased; he bought leasehold property, and was partner with John Arliss as stationer and bookseller at Watling Street.

Between 1810 and 1815 he was elaborating his methods as a printer of illustrated books, was 'the first printer to develop fully the overlaying of wood engravings for book illustration,' and was the first to print woodcuts perfectly (Warren, *The Charles Whittinghams*, pp. 50–2). His inks were of peculiar excellence and brilliancy. About 1814 Triphook, the bookseller, and Samuel Weller Singer [q. v.], the editor of old authors, began to use his press. An edition of the 'Vicar of Wakefield' (1815) is a charming specimen of this period. In 1816 he began to be 'eminently successful in small editions of Common Prayer' (Timperley, *Encyclopædia*, p. 864). He moved from the High House in 1818 to more commodious premises, College House, Chiswick Mall, which had been occupied in 1665 by Dr. Busby and the Westminster boys during the plague. From 1819 to 1821 he was associated with William Hughes in an engraving business at 12 Staining Lane, London. The well-known Chiswick edition of the 'British Poets' (1822), in a hundred small volumes, was planned and entirely carried out by him. In 1824 his nephew Charles (1795–1867), who is separately noticed, became a partner in the Chiswick Press; they dissolved partnership four years afterwards, but remained on friendly terms. Among the masterpieces of Whittingham's later period are Northcote's 'Fables' (1829), second series (1833), the 'Tower Menagerie' (1829), and companion volumes describing the birds and animals at the Zoological Gardens (1830–1). The engravings were after the drawings of William Harvey. John Thompson, Jackson, Branston, Thomas Williams, and others, worked for him as engravers. He produced a great variety of albums, keepsakes, and

annuals for John Poole and Suttaby. 'Puckle's Club' (1834) is a fine specimen of his typography. Early in 1838 his health began to fail, and by June the nephew took over the control at Chiswick, where the uncle died on 5 Jan. 1840. He left, among other legacies, one to the Company of Stationers and one to the Printers' Pension Society, by which special pensions bearing his name were founded.

He married Mary Mead, who predeceased him. He had no children. His portrait, painted by Thomas Williams, now at Stationers' Hall, is reproduced as a frontispiece by Warren (*The Charles Whittinghams*).

He devoted himself to fine printing with ardour and success, and dabbled in many commercial speculations. All mechanical novelties attracted him. He was one of the first in England to use a steam engine in making the paper-pulp, and to warm his workshops with steam pipes. He never had an engine for printing, as he believed the hand press produced a better result.

[Information from Mr. B. F. Stevens. See also Warren's The Charles Whittinghams, Printers (Grolier Club), New York, 1896, where all the available facts are recorded, with many portraits, autographs, woodcuts, blocks, and other illustrations. See also Notes and Queries, 3rd ser. x. 91, 5th ser. v. 359, 8th ser. ix. 367, 414, 472; Faulkner's Hist. of Chiswick, p. 459; Nichols's Literary Anecdotes, iii. 689, and Illustrations, viii. 462, 512; Bigmore and Wyman's Bibliogr. of Printing, vol. iii.; Linton's Masters of Wood Engraving, 1889, pp. 181–2; British Bookmaker, September 1890.] H. R. T.

WHITTINGHAM, CHARLES (1795–1876), 'the nephew,' printer, nephew of Charles Whittingham (1767–1840) [q. v.], was born at Mitcham, Surrey, on 30 Oct. 1795. His father, Samuel, brother of the elder Charles, was a nurseryman. Young Whittingham, always known as 'the nephew,' was apprenticed at the age of fifteen to his uncle, who had paid for his education under the Rev. John Evans of Islington. He was made a freeman of the Company of Stationers in 1817, and the following year his uncle sent him to Paris with letters of introduction to the Didots. One result of the visit was the production on his return of Whittingham's 'French Classics' by the Chiswick Press. A series of 'Pocket Novels' was also issued under his supervision. In 1824 his uncle took him into partnership, and they printed 'Knickerbocker's New York' (1824), Pierce Egan's 'Life of an Actor' (1825), Singer's 'Shakespeare,' in ten volumes (1825), and many other books. The partnership was dissolved in 1828, and the younger Whittingham started a printing office at 21 Took's Court, Chancery Lane. His first work, 'A Sunday Book,' bears the date of 1829. He shortly afterwards made the acquaintance of Basil Montagu, through whom he knew William Pickering [q. v.], the bookseller, a life-long friend and associate in the production of many choice volumes. They now lie side by side at Kensal Green cemetery. Among the earliest of his books were Peele's 'Works' (1829), 'The Bijou, or Annual of Literature and the Arts,' Walton's 'Angler,' the 'Canterbury Tales,' Bacon's 'Works,' and Holbein's 'Dance of Death.' In conjunction with Pickering he had many woodcut initial letters and ornaments designed or adapted. He did not attempt to rival his uncle as a printer of illustrated books, but aimed at distinction in letterpress and originality in woodcut ornaments and initials, in the employment of fine ink and hand-made paper, and in the artistic arrangement of the pages and margins. Some books illustrated by George and Robert Cruikshank came from Took's Court between 1830 and 1833. On the death of his uncle in 1840 the entire business passed into the hands of the younger Whittingham, who carried on the works at Chiswick as well as at Took's Court until 1848, and the books printed at both places bear the imprint of Chiswick Press. In 1840 he commenced block colour printing in Shaw's 'Elizabethan Architecture' published in 1842. Some of the finest specimens of his work are to be found in Shaw's publications. Pickering issued from his new premises at 177 Piccadilly in 1841 a prayer-book, one of the first of the many fine ornamental volumes printed for him by Whittingham. Samuel Rogers came to the Chiswick Press for the 'Notes' to his 'Italy' (1843).

The years 1843 and 1844 were of great importance in the annals of the Chiswick Press, as they marked the introduction of the old-fashioned style of book production for which Whittingham and Henry Cole were chiefly responsible. In 1843 Whittingham persuaded Caslon to revive an old-faced fount of great primer cut in 1720, and an Eton prize 'Juvenal' was printed for Pickering and the 'Diary of Lady Willoughby' for Longman in this letter (1844; see art. Rathbone, Hannah Mary; cf. Reed, *Old English Letter Foundries*, 1887, p. 255; *Notes and Queries*, 8th ser. ix. 415, 472). He printed Pickering's fine reproductions of the first editions of the 'Common Prayer' in 1844. In 1848 he became a liveryman of the Company of Stationers. The lease at Took's Court expired in 1849,

and for three years all his printing was carried on at Chiswick. In 1852 he returned to the premises at Took's Court, which have remained the Chiswick Press down to the present day. Among the later fine works there printed may be mentioned the volumes of the Philobiblon Society, Lord Vernon's 'Dante' (1854), and the 'Breviarium Aberdonense' (1854). In 1854 Whittingham lost his wife and his friend Pickering, and in 1860 took his manager, John Wilkins (*d.* 1869), into partnership, and retired from active work. The business subsequently passed to Mr. George Bell, the well-known London publisher. The Chiswick Press has largely contributed to raise the standard of English printing in the nineteenth century, and its productions are as distinctive in character as those of Baskerville.

Whittingham died on 21 April 1876. He was learned in the history of the art of printing, of printing ink, and of the manufacture of papers. He was rather brusque and severe in manner; fly-fishing was his relaxation. His portrait, painted by Mrs. Furnival, is now at Stationers' Hall.

He married, in 1826, Eleanor Hulley (*d.* 1854) of Nottingham, who bore him five children—William, Charlotte, Elizabeth Eleanor, Jane, and Charles John—all of whom were for many years connected with the Chiswick Press, the daughters applying themselves to the literary and artistic departments. Elizabeth died in 1867. Charlotte married Mr. B. F. Stevens, who was a partner in the Chiswick Press from January 1872 to August 1876. Charlotte and Elizabeth were educated as artists, and from their designs came the greater part of the extensive collection of borders, monograms, head and tail pieces, and other embellishments still preserved and used. The engraver of most of the ornamental wood-blocks was Mary Byfield (*d.* 1871).

[Information from Mr. B. F. Stevens. See also Warren's The Charles Whittinghams, Printers (Grolier Club), New York, 1896; Bigmore and Wyman's Bibliography of Printing, vol. iii.; Athenæum, 19 Aug., 2, 9 Sept. 1876; British Bookmaker, September 1890.] H. R. T.

WHITTINGHAM, Sir SAMUEL FORD (1772–1841), whose Christian names were contracted by himself and his friends into 'Samford,' lieutenant-general, elder son and second child of William Whittingham of Bristol, was born at Bristol on 29 Jan. 1772. Samuel Ford was educated at Bristol and was intended for the law. Determined to be a soldier, but unwilling to oppose his father's wishes during his lifetime, he entered temporarily the mercantile house of his brother-in-law, travelling for it in Spain.

In 1797 he was enrolled at Bristol in the mounted volunteers, a force organised among the wealthier citizens on a threatened French invasion. On his father's death, on 12 Sept. 1801 (aged 60), at Earl's Mead, Bristol, Samford, who was in Spain, became independent, and took steps to enter the army. On his return to England he was gazetted ensign on 20 Jan. 1803. He bought a lieutenancy on 25 Feb., and was brought into the 1st life guards on 10 March the same year. He went to the military college at High Wycombe, and joined his regiment in London towards the end of 1804. Introduced by Thomas Murdoch, an influential merchant, to William Pitt, then prime minister, as an officer whose knowledge of the Spanish language would be useful, Whittingham was sent by Pitt at the end of 1804 on a secret mission to the Peninsula, and during absence promoted, on 14 Feb. 1805, to be captain in the 20th foot. On his return he was complimented by Pitt, and on 13 June 1805 he was transferred to the command of a troop in the 13th light dragoons.

On 12 Nov. 1806 Whittingham sailed from Portsmouth as deputy-assistant quartermaster-general of the force, under Brigadier-general Robert Craufurd [q. v.], intended for Lima; but on arrival at the Cape of Good Hope on 15 March 1807 its destination was changed, and on 13 June it reached Montevideo, recently captured by Sir Samuel Auchmuty [q.v.] General John Whitelocke [q.v.] had arrived to take command of the combined forces, and as Whittingham's staff appointment ceased on the amalgamation of the forces, Whitelocke made him an extra aide-de-camp to himself. He took part in the disastrous attack on Buenos Ayres and in the capitulation on 6 July, and sailed for England on 30 July. He gave evidence before the general court-martial, by which Whitelocke was tried in London in February and March 1808. Owing to his having served on Whitelocke's personal staff, Whittingham's position was a delicate one; but he acquitted himself with discretion.

Whittingham was immediately afterwards appointed deputy-assistant quartermaster-general on the staff of the army in Sicily. On arrival at Gibraltar, however, he acted temporarily as assistant military secretary to Lieutenant-general Sir Hew Dalrymple [q. v.], the governor, and, hearing of a projected campaign of the Spaniards under Don Xavier Castaños against the French, obtained leave to join Castaños as a volunteer, with instructions to report in detail to

Dalrymple on the progress of affairs. This special duty was approved from home on 2 July 1808, and on the 18th of the same month Whittingham was appointed a deputy-assistant quartermaster-general to the force under Sir Arthur Wellesley, but was ordered to remain with Castaños. He took part under La Peña on 18 July 1808 in the victorious battle of Baylen, and for his services was made a colonel of cavalry in the Spanish army on 20 July.

On his recovery from a severe attack of rheumatic fever, Whittingham was sent to Seville on a mission from the Duke of Infantado, and in February 1809 joined the army corps of the Duke of Albuquerque in La Mancha, where he took part in several cavalry affairs with such distinction that he was promoted to be brigadier-general in the Spanish army, to date from 2 March 1809. He was present at the battle of Medellin on 28 March, when the Spanish general Cuesta was defeated by the French general Victor. On this occasion Whittingham re-formed the routed cavalry and led them against the enemy. He reported constantly throughout these campaigns to the British minister in Spain, John Hookham Frere [q. v.], as to the state and operations of the Spanish army.

A short time previous to Wellesley's advance into Spain Whittingham joined the British headquarters on the frontier of Portugal, and became the medium of communication with the Spanish general Cuesta. On 28 July at Talavera he was severely wounded when gallantly bringing up two Spanish battalions to the attack, and was mentioned in Sir Arthur Wellesley's despatch of 29 July 1809. He went to Seville to recover, and lived with the British minister, Lord Wellesley; employing himself during his convalescence in translating Dundas's 'Cavalry Movements' into Spanish. He was promoted to be major-general in the Spanish army on 12 Aug.

On the appointment of Castaños to be captain-general of Andalusia, Whittingham became one of his generals of division. At Isla-de-Leon, whither he went by Sir Arthur Wellesley's direction to see General Venegas about the defence of Cadiz, he was given the command of the Spanish cavalry, which he remodelled upon British lines.

Whittingham served in command of a force of Spanish cavalry and infantry under La Peña at the battle of Barrosa, on 5 March 1811, and kept in check a French corps of cavalry and infantry which attempted to turn the Barossa heights by the seaward side. In June he went to Palma, Majorca, with the title of inspector-general of division, and, in spite of the opposition and intrigues of Don Gregorio Cuesta, captain-general of the Balearic Islands, raised a cavalry corps two thousand strong, and established in February 1812 a college in Palma for the training of officers and cadets of his division.

On 24 July 1812 the Majorca division embarked for the eastern coast of Spain to co-operate with the troops under Lord William Bentinck from Sicily. In October Whittingham's corps (increased to seven thousand) was employed on outpost duty with its headquarters at Muchamiel, three miles from Alicante. In March 1813 Whittingham was appointed inspector-general of both the cavalry and infantry troops of his division. He was engaged on the 7th of the month in the affair of Xegona, and on the 15th in the affair of Concentayña was wounded by a musket-ball in the right cheek, and was on both occasions most favourably mentioned by Sir John Murray in despatches. On 13 April he took part in the victorious battle of Castalla, and was again mentioned in despatches. When Murray invested Tarragona on 3 June Whittingham's division occupied the left. On Suchet's advance to relieve the place Whittingham vainly suggested to Murray that a corps of observation should be left before Tarragona, and that Murray should move to meet Suchet with all his force. The siege was raised [see Murray, Sir John, 1768?–1827]. Murray was relieved in command of the army by Lord William Bentinck, and Whittingham covered the retreat, checking and repulsing the French column in pursuit, and joining the main army again at Cambrils. In July he was given the command of the cavalry of the second and third army corps in addition to his own division.

In March 1814 Whittingham escorted King Ferdinand VII in his progress to Madrid, and was presented with a mosaic snuff-box by the king, who on 16 June 1814 promoted him to be lieutenant-general in the Spanish army. On 4 June Wellington wrote from Madrid to the Duke of York, in anticipation of Whittingham's return home: 'He has served most zealously and gallantly from the commencement of the war in the peninsula, and I have had every reason to be satisfied with his conduct in every situation in which he has been placed.' Whittingham was promoted to be colonel in the British army and appointed aide-de-camp to the prince regent from the date of Wellington's letter.

In January and February 1815 Whittingham gave evidence in London before the general court-martial for the trial of Sir John

Murray. On 3 May he was made a companion of the order of the Bath, and also knighted. On Napoleon's escape from Elba Whittingham returned to Spain, at the special request of King Ferdinand, who conferred upon him the grand cross of the order of San Fernando. He was employed as a lieutenant-general in the Spanish army under General Castaños. When the war was over he resided at Madrid, enjoying the favour of the court, and using for good such influence as he possessed with the king. In July 1819 he took leave of the Spanish court, upon accepting the lieutenant-governorship of Dominica. Sir Henry Wellesley wrote at this time to Castlereagh, expressing the sense he entertained of Whittingham's services both during the war and after, and reporting that he left Spain with the testimony of all ranks in his favour, 'but without any other reward from the government for the valuable services rendered by him to the Spanish cause than that of being allowed to retain his rank in the Spanish army.' His private means had been reduced by losses, and he was at this time a poor man with an increasing family. He arrived at Dominica on 28 March 1820. On his departure to take up the appointment, dated 5 Oct. 1821, of quartermaster-general of the king's troops in India, the inhabitants presented him with the grand cross of San Fernando set in diamonds, while the non-resident proprietors of estates in the island gave him a sword of honour. On his arrival in England he was made a knight commander of the Hanoverian Guelphic order.

Whittingham reached Calcutta on 2 Nov. 1822. He was busy in 1824 with the preparations for the expedition to Ava, and in November of that year with the Barrackpur mutiny. On 27 May 1825 he was promoted to be major-general, retaining his appointment as quartermaster-general until a command became vacant. He took part in the siege of Bhartpur, was slightly wounded on 13 Jan. 1826, but was present at the capture on the 18th. He was made a knight commander of the order of the Bath, military division, on 26 Dec., for his services at Bhartpur, and received the thanks of the House of Commons. In February 1827 he was appointed to command the Cawnpore division. On 1 Nov. 1830 he was transferred to the Mirat command, on exchange with Sir Jasper Nicholl. His tenure of command came to an end in August 1833, and he then acted temporarily as military secretary to his old commander, Lord William Bentinck, the governor-general, with whom he returned to England in 1835.

On arrival in England in July he was near fighting a duel with Sir William Napier, on account of the slur which he considered that Napier had cast on the Spanish troops in his 'History of the War in the Peninsula,' but the matter was arranged by Sir Rufane Donkin. In October 1836 Whittingham was appointed to the command of the forces in the Windward and Leeward Islands of the West Indies. He sailed for Barbados on 22 Dec., with the local, exchanged in a few months for the substantive, rank of lieutenant-general. In September 1839 he was given the command of the Madras army; he arrived at Madras on 1 Aug. 1840, and died there suddenly on 19 Jan. 1841. He was buried with military honours at Fort George on the following day, salutes being fired at the principal military stations of the presidency. A tablet to his memory was placed in the garrison church, Madras.

Whittingham married at Gibraltar, in January 1810, Donna Magdalena, elder of twin daughters of Don Pedro de Creus y Ximenes, intendant of the Spanish royal armies, by whom he had a large family, and several of his sons were in the army.

Whittingham published in 1811 'Primera Parte de la Táctica de la Caballeria Inglesa traducida,' 8vo, and in 1815 'A System of Manœuvres in Two Lines;' also 'A System of Cavalry Manœuvres in Line,' London and Madrid, 8vo. He was the author of several unpublished papers on military and political subjects, which are in possession of the family. A list of them is given in the 'Memoir of Whittingham's Services' (1868), which has as frontispiece a portrait engraved by H. Adlard from an original miniature.

[War Office Records; Despatches; Royal Military Cal. 1820; Gent. Mag. 1841; Memoir of the Services of Sir Samuel Ford Whittingham, &c., edited by Major-general Ferdinand Whittingham, C.B., 8vo, London, 1868, new edit. same year; Southey's Peninsular War; Watt's Bibl. Brit.; Allibone's Dict. of English Lit.; Cannon's Regimental Records of the 71st Highland Light Infantry.] R. H. V.

WHITTINGHAM, WILLIAM (1524?–1579), dean of Durham, born at Chester about 1524, was son of William Whittingham, by his wife, a daughter of Haughton of Haughton (Hoghton) Tower, Lancashire, a county from which the Whittinghams originally came (*Visitation of Cheshire*, Harl. Soc. p. 248). In 1540, at the age of sixteen, he entered Brasenose College, Oxford, as a commoner, graduating B.A. and being elected fellow of All Souls' in 1545. In 1547 he became senior student of Christ Church, commencing M.A. on 5 Feb. 1547–8, and on 17 May 1550 he was granted leave to travel

for three years. He went to France, where he spent his time chiefly at the university of Orleans, but he also visited Lyons and studied at Paris, where his services as interpreter were often required by the English ambassador, Sir John Mason [q. v.] or Sir William Pickering [q. v.] Towards the end of 1552 he visited the universities in Germany and Geneva, and, probably at the close of his three years' leave, returned to England in May 1553. Whittingham had adopted extreme protestant views, and the accession of Queen Mary ruined his prospects for the time. Late in August, however, he made intercession, which was ultimately successful, for the release of Peter Martyr [see Vermigli, Pietro Martire]; but after a few weeks he himself escaped with difficulty by way of Dover to France.

In the spring of 1554 the project was started of making Frankfort the ecclesiastical centre for the English exiles on the continent, and Whittingham was one of the first who reached the city on 27 June 1554, and at once sent out invitations to exiles in other cities to join them [see Whitehead, David]. Difficulties soon arose between those who wished to use Edward VI's second prayer-book without material modification and those led by Whittingham and Knox, who considered Calvinism the purest form of Christianity, and insisted on revising the prayer-book in that direction. Whittingham was one of those appointed to draw up a service-book, and he procured a letter from Calvin, dated 18 Jan. 1554–5, which won over some of the wavering adherents of the prayer-book; but the compromise adopted was rudely disturbed by the arrival of Richard Cox [q. v.], who was an uncompromising champion of the prayer-book. In the ensuing struggle between Knox and Cox Whittingham was Knox's chief supporter, but he failed to prevent Knox's expulsion from Frankfort on 26 March, and is thereupon said to have given in his adhesion to the form of church government established at Frankfort under Cox's influence. He was, however, profoundly dissatisfied with it, and about 22 Sept. in the same year he followed Knox to Geneva (*Original Letters*, Parker Soc. p. 766). He was himself probably the author of the detailed account of the struggle, entitled 'A Brieff Discours off the Troubles begonne at Franckford in Germany, anno Domini 1554. Abowte the Booke off Common Prayer and Ceremonies, and continued by the Englishe men theyre to thende off Q. Maries Raigne,' 1575, 4to. It bears no place or printer's name, but was printed probably at Geneva, and in the same type as Cartwright's tracts; one copy of the original edition is dated MDLXXIV. It was reprinted at London in 1642, 4to, in vol. ii. of 'The Phenix,' 1708, 8vo; again in 1846, 8vo (ed. M'Crie), and in vol. iv. of 'Knox's Works' (Bannatyne Club). It is the only full account of the struggle extant, but its value is impaired by its polemical object (see also M'Crie, pref. to reprint of 1846; Maitland, *Essays on the Reformation*, 1849, pp. 104, 106, 196; *English Hist. Rev.* x. 439–441).

Meanwhile on 16 Dec. 1555, and again in December 1556, Whittingham was elected a 'senior' or elder of the church at Geneva; on 16 Dec. 1558 he was appointed deacon, and in 1559 he succeeded Knox as minister. He had hitherto received no ordination of any kind, and declared that he was fitter for civil employment than for the ministry, but his reluctance was overcome by Calvin's insistence. On Mary's death most of the exiles at Geneva returned to England, but Whittingham remained to complete the translation of the 'Geneva' or 'Breeches' bible, as it is often called, 'breeches' being the rendering of the word usually translated 'aprons' in Genesis iii. 7. He had already produced a version of the New Testament, which was issued at Geneva in 12mo by Conrad Badius on 10 June 1557, but this differs from the version included in the 'Breeches' bible, for which, as well as for the prefatory address to the reader, Whittingham is generally held to be mainly responsible. He also took part in the revision of the Old Testament, and the fact that he remained behind to supervise the completion of the work when most of the translators returned to England probably justifies his claim to the most important part of the work. This version of the Bible is in many respects notable; the old black-letter type was abandoned for Italian characters, the chapters were for the first time divided into verses, and it was printed in quarto instead of in folio. It was in a way a manifesto of the Calvinists; the apocrypha was for the first time omitted, as were the names and days of saints from the calendar prefixed, and the critical and explanatory notes were of a pronounced Calvinistic character. It was printed at Geneva by Rowland Hall in 1560, and at once became the most popular version of the Bible in England. Some sixty editions were published before the appearance of the authorised version in 1611, four times the number of the editions of the bishops' bible produced in 1568 to counteract the puritan tendencies of the Genevan version. Even after 1611 its vogue was not exhausted, ten

editions appearing between that date and 1640. It was the bible on which most Englishmen in Elizabethan England were brought up, and even after the appearance of the authorised version continued to be the favourite bible in puritan households.

Besides the translation of the Bible, Whittingham while at Geneva turned into metre various of the Psalms. Seven of these were included among the fifty-one psalms published at Geneva in 1556 as part of the service-book which Whittingham and his colleagues had been appointed to draw up at Frankfort; the others were revised versions of Sternhold's psalms. A metrical rendering of the Ten Commandments by Whittingham is appended. Another edition in 1558, now lost, is believed to have contained nine fresh psalms by Whittingham; these were reprinted in the edition of 1561, to which Whittingham also contributed a version of the 'Song of Simeon' and two of the Lord's Prayer (for other editions see JULIAN, *Dict. of Hymnology*, pp. 857–61). Besides these Whittingham translated four psalms in the Scottish psalter, which do not appear in any English edition. 'His influence on the psalter was, in the first place, that of scholarly revision of the work of Sternhold, and of Hopkins's seven early psalms from his knowledge of Hebrew; and, in the second, imitation of French metres' (*ib.* p. 861). Whittingham also wrote a preface to Ridley's 'Brief Declaration of the Lord's Supper' (Geneva? 1555, 8vo), revised for press Knox's work on predestination, which was published at Geneva in 1560 (KNOX, *Works*, Bannatyne Club, v. 15* sqq.), and contributed a dedicatory epistle to Goodman's 'How Superior Powers ought to be obeyed' (Geneva, 1558, 8vo), in which views similar to Knox's were adopted with regard to the 'regiment of women.'

Whittingham took formal leave of the council at Geneva on 30 May 1560 (extract from council-book in *Original Letters*, Parker Soc. p. 765 *n.*) Soon after his return to England he was in January 1560–1 appointed to attend on Francis Russell, second earl of Bedford, during his embassy to the French court. In the following year he became chaplain to Ambrose Dudley, earl of Warwick [q. v.], and one of the ministers at Havre or Newhaven, which was then occupied by the English under Warwick. His religious zeal, and other services of a more warlike character at the siege of Havre, won him general praise (see *Cal. State Papers*, For. 1561–3, passim); but Cecil was obliged to complain of his neglect of conformity to the English prayer-book (*Camden Miscellany*, vi. 14–18). Neither his puritanism, however, nor the dislike Elizabeth felt towards him for his share in Goodman's book prevented his being collated on 19 July 1563 to the deanery of Durham, a promotion which he owed to the strenuous support of Warwick and Leicester. On his way to Durham he preached before the queen at Windsor on 2 Sept. 1563.

Unlike many deans of Elizabeth's reign, when deaneries, being *sine cura animarum*, were regarded as semi-secular preferments, Whittingham took his religious duties seriously, holding two services a day, devoting much time to his grammar school and song school (*Lansd. MS.* 7, art. 12), and being 'very carefull to provide the best songs and anthems that could be got out of the queen's chappell, to furnish the quire with all, himselfe being skillfull in musick.' Before the outbreak of the northern rebellion in 1569 he vainly urged Pilkington, the bishop of Durham, to put the city in a state of defence, but he was more successful at Newcastle, which resisted the rebels. In 1572, when Burghley became lord treasurer, Whittingham was suggested, probably by Leicester, as his successor in the office of secretary. In 1577 Leicester also promised Whittingham his aid in securing the see of York or Durham, both of which were vacant; but the dean refused to prosecute his suit.

Meanwhile Whittingham's iconoclastic proceedings in the cathedral, a list of which is given by Wood, had offended the higher church party. As early as 1564 he had written a long letter to Leicester (printed in STRYPE'S *Parker*, iii. 76–84) protesting against the 'old popish apparel,' and proceedings had in 1566 been taken against him for refusing to wear the surplice and cope (*Camden Miscellany*, vi. 22); Whittingham eventually gave way, alleging Calvin's advice not to leave the ministry 'for these externall matters of order.' In 1577, however, he incurred the enmity of Edwin Sandys [q. v.], the new archbishop of York, by resisting his claim to visit Durham Cathedral (*ib.* pp. 26–7; *Injunctions and Eccl. Proc. of Bishop Barnes*, p. 65, Surtees Soc.) According to Hutchinson (*Durham*, ii. 143–52) and Strype (*Annals*, II. ii. 167) a commission, which does not appear on the patent or close rolls, had been issued in 1576 or 1577 to examine matters of complaint against him, but had proved ineffectual because the Earl of Huntingdon and Matthew Hutton (1529–1606) [q. v.] sided with the dean against the third commissioner, Sandys. A fresh commission was issued on

14 May 1578, including the three former commissioners and about a dozen others. The articles against Whittingham are printed from the domestic state papers in the 'Camden Miscellany' (vi. 46–8); the charge that 'he is defamed of adulterie' is entered as 'partly proved' and that of drunkenness as 'proved;' but these assertions are too vague to deserve acceptance, and the real gravamen against Whittingham, apart from his iconoclasm, was the invalidity of his ordination. He had admittedly not been ordained according to the rites of the church of England, but parliament had already passed an act (13 Eliz. c. 12) practically acknowledging the validity of the ordination of ministers whether according to Roman catholic or the rites of the reformed churches on the continent. Sandys maintained that Whittingham had not been validly ordained even according to the Genevan rite, but only elected preacher without the imposition of hands. Huntingdon, however, wrote that 'it could not but be ill-taken of all the godly learned both at home and in all the reformed churches abroad, that we should allow of the popish massing priests in our ministry, and disallow of the ministers made in a reformed church' (Strype, *Annals*, II. ii. 174). He suggested the stay of the proceedings, and this, besides being the wisest course, naturally commended itself to Elizabeth's habit of temporising. Whittingham's death on 10 June 1579 rendered further proceedings unnecessary. He was buried in Durham Cathedral, where his tomb was destroyed by the Scots in 1640. His will, dated 18 April 1579, is printed in 'Durham Wills and Inventories' (Surtees Soc. ii. 14–19).

In the inscription placed on Whittingham's tomb he is said to have been described as 'maritus Catherinæ sororis Johannis Calvini theologi' (Hutchinson, *Durham*, ii. 151), and this statement has been commonly repeated. Calvin is, however, not known to have had a sister named Catherine (cf. Galiffe, *Notices Généalogiques*, iii. 106 sqq.), no allusion to the supposed relationship has been found in the works of either Calvin or Whittingham, and chronology makes the supposition almost impossible. Similar objections apply to the statement that Whittingham's wife was sister of Calvin's wife; the latter was Idolette de Bures, the widow of a Strasburg anabaptist whom Calvin married in 1540; whereas Whittingham's wife Catherine, daughter of Louis Jaqueman 'and heire to her mother beinge the heire of Genteron [or Gouteron] in Orleance' (*Genealogist*, i. 309), was probably born not before 1535 and married to Whittingham on 15 Nov. 1556. Her eldest son, Zachary, was baptised on 17 Aug. 1557, and her eldest daughter, Susanna, on 11 Dec. 1558; both died young. And Whittingham was survived by two sons, Sir Timothy (cf. Foster, *Alumni Oxon.* 1500–1714) and Daniel, and four daughters. In 1583 she was defendant in a curious action for slander (*Depositions from the Courts of Durham*, Surtees Soc. pp. 314–16), and her will, dated 9 Dec. 1590, is printed in 'Durham Wills' (ii. 18–19).

[The transcript in Anthony à Wood's hand of a life of Whittingham, written about 1603 by a personal friend, formerly Ashmolean MS. 8560 E. 4 art. 5, is now in the Bodleian Wood MS. E. 64; it is the basis of Wood's account in the Athenæ Oxon. i. 446 sqq., and has been printed in full, with many illustrative documents, by Mrs. Everett Green in vol. vi. of the Camden Society's Miscellany, 1871, and also as an appendix to Peter Lorimer's 'John Knox,' 1875. See also, besides authorities cited in text, Harl. MS. 1535 f. 297 *b*, Lansd. MSS. 981 f. 147, Addit. MSS. 24444 f. 45, Rawlinson MS. xxi. f. 207; Burn's Livre des Anglois à Genève, 1831; Visit. Cheshire, p. 248 (Harl. Soc.); Baines's Lancashire, iv. 409; Surtees's Durham, ii. 280; Reg. Univ. Oxon. i. 211; Foster's Alumni Oxon. 1500–1714; Le Neve's Fasti, iii. 299; Cal. State Papers, Dom. 1547–80, Foreign 1560–6 passim; Cal. Hatfield MSS. ii. 217; Brieff Discours of Troubles, 1575; Knox's Works (Bannatyne Club) passim; Gough's Index to Parker Soc. Publ.; Strype's Works passim (see General Index); Brook's Puritans, i. 229; Neal's Puritans, ed. 1811, i. 114–17; Cotton's Editions of the Bible, 1852, pp. 30, 128; Anderson's Annals of the Bible; Doré's Old Bibles, 1888; Holland's Psalmists of Britain, i. 110; Maitland's Essays on the Reformation; Dyer's Life of Calvin, 1850; Dixon's Hist. of Church of England, vol. iv.; Dalton's Lasciana, 1898, p. 344; Nineteenth Century, April 1899; Notes and Queries, 2nd, 4th, and 6th ser. passim.]

A. F. P.

WHITTINGTON, RICHARD (*d.* 1423), mayor of London, was son of Sir William Whittington and his wife Joan (*Monasticon*, vi. 740). Sir Robert Atkyns, the historian of Gloucestershire, in 1712 affiliated Whittington to the family which acquired the manors of Pauntley, near Newent, in that county, and Sollers Hope in Herefordshire, by marriage with the heiress of John de Sollers towards the close of the thirteenth century. Samuel Lysons (1806–1877) [q. v.], in his 'Model Merchant of the Middle Ages' (1860), gave strong reasons for identifying his father with Sir William Whittington of Pauntley, who married (after 1355) Joan, daughter of William Mansell, sheriff of Gloucestershire in

1313, and widow of Thomas Berkeley of Cubberley, who held the same office at least three times (*List of Sheriffs*, p. 49; *Cal. Inq. post mortem*, ii. 172). Whittington bore the arms of the Pauntley family with a mark of cadency and a difference of tincture and crest (Lysons, pp. 7, 96), and lent a large sum of money to Philip Mansell, Joan's brother, in 1386 (Besant, p. 176). A little difficulty is involved in the fact that though he can only have been the third son of Sir William and Joan Mansell, and hardly born before 1359, Whittington was already a substantial London citizen in 1379 (cf. Lysons, p. 96, pedigree). Sir William Whittington was an outlaw in 1359, and it has been suggested that his offence was marrying without license Berkeley's widow, who survived him and died in 1372 (*Cal. Inq. post mortem*, ii. 217, 323, iii. 454). Their eldest son, William, died without issue in 1398–9 (*ib.* iii. 235), leaving the estates to his next brother, Robert, whose descendants still hold land in Gloucestershire.

Nothing is known of Whittington's settlement and early life in London. The legend converts the Dorsetshire knight, his father-in-law, into a London merchant and his master, which Sir Walter Besant accepts as historical fact. But his first authentic appearance belongs to 1379, when he contributed five marks to a city loan (Riley, p. 534). By trade a mercer, we find him supplying the household of the Earl of Derby, afterwards Henry IV, with velvets and damasks (Wylie, iv. 159, 162–3). In 1385, and again in 1387, he sat in the common council as a representative of Coleman Street ward (Riley, p. 535). Two years later he became surety to the chamberlain for 10*l.* towards the defence of the city. In March 1393 he was chosen alderman for Broad Street ward, and served as sheriff in 1393–4 (*ib.* p. 535; Fabyan, p. 538; Wylie, iii. 65). When Adam Bamme, the mayor of 1397, died during his term of office, the king appointed (8 June) Whittington to fill his place until the next election (*Fœdera*, vii. 856; Fabyan, p. 542). A month later Richard's long-deferred vengeance descended upon the lords appellant, and Whittington had to assemble the city militia to accompany the king to Pleshy to arrest the Duke of Gloucester (*Annales*, p. 203). It would be rash perhaps to infer that he was a thoroughgoing royal partisan, in view of his last instructions to the members of his college, directing them to pray for the souls both of King Richard and the Duke of Gloucester, 'his special lords and promoters' (*Monasticon*, vi. 740). In October he was elected mayor for the ensuing year, thus holding office continuously for a year and five months at a time of great excitement in the city, provoked by the king's arbitrary proceedings (Fabyan, p. 542). His name headed the humiliating submission extorted from the citizens (Gregory, p. 100). Richard, when deposed, owed Whittington a thousand marks, which he was fortunate enough to get repaid (Wylie, i. 64). His wealth made him very useful to Henry IV in his chronic pecuniary difficulties. The minutes of the privy council record his presence with William Brampton, another citizen, at a meeting on 15 June 1400, and there was some idea of summoning him to a great council in the following year (*Ord. Privy Council*, i. 122, 163). He furnished cloth of gold and other mercery for the bridal outfits of Henry's daughters married abroad in 1401 and 1406, and frequently advanced to the crown large sums of money on loan, on one occasion no less than 6,400*l.* (Lysons, p. 87; Wylie, ii. 442, 448, iii. 65; *Ord. Privy Council*, ii. 107, 114). As mayor of the staple at London and Calais and a collector of the customs and subsidy in both ports, he held good security for the repayment of his loans (Wylie, iii. 65; Devon, *Issues*, p. 322). Henry V also borrowed from Whittington and gave him various proofs of his confidence, entrusting the expenditure of the funds set aside for the restoration of the nave of Westminster Abbey to him with a single colleague, and forbidding the mayor of 1415 to pull down any buildings in the city without consulting Whittington and three others (*Fœdera*, ix. 79; *Ord. Privy Council*, ii. 169). But his knighthood is as legendary as his burning the royal bonds.

Whittington was mayor for the second time (third if his short tenure of the office in 1397 be counted) in 1406–7 (Riley, p. 565), and for the last time in 1419–20 (*ib.* p. 676). Lysons asserts (p. 50) that he represented London in one of the parliaments of 1416, but no returns seem to exist (*List of Members*, i. 287–8). In his last years he was very active in prosecuting the forestallers of meat and sellers of dear ale (*Cotton. MS.* Galba B 5).

On 5 Sept. 1421 Whittington made his will (Lysons, p. 80). He attended the city elections in the autumn of 1422, but died, it would seem, in the early days of the following March (*ib.* p. 71). His will was proved on the 8th of that month (*ib.* p. 80). In accordance with its directions he was buried on the north side of the high altar in the church of St. Michael de Paternoster-church in Riola, for whose collegiation he pro-

vided; an epitaph in somewhat obscure Latin verse, describing him as 'flos mercatorum' and 'regia spes et pres,' is preserved by Stow (iii. 5). His tomb is said (*ib.*) to have been rifled for treasure in the reign of Edward VI by the parson of the church, who abstracted the lead in which the body was lapped. It was replaced under Mary, but the tomb perished with the church in the great fire of 1666. Whittington's executors were instructed by his will to sell the house he lived in close by the church with other property in the city, and expend the proceeds on masses for the souls of himself, his wife, his father and mother, and all others to whom he was bound. The old house in Hart Street, off Mark Lane, which used to be traditionally known as Whittington Palace, would seem therefore to have no claim to that distinction. There are several engravings of this house, which was pulled down early in the present century (*Gent. Mag.* 1796, LXVI. ii. 545; LYSONS, p. 76).

Whittington married (*Monasticon*, vi. 746) Alice, daughter of Sir Ivo Fitzwaryn, a knight of considerable landed property in the south-western counties, who on several occasions represented Dorset and Devon in parliament, by his wife Matilda or Maud Dargentein, one of the coheiresses of the well-known Hertfordshire family in which the office of royal cupbearer was hereditary (HUTCHINS, i. 327–8, iv. 174; CLUTTERBUCK, ii. 541–2). She must have predeceased her father, who died on 6 Sept. 1414 and was buried in Wantage church, where his tomb remains, for he left only one daughter, Alianor, who became his heir (*ib.*; ASHMOLE, ii. 235; WYLIE, iii 65). Apparently Whittington had no issue by her.

The only portrait of Whittington at all likely to be authentic is the illumination at the beginning of the copy of the ordinances for his hospital at Mercers' Hall which represents him on his deathbed surrounded by his executors and bedesmen. It is engraved in the works of Malcolm (iv. 515), Lysons, and Besant. The face is long, thin, and smooth shaven. It has little or nothing in common with the portrait engraved by Renold Elstracke [q. v.] early in the seventeenth century. The chain of office in the latter is of sixteenth-century design, and the original picture was probably a work of that age. In the first impressions of the engraving Whittington's right hand rested upon a skull, but popular taste compelled Elstracke to substitute a cat in the remainder, and the former are now excessively rare (GRANGER, *Biographical History*, i. 63). The engraving in its second shape is reproduced in Lysons and the 'Antiquarian Repertory' (ii. 343). Malcolm mentions a small portrait at Mercers' Hall, which has since disappeared, in which he appeared as a man of about sixty 'in a fur livery gown and a black cap such as the yeomen of the guard now wear,' and with a black-and-white cat on the left-hand side. The inscription, 'R. Whittington, 1536,' suggests the possibility of its being an adaptation of a portrait of Robert Whittington [q. v.], the grammarian. The present portrait at Mercers' Hall is modern. It was engraved in Thornton's 'New History, Description and Survey of London' (1784).

Whittington was a good type of the mediæval city magnate. There had no doubt been more distinguished mayors of London. He played a less prominent part in the affairs of the kingdom than Sir John de Pulteney [q.v.] or Sir John Philipot [q. v.], and there is nothing to show that his contemporary reputation extended beyond the city. The chroniclers of his time who wrote in the country never mention him by name. But his commercial success, unusually prolonged civic career, and great loans to the crown seem to have impressed the imagination of his fellow-citizens if we may accept the evidence of his epitaph and the allusion to him in Gregory's 'Chronicle' (p. 156), written not long after his death, as 'that famos marchant and mercer Richard Whytyndone.' In a sense, too, he was the last of the great mediæval mayors, for the outbreak of the wars of the roses ushered in a period far less favourable to municipal magnates. Yet he would hardly have been permanently remembered had not his benefactions—mostly posthumous—associated him with some of the most prominent London buildings, and one of the few mediæval foundations in the city which survived the Reformation. As that of the rebuilder of the chief prison and the founder of the principal almshouse in London, Whittington's name was a household word with the Londoners of the sixteenth century, when many of the scanty facts of his life had already been forgotten.

Childless, and surviving his wife, Whittington was free to devote his wealth to public and pious objects. He arched over a spring on the bank of the city ditch, and inserted a public 'boss' or water-tap in the wall of St. Giles, Cripplegate (STOW). This or a similar one at Billingsgate gave Robert Whittington [q.v.], the grammarian, his nickname of 'Boss' (LYSONS, p. 52). In his last term of office as mayor Whittington defrayed the greater part of the cost of the new library of the Greyfriars, now the north side of the great cloister of Christ's Hospital (*Chron. of*

Greyfriars, p. 13). With others he handed over Leadenhall to the corporation in 1411, and he opened Bakewell Hall for the sale of broadcloths (Lysons, p. 84; Besant, p. 169). By his directions his executors, one of whom was the well-known town clerk, John Carpenter (1370?–1441?) [q. v.], who compiled the 'Liber Albus' in Whittington's third mayoralty (1419), obtained license to rebuild Newgate, which served as a city prison, on the ground that it was 'feble, over litel and so contagious of Eyre, yat hit caused the deth of many men' (*Fœdera*, x. 287; *Rot. Parl.* iv. 370). They also contributed to the repair of St. Bartholomew's Hospital and the restoration and enlargement of the Guildhall (Stow, i. 261). But they were directed to use the bulk of his wealth for the foundation of a hospital or almshouse, and the collegiation of his parish church of St. Michael de Paternoster-church. He had taken some preliminary steps in his lifetime, though Stow's authority for the statement that he obtained a royal license in 1410 does not appear (Stow, iii. 3; cf. Lysons, p. 84). In 1411 he gave land for the rebuilding of the church (Riley, p. 578). His executors obtained the consent of the archbishop of Canterbury to the collegiation of St. Michael's, which was an archiepiscopal peculiar, on 20 Nov. 1424, and on 17 and 18 Dec. issued a charter of foundation and regulations for a college dedicated to the Holy Ghost and the Virgin Mary, to consist of five priests, one of whom was to be master. They were to reside in a building newly erected east of the church, and say masses for the souls of Whittington and his wife, his father and mother, Richard II, Thomas of Woodstock, and their wives (*Monasticon*, vi. 739–41). Further endowments and rules were added on 13 Feb. 1425 (*ib.* vi. 743). Reginald Pecock [q. v.] became master in 1431. The college was suppressed in 1548, and the building sold for 92*l.*, but its memory is kept alive by College Street. Simultaneously with the creation of Whittington College, the executors founded (21 Dec. 1424) a hospital between the church and Whittington's house for thirteen poor men, one of whom was to be tutor, and whose prayers were to be offered for the souls of the persons mentioned above, and also for those of the parents of the founder's wife (*ib.* vi. 744–7). An illuminated copy of their ordinances is preserved by the Mercers' Company, who manage the hospital now removed to Highgate (*Rep. Livery Companies' Commission*, 1884, iv. 39–44).

It has been Whittington's singular fate to become the hero of a popular tale which has found an ultimate lodgment in the nursery. The Whittington of the old ballads, chap-books, and puppet play started life as a poor ill-treated orphan in the west of England, and made his way to London on hearing that its streets were paved with gold. Arriving in a state of destitution, he attracted the commiseration of a rich merchant, one Mr. Hugh FitzWarren, who placed him as a scullion in his kitchen, where he suffered greatly from the tyranny of the cook, tempered only by the kindness of his master's daughter, Mrs. Alice. From this state of misery he was presently released by a strange piece of good fortune. It was the worthy merchant's custom when sending out a ship to let each of his servants venture something in it, in order that God might give him a greater blessing. To the freight of the good ship Unicorn Whittington could only contribute his cat, which he had bought for a penny to keep down the vermin in his garret; but the vessel happening to touch at an unknown part of the Barbary coast, the king of the country, whose palace was overrun with rats and mice, bought the cat for ten times more than all the freight besides. Meanwhile her owner, unconscious of his good luck and driven desperate by the cook's ill-usage, stole away from Leadenhall Street early in the morning of All Hallows day, and left the city behind him, but as he rested at Holloway he heard Bow bells ring out a merry peal, which seemed to say:

> Turn again, Whittington,
> Lord Mayor of London.

Whereupon he returned to his pots and spits, and, the Unicorn soon coming in, married Mrs. Alice, and rose to be thrice lord mayor of London and entertain Henry V, after his conquest of France, at a great feast, in the course of which he threw into the fire the king's bonds for thirty-seven thousand marks. The story of the venture of a cat leading to fortune is in one form or another very widely diffused. It has been traced in many countries both of southern and northern Europe, and occurs in a Persian version as early as the end of the thirteenth century. The germ of the story seems suggested by the mention of the custom of shipmasters taking the ventures of the poor whose prayers were thought to bring good luck. Ralston and Clouston claim a Buddhistic origin for the tale. One of the reasons adduced in support of this view is that in some of the older versions the cat is saved from ill-treatment by the person whose fortune it is destined to make. The English version has more in common with the Scandinavian

and Russian forms of the story than with those current in southern Europe. It stands almost alone, however, in selecting an historical personage as the central figure. The 'legend' of Whittington is not known to have been narrated before 1605. On 8 Feb. 1604-5 a dramatic version entitled 'The History of Richard Whittington, of his lowe byrth, his great fortune, as yt was plaied by the prynces servants,' was licensed for the press (ARBER, *Stationers' Registers*, iii. 282). On 16 July 1605 a license was granted for the publication of a ballad called 'The vertuous Lyfe and memorable Death of Sir Richard Whittington, mercer, sometyme Lord Maiour.' Neither play nor ballad is known to have survived. The earliest extant references to the 'legend' figure in Thomas Heywood's 'If you know not me, you know nobody' (act i. sc. i.) published in 1606, and in Beaumont and Fletcher's 'Knight of the Burning Pestle,' which appeared five years later. Both references imply that serious liberties had been taken in the legend with the historical facts. The various attempts to rationalise the legend, by dragging in the use of the word 'cat' as a name for ships carrying coals from Newcastle, a mere humorous suggestion of Samuel Foote [q.v.], or by explaining 'cat' as a corruption of the French *achats*, fall to the ground when the real character of the story is recognised. Lysons's defence of the historical truth of the incident of the cat would hardly call for criticism if it had not been seriously revived in Sir Walter Besant's popular history of Whittington. Their corroborative proofs may be at once dismissed. The evidence of the portraits is of course worthless. The piece of sculpture found in an old house at Gloucester said to have once belonged to the Whittington family, and figured by Carr (p. xvi), represents a small boy, not 'a fine sturdy youth,' carrying a nondescript small animal, and there seems no satisfactory evidence for attributing the stone to the fifteenth century. The assumption that the cat carved on the front of Newgate when rebuilt after the great fire had existed on the building erected by Whittington's executors rests on a mere mistake of Pennant.

[The first serious attempt to ascertain and bring together the facts of Whittington's life was made by Samuel Lysons, one of the authors of the Magna Britannia, in 'The Model Merchant of the Middle Ages' (1860); very little escaped him, but the value of his work is marred by his acceptance of the legend as genuine biography. The life by Walter Besant and James Rice (1881; 2nd ed. 1894) adds a few details from the City Archives, but adheres to Lysons's uncritical standpoint, and is little more than an expansion of his work without his references and documents. The chief original authorities are the following: Rotuli Parliamentorum; Rymer's Fœdera, original ed.; Ordinances of the Privy Council, ed. Nicolas; Calendarium Inquisitionum post mortem; Devon's Issues of the Exchequer; Return of Names of Members of Parliament, 1878; Lists of Sheriffs, 1898; Monasticon Anglicanum, ed. Caley, Ellis, and Bandinel; Annales Ricardi II (Rolls Series); Fabyan's Chronicle, ed. Ellis; Gregory's Chronicle and Chronicle of Greyfriars (Camden Soc.); Stow's Survey of London, ed. Strype; Riley's Memorials of London. Also Brewer's Life and Times of John Carpenter, 1856; Malcolm's Londinium Redivivum; Hutchins's History of Dorset, 3rd ed.; Clutterbuck's History of Hertfordshire; Ashmole's History of Berkshire; Wylie's History of Henry IV. The legend is critically examined in Thos. Keightley's Tales and Popular Fictions, 1834, W. A. Clouston's Popular Tales and Fictions, 1887, and by H. B. Wheatley in the preface to his edition of the 'History of Sir Richard Whittington' (By T. H. [1670]) for the Villon Society, 1885; compare also Reinhold Köhler, Orient und Occident (ii. 488), and Ralston's Russian Folk-Tales. The earliest form of the story in the British Museum Collection is a black-letter ballad of 1641, entitled 'London's glory and Whittington's renown; or a looking glass for the citizens of London; being a remarkable story how Sir Richard Whittington . . . came to be three times Lord Mayor of London, and how his rise was by a cat.' The prose series begins with 'The famous and remarkable History of Sir Richard Whittington, three times Lord Mayor of London,' by T. H. 1656, also in black letter, a later edition of which has been republished by the Villon Society. The story became a favourite subject of chap-books whose imprints include Edinburgh, Durham, Carlisle, and Newcastle-on-Tyne. Carr's Story of Sir Richard Whittington, 1871, is a modern version.]

J. T–T.

WHITTINGTON, WHYTYNTON, or WHITINTON, ROBERT (*fl.* 1520), grammarian, was born at Lichfield, and educated first at the school of St. John's Hospital in that city (*Short Account of the Ancient and Modern State of Lichfield*, 1819, p. 112), and afterwards under John Stanbridge [q. v.] in the school attached to the college of St. Mary Magdalen, Oxford. In April 1513 he supplicated the congregation of regents at Oxford for laureation in grammar, which was granted him on 4 July ensuing. At the same time he was admitted B.A. In his *supplicat* he represents that he had studied rhetoric for fourteen years, and taught it for twelve. This would point to his being born not much later than 1480. On his laureation he assumed the title of 'Protovates Angliæ,'

a piece of arrogance which gave offence to other scholars, 'in comparison with whom,' says Fuller, 'he was but a crackling thorn.' A warfare of epigrams ensued between him and William Horman [q. v.], supported by Lily and Aldrich, the intricacies of which have been unravelled with much ingenuity by Dr. Maitland (*Early Printed Books*, p. 415). The sobriquet of 'Boss' was bestowed on Whittington by his foes, in derisive allusion to a public 'boss' or water-tap in the city of London which had been originally set up by Richard Whittington [q. v.], and was called by his name. Whytynton is said by Bale to have been alive in 1530; but beyond that all is uncertain. His grammatical treatises, along with those of his old master, Stanbridge, had a wide circulation (*Day-Book of John Dorne*, vol. i. of the Oxford Hist. Society's publications, p. 75). He describes one of them as 'iuxta consuetudinem ludi literarii diui Pauli.' Several of these are of great value for illustrating the language and manners of the time. The chief of them are the following: 1. 'Editio Secunda de consinitate [concinnitate] grammatices,' Wynkyn de Worde, 1512, 4to (Bodl. Libr), 1516, 4to. 2. 'De syllabarum quantitate,' London, 1519, 4to (Hazlitt mentions an edition of 1513). 3. 'Whytthyntoni editio: Declinationes nominum tam latinorum quam grecorum,' London, 1517, 4to (Bodl. Libr.) 4. 'Opusculum affabrum et recognitum . . . de nominum generibus,' London, s.a. 4to. 5. 'Editio de Heteroclitis nominibus et gradibus comparationis,' Oxford, 1518, 4to (Bodl. Libr.); London, 1533, 4to. 6. 'Accidentia ex Stanbrigiana editione' together with 'Parvula,' London, 1528, 4to. 7. 'Vulgaria quedam cum suis vernaculis,' &c., London, 1528, 4to. Besides these he wrote 'De difficultate iustitiæ servandæ in reip. administratione,' along with 'De quatuor uirtutibus cardineis,' both addressed to Wolsey, London, 1519, 4to. The presentation copies, in manuscript, are in the Bodleian Library. Whytynton was also the author of the following translations: 'The thre bookes of Tullyes Offyces bothe in latyne tonge & in englysshe,' London, 1534, 8vo. 'Tullius de Senectute bothe in latyn and englysshe tonge,' London, s.a. (1535?), 8vo. 'The Paradox of M. T. Cicero,' London, 1540, 16mo. 'A frutefull work of Lucius Anneus Seneca, named the forme and rule of honest lyuynge,' London, 1546, 4to. 'A frutefull worke of . . . Seneca, called the Myrrour or Glasse of Maners . . .' London, 1547, 8vo. 'Lucii Annei Senecæ ad Gallionem. . . . The remedyes agaynst all casuall chaunces,' London, 1547, 8vo. 'De civilitate morum . . . per Des. Erasmum . . . Roberto Whitintoni [sic] interprete,' London, 1554, 8vo. An earlier edition of this last is said to have appeared in 1532 (*Bibliotheca Erasmiana*, 1893, p. 29).

[Editions of Whytynton's Works in Brit. Mus. and Bodleian Libraries; Wood's Athenæ and Hist. et Antiq. ii. 4, 5; Warton's English Poetry, sect. xxv.; Boase's Register of the Univ. of Oxford, 1885, i. 85; Foster's Alumni Oxon.; W. Carew Hazlitt's Schools, Schoolbooks, &c., 1888, pp. 60–8; Brüggemann's View of the English Editions, 1797, pp. 500, 651.] J. H. L.

WHITTLE, PETER ARMSTRONG (1789–1866), Lancashire antiquary, was born at Inglewhite in the parish of Goosnargh, Lancashire, on 9 July 1789, and was educated at the grammar schools of Goosnargh, Walton-le-Dale, and Preston. He began business as a bookseller and printer at Preston in 1810, and became an active contributor to various journals. He was intelligent but ill-educated, and his works, though not without value, abound in errors. He styled himself F.S.A., but was not a fellow of the Society of Antiquaries. In 1858 Lord Derby, as prime minister, gave him a pension of 50*l.* a year for 'literary services.' After giving up business in 1851, he lived at Bolton for some years, and then removed to Mount Vernon, Liverpool. Whittle, who was a Roman catholic, died on 7 Jan. 1866. He married, in October 1827, Matilda Henrietta Armstrong, and had two sons: Robert Claudius, author of 'The Wayfarer in Lancashire,' and Henry Armstrong.

He was the author of the following local histories: 1. 'A Topographical Account, &c., of Preston,' 1821; vol. ii. 1837, 12mo (the first volume was published under the pseudonym of 'Marmaduke Tulket'). 2. 'Marina; or an Historical and Descriptive Account of Southport, Lytham, and Blackpool,' Preston, 1831, 8vo (anon.) 3. 'Architectural Description of St. Ignatius's Church, Preston,' 1833. 4. 'Description of St. Mary's Cistercian Church at Penwortham,' 8vo. 5. 'Historical Notices of Hoghton Tower,' 1845. 6. 'An Account of St. Marie's Chapel at Fernyhalgh,' 1851, 8vo. 7. 'Blackburn as it is,' 1852. 8. 'Bolton-le-Moors and the Townships in the Parish,' Bolton, 1855, 8vo.

[Whittle's Preston, ii. 336; Men of the Time, 1865, p. 825; Johnstone's Religious Hist. of Bolton, p. 177; Fishwick's Lancashire Library.] C. W. S.

WHITTLESEY or WITTLESEY, WILLIAM (*d.* 1374), archbishop of Canterbury, though doubtless a native of the Cambridgeshire village whose name he bore, studied at Oxford, where he took his doctor's

degree in canon and civil law (Wood, i. 183; Godwin). His choice of university must have been decided for him by his maternal uncle, Simon Islip (afterwards archbishop of Canterbury) [q. v.], to whom Whittlesey owed his education and much ecclesiastical promotion. He was collated archdeacon of Huntingdon in June 1337, according to a record quoted by White Kennett; but if this be correct, he was reappointed by letters patent on 20 June 1343 (Le Neve, ii. 50). In the plague year (1349), when his uncle became archbishop, Whittlesey was made (10 Sept.) 'custos' of Peterhouse at Cambridge, but held this position only until 1351. He was a prebendary of Lichfield from 1350, and of Chichester and Lincoln from 1356, retaining the last down to his appointment as primate (*ib.* i. 626, ii. 106). He had also a prebend at Hastings (Tanner, p. 784). Along with his archdeaconry and prebends Whittlesey held the benefices of Ivychurch, near Romney (1352), Croydon (1353), and Cliffe, near Rochester (*ib.*; *Anglia Sacra*, i. 535). He is said to have acted for a time as his uncle's proctor at the papal court, and was certainly sent on a mission there by the king in 1353 (*ib.*; *Rot. Parl.* ii. 252; *Fœdera*, v. 747). Islip made him first his vicar-general, then dean of the court of arches, and finally secured his election (23 Oct. 1360) to the dependent see of Rochester, not, it would seem, without a bargain with the monks (Le Neve, ii. 564; *Registrum Roffense*, p. 181; Hook, iv. 224). The pope gave his consent by way of provision on 31 July following, and, owing to Islip's infirmities, Whittlesey's consecration was quietly performed in the chapel of the archbishop's manor-house at Otford, not a single diocesan bishop being present (*ib.* iv. 225; Le Neve, u.s.) Two years later (6 March 1364) he was translated by Islip's influence to the richer see of Worcester, but does not seem to have resided (*ib.* iii. 58; cf. Hook, iv. 226).

After his uncle's death in 1366 Whittlesey can hardly have looked for further promotion, but fortune still stood his friend. Langham, Islip's masterful successor, accepted a cardinal's hat without the royal permission, and had to resign. A more colourless and pliant primate being desiderated, the choice fell upon Whittlesey, who was accordingly translated to Canterbury by a papal bull, dated 11 Oct. 1368 (Le Neve, i. 19). He received the temporalities on 15 Jan. 1369, the pallium on 19 April, and was enthroned on 17 June, the usual feast being dispensed with on account of the plague. Whittlesey would hardly have made his mark in the primacy, even if he had not very soon become a confirmed invalid. He was unable in consequence to take part in the defence of the church in the memorable parliament of 1371, and rarely left his quiet refuge at Otford (Wilkins, iii. 89; Hook, iv. 228). But the pressure of taxation upon the clergy became so heavy that he dragged himself up to London for the meeting of convocation in December 1373, and ascended the pulpit of St. Paul's to make his protest; but he had not proceeded far when he swooned in the arms of his chaplain, and was carried out and rowed to Lambeth (Parker, p. 380; Wilkins, iii. 97). He lingered until 5 June, when he made his will, bequeathing his books to Peterhouse, and the residue of his property to his poor relations. His register appears to give this as the day of his death (*Anglia Sacra*, i. 794; Le Neve, i. 20). But the record of Canterbury obits places it on the 6th (*Anglia Sacra*, i. 61). The date in Walsingham (i. 317)—5 July—though the month is obviously wrong, rather confirms the former statement. Perhaps he died in the night between the two dates. His remains were taken to Canterbury and buried in the cathedral near the tomb of Islip, between two pillars on the south side of the nave (Somner, *Antiquities of Canterbury*, pt. i. p. 134). His epitaph, inscribed on brass, remained legible about 1586, when it was read by Godwin; but only a fragment survived when it was seen by Weever, who published his 'Funerall Monuments' in 1631.

. . . . tumulatus
Wittelesey natus gemmata luce.

It was Whittlesey who obtained from Urban V a bull exempting the university of Oxford from the jurisdiction of the bishop of Lincoln.

The story in the 'Continuation of the Eulogium' (iii. 337–8) of the great council of prelates and lords called after Pentecost (20 May 1374) to discuss a papal demand for a subsidy to be used against the Florentines, in which the Black Prince is represented as calling Whittlesey an ass, is disposed of, so far as the latter is concerned, by the fact that he was on his deathbed at Lambeth when the scene is supposed to have taken place at Westminster. Nor is this the only incredible feature of the incident as there related.

[Rot. Parl., Rymer's Fœdera, original edit., Walsingham's Historia Anglicana and the Eulogium Historiarum (in Rolls Ser.); Anglia Sacra, ed. Wharton; Godwin, De Præsulibus Angliæ, ed. 1743; Wilkins's Concilia Magnæ Britanniæ et Hiberniæ; Tanner's Bibliotheca Scriptorum

Britannico-Hibernica; Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy; Parker, De Antiquitate Ecclesiæ et Privilegiis Ecclesiæ Cantuariensis; Hook's Lives of the Archbishops of Canterbury.]

J. T-T.

WHITTY, EDWARD MICHAEL (1827–1860), journalist, son of Michael James Whitty [q. v.], was born in London in 1827. He was educated at the Liverpool Institute and at Hanover. About 1844 he became a reporter on the provincial press, and from 1846 to 1849 he was the writer of the parliamentary summary of the 'Times.' He was the London correspondent of the 'Liverpool Journal,' and for several years served with George Henry Lewes, E. F. S. Pigott, and other distinguished writers on the staff of the 'Leader.' His great powers of sarcasm were first conspicuous in the singularly vivid and vigorous sketches of the proceedings in parliament which he contributed to the 'Leader.' The preliminary essays began in its columns on 14 Aug. 1852, and the first description of the debates by 'The Stranger in Parliament' appeared in the number for 13 Nov. in that year. A selection from them was published anonymously in 1854 as the 'History of the Session 1852–3: a Parliamentary Retrospect.' These articles originated the superior kind of parliamentary sketch, and for pungency of expression and fidelity of description have never been surpassed. A volume entitled 'The Derbyites and the Coalition' (1854? 12mo) is assigned to Whitty by Allibone. A brilliant series of his 'Leader' articles was collected in 'The Governing Classes of Great Britain: Political Portraits' (London, 1854; with additions, 1859), a volume which is said to have made a great impression on Montalembert. The phrase 'the governing classes,' though previously used by Carlyle (*Cromwell's Letters and Speeches*, 1845, ii. 150), was identified with Whitty's volume; R. B. Brough dedicated to him in 1855 his volume of 'Songs of the Governing Classes.'

Before long Whitty quarrelled with his old friends on the 'Leader,' and he seized the opportunity of satirising them in clever epigrammatic sentences in his novel of 'Friends of Bohemia, or Phases of London Life,' which was written in a fortnight and sold for 50*l.* (London, 1857, 2 vols.; New York and Philadelphia, 1864, with memoir). Whitty was appointed editor of the 'Northern Whig' early in 1857, but the engagement terminated abruptly in the spring of 1858. He returned for a time to London, and on the death of his wife and two children emigrated to Australia to work on the 'Melbourne Argus.' He died at Melbourne, at the house of a relative, on 21 Feb. 1860. A few years later a handsome monument was erected to his memory by Barry Sullivan the actor.

Whitty possessed great talent, and was endowed 'with a brilliant style and a powerful battery of sarcastic irony' (*Irish Quarterly Review*, vii. 385, &c.) A sketch of him under the name of 'Ned Wexford,' by James Hannay, is in the 'Cornhill Magazine' (xi. 251–2; reprinted in Espinasse's *Literary Recollections*, pp. 323–4).

[Athenæum, 12 May 1860, p. 651; Saunders, Otley, & Co.'s Oriental Budget, 1 June 1860, p. 122; Dublin Review, July 1857, pp. 101–4; Jeaffreson's Novels and Novelists, ii. 402; information from Miss Whitty of Concordia, Blundellsands, Liverpool, Sir Edward R. Russell, and Mr. F. D. Finlay.]

W. P. C.

WHITTY, MICHAEL JAMES (1795–1873), journalist, born in Wexford in 1795, was the son of a maltster. In 1821 he commenced his literary career in London, and among his earliest friends were Sir James Bacon and George Cruikshank. He was appointed in 1823 to be editor of the 'London and Dublin Magazine,' and in its first volume appeared the substance of the work on 'Robert Emmet,' which he published with a prefatory note signed 'M. J. W.,' about 1870. He remained editor of the magazine until 1827. From 1823 to 1829 he contributed largely to Irish periodical literature, and was an ardent advocate for catholic emancipation. He published anonymously in 1824 two volumes of 'Tales of Irish Life,' with illustrations by Cruikshank. These stories depicted the customs and condition of his fellow-countrymen.

Whitty began his connection with Liverpool in 1829, when he accepted the post of editor of the 'Liverpool Journal,' started in January 1830. He vacated this position in February 1836 on his appointment as chief constable of the borough. He had previously been 'superintendent of the nightly watch' (Picton, *Memorials of Liverpool*, i. 550). During his twelve years' tenure of the office he perfected the organisation of the police force and formed an efficient fire brigade. On his retirement he was presented by the town council with the sum of 1,000*l.* in recognition of his services.

His connection with the 'Liverpool Journal' had not been wholly severed during this period of his life, and in 1848 he purchased the paper and resumed his literary work. For many years he acted as the Liverpool correspondent and agent of the 'Daily

News.' In 1851 he was a witness before the parliamentary commission appointed to inquire into the Newspaper Stamp Act, and he vigorously advocated the abolition of the stamp act, the advertisement duty, and the duty on paper. On the removal of these imposts he issued in 1855 the 'Liverpool Daily Post,' the first penny daily paper published in the United Kingdom, in the columns of which during 1861–4 he zealously advocated the cause of the northern states. The paper passed out of his hands some years before his death, but it has never ceased to hold a prominent place among the leading daily papers. 'Whitty's Guide to Liverpool' was published from the office in 1868.

The last few years of Whitty's life were spent in retirement at Prince's Park, Liverpool. He died there on 10 June 1873, and was buried at Anfield cemetery by the side of his wife, the sister of E. B. Neill, correspondent in London of the 'Liverpool Albion.' Edward Michael Whitty [q. v.] was their son.

[Athenæum, 14 June 1873, p. 763; information from Miss Whitty, Sir Edward R. Russell, and Mr. J. Gregson of 70 Grove Street, Liverpool.] W. P. C.

WHITWELL, JOHN GRIFFIN, Lord Howard de Walden (1719–1797). [See Griffin, John Griffin.]

WHITWORTH, CHARLES, Baron Whitworth (1675–1725), eldest of the six sons of Richard Whitworth of Blowerpipe, and afterwards of Adbaston, Staffordshire, who married, on 15 Dec. 1674, Anne, daughter of Francis Moseley, rector of Wilmslow, Cheshire, was born at Blowerpipe in 1675, and baptised at Wilmslow on 14 Oct. in that year. He was educated at Westminster (admitted as a queen's scholar in 1690), was elected to Trinity College, Cambridge, in 1694, and became a fellow of that society in 1700, having graduated B.A. in 1699. He was initiated into the arts of diplomacy by George Stepney [q. v.], and while William III was still king he was, upon Stepney's recommendation, appointed to represent England at the diet of Ratisbon on 28 Feb. 1702 (cf. *Addit MS.* 21551, ff. 27, 32). After Stepney, he is said to have understood the politics of the empire better than any Englishman during the reign of Anne. He was appointed envoy-extraordinary to Russia on 2 Sept. 1704, and retained the post for six years. In September 1707, in reply to a question from Harley, he gave some information about the library at Moscow. In September 1709 he was commissioned to congratulate the czar upon his victory of Pultowa. Peter seized the opportunity to demand the instant execution of all the persons concerned in the arrest and imprisonment for debt of his London envoy, Matéof. Whitworth had difficulty in explaining how impossible it was for his royal mistress to comply with the czar's wish; but, the offenders having received a nominal punishment and an act having been passed by parliament for preserving the privileges of ambassadors, Peter was eventually appeased, and was moreover highly gratified by the English envoy's addressing him as 'emperor' (the incident is fully treated by Voltaire in his *Histoire de Russie*, pt. i. chap. xix.) When Whitworth took his leave in May 1710 his 'czarish majesty' presented him with his portrait set in diamonds (Luttrell; *Stowe MS.* 223, f. 304). On his second mission to Moscow Whitworth found Catherine I, whom on his former embassy he had known in a much humbler station, exalted to the rank of empress, and, if an anecdote may be believed which Walpole relates upon the authority of Sir Luke Schaub [q. v.], the empress, after honouring the envoy by dancing a minuet with him, 'squeezed him by the hand, and said in a whisper, "Have you forgot little Kate?"'

Early in 1711 he was sent as ambassador to Vienna, but his endeavours to overcome the remissness of the imperial court in making up their quota of troops for service under Marlborough were all in vain (Marlborough, *Despatches*, ed. Murray, vol. v. passim). On 30 April 1714 Whitworth was appointed English plenipotentiary at the congress of Baden, where during the following summer were ultimately settled the terms of peace between the emperor and the French king (7 Sept.; Garden, *Traités de Paix*, ii. App.) In 1716 he was appointed envoy-extraordinary and plenipotentiary at the court of Prussia. Next year he was transferred to The Hague (whence he sent long accounts of rumoured Jacobite conspiracies), but returned to Berlin in 1719. On 9 Jan. 1720–1721 he was created Baron Whitworth of Galway, in recognition of his diplomatic services, and a little later, in February 1721–2, he was appointed, in conjunction with Lord Polwarth, British plenipotentiary at the congress of Cambray (*ib.* iii. 132). He voiced the English protest against the secret treaty recently concluded between France and Spain, and procured the adhesion of Dubois to another treaty between Great Britain, Spain, and France. Great Britain undertook to replace the Spanish ships destroyed by Byng off Syracuse in August 1718, but secured highly advantageous commercial con-

cessions. Whitworth's chaplain at the congress was Richard Chenevix [q. v.] This was his last diplomatic achievement. He settled in London, and was in 1722 returned to parliament as member for Newport in the Isle of Wight. His health, however, was not good; his physician, Dr. Arbuthnot, told Swift that he had practically cured the ambassador's vertigo by a prescription of Spa waters, but his illness recurred, and he died at his house in Gerard Street on 23 Oct. 1725. He was buried in the south aisle of Westminster Abbey on 6 Nov. (Chester, *Burials Register*, p. 315). He married Magdalena Jacoba, countess de Vaulgremont, who died in 1734, but he left no issue and the peerage became extinct. His will, dated Berlin 2–13 March 1722-3, was proved on 1 Dec. by his brother, Francis Whitworth [see under Whitworth, Sir Charles].

Macky describes the ambassador as a man of learning and good sense, handsome, and of perfect address. A three-quarter-length portrait by Jack Ellys (owned in 1867 by Countess De la Warr) depicts him holding the hand of his youthful nephew, and a paper addressed to him as plenipotentiary at the congress of Cambray (*Cat. of National Portraits*, 1867, No. 397). From a large quantity of notes and memoranda that he left in manuscript but one piece has been selected for publication, 'An Account of Russia as it was in the year 1710, by Charles Lord Whitworth. Printed at Strawberry Hill, 1758.' Horace Walpole, who wrote an advertisement for the book, obtained the manuscript through Richard Owen Cambridge [q.v.]; Cambridge bought it from the fine collection of books relating to Russia formed by Zolman, a secretary of Stephen Poyntz [q. v.] It was reprinted in the second volume of 'Fugitive Pieces' in 1762, and again in 1765 and 1771. Summary though Whitworth's treatment is of a subject so interesting, his book is of value, and is not unjustly compared by Walpole to Molesworth's account of Denmark. The author infers great feats for the Russian arms from the 'passive valour' and endurance of the peasantry. The account of the Russian naval yards (of which the personnel was almost entirely English) at the end of the volume is specially curious. Whitworth himself was instrumental in 1710 in sending over a number of English glass-blowers to Moscow.

Thirty volumes of Whitworth's official correspondence are preserved among the papers of Earl De la Warr at Buckhurst in Sussex. Many of his letters are among the Stair Papers (*Hist. MSS. Comm.* 2nd and 3rd Reps.)

[Walpole's account of Whitworth prefixed to the Account of Russia, 1758; George Lewis's Sermon preach'd at Wostram, 31 Oct. 1725, upon the death of Right Hon. the Lord Whitworth; G. E. C[okayne]'s Complete Peerage, viii. 131; Burke's Extinct Peerage, p. 582; Cole's Athenæ Cantabr. xlv. 335; Welch's Alumni Westmon. pp. 227, 239; Luttrell's Brief Hist. Relation, vi. 97, 491, 586, 590, 598; Boyer's Reign of Anne, 1735, pp. 397, 398, 483, 608, 664; Swift's Works, ed. Scott, iv. 343, xvi. 423; Parl. Hist. vi. 792; Wentworth Papers, p. 11; Walpole's Royal and Noble Authors, ed. Park, v. 235, and Correspondence, iii. 181, 187; Pinkerton's Walpoliana, 1798; Hist. Reg. Chron. Diary, 1725, p. 45, cf. 1728 p. 46; Notes and Queries, 6th ser. iii. 429, 497, 7th ser. i. 89, 193; Monthly Review, xix. 439; Brit. Mus. Cat.; Stowe MSS. 223, 224, 227 (letters to Robethon); Addit. MSS. 28155 (letters to Sir J. Norris), 28902–16 (to J. Ellis), 32740 (to Lord Walpole).]

T. S.

WHITWORTH, Sir CHARLES (1714?–1778), author, born about 1714, was the eldest son of Francis Whitworth of Leybourne, Kent, the younger brother of Charles, baron Whitworth [q. v.] Francis Whitworth was M.P. for Minehead from May 1723. He was appointed a gentleman usher of the privy chamber to the king in August 1728, surveyor-general of woods and forests in March 1732, and secretary of the island of Barbados; these offices he held until his death on 6 March 1742.

Charles Whitworth entered parliament for Minehead at the general election of 1747, represented that pocket borough in two parliaments until 1761, and then sat for Bletchingly from 1761 to 1768, when he was once more returned for Minehead. In October 1774 he migrated to East Looe, but at the end of the year accepted the stewardship of the Chiltern Hundreds, and was chosen for Saltash the following January. Whitworth was a great student of parliamentary customs; in May 1768 he was chosen chairman of ways and means, and, being reappointed at the meeting of the succeeding parliament in 1774, discharged its duties until his death. He received the honour of knighthood on 19 Aug. 1768 (Townsend, *Catalogue of Knights*), and his name appears in the list of those who voted for the expulsion of Wilkes in 1769. He was appointed lieutenant-governor of Gravesend and Tilbury fort (under Lord Cadogan) in August 1758 (*Gent. Mag.*), and this command he held for twenty years until his death. When the western battalion of the Kent militia was embodied on 22 June 1759, Whitworth became its major. Being chosen one of the vice-presidents of the Society for the En-

couragement of Arts, Manufactures, and Commerce, at its meeting on 28 Feb. 1755, he supported the society during the rest of his life. Having inherited from his father, who was the first of his family to settle there, the estate of Leybourne Grange, near Town Malling, in Kent, Whitworth resided there until 1776, when, with his eldest son's consent, he obtained a private act of parliament which enabled him to sell Leybourne, and he thereupon removed to Stanmore. At the time of his death he was also seated at Blachford, Somerset. He died at Bath on 22 Aug. 1778.

Whitworth married, on 1 June 1749, Martha, eldest daughter of Richard Shelley, who was deputy ranger of St. James's and Hyde Park, and chairman of the board of stamps at his death on 28 Oct. 1755. Whitworth left four daughters and three sons, of whom Charles (1752–1825) [q. v.], the eldest son, became Earl Whitworth. Sir Francis, the second son, was a lieutenant-colonel in the royal artillery, and died on 26 Jan. 1805, aged 48; and Richard, who was a captain in the royal navy, was lost at sea.

Whitworth compiled several works of reference, which, though useful in their day, have long been superseded. They included: 1. 'Succession of Parliaments from the Restoration to 1761,' London, 1764, 12mo. 2. 'A Collection of the Supplies and Ways and Means from the Revolution to the Present Time,' London, 1764, 12mo; 2nd edit. 1765. 3. 'A List of the Nobility and Judges,' London, 1765, 8vo. To the 1766 edition of David Lloyd's 'State Worthies' Whitworth contributed the 'Characters of the Kings and Queens of England.' In 1771 appeared 'The Political and Commercial Works of Charles D'Avenant, collected and revised by Sir C. W.;' and in 1778, the third edition of Timothy Cunningham's 'History of the Customs, Aids, Subsidies, &c., of England, with several Improvements suggested by Sir C. W.'

[Burke's Extinct Peerage; Official Return of Members of Parliament; Gent. Mag.]

W. R. W.

WHITWORTH, CHARLES, Earl Whitworth (1752–1825), son and heir of Sir Charles Whitworth (a nephew of Charles Whitworth, baron Whitworth of Galway [q.v.]), was baptised at Leybourne on 29 May 1752. He was educated at Tunbridge school, his preceptors there including James Cawthorn [q. v.] and 'Mr. Towers' (*Tunbridge School Register*, 1886, p. 13). He entered the first regiment of footguards in April 1772 as ensign, became captain in May 1781, and was eventually on 8 April 1783 appointed lieutenant-colonel of the 104th regiment. His transference from military life to diplomacy is not easy to explain, but in the account given by Wraxall, disfigured though it is by malicious or purely fanciful embroidery, there is perhaps a nucleus of truth. Whitworth was 'highly favoured by nature, and his address exceeded even his figure. At every period of his life queens, duchesses, and countesses have showered on him their regard. The Duke of Dorset, recently sent ambassador to France (1783), being an intimate friend of Mr. Whitworth, made him known to the queen (Marie-Antoinette), who not only distinguished him by flattering marks of her attention, but interested herself in promoting his fortune, which then stood greatly in need of such patronage.' The good offices of the queen and Dorset, according to this authority, procured for Whitworth in June 1785 his appointment as envoy-extraordinary and minister-plenipotentiary to Poland, of which country the unfortunate Stanislaus Poniatowski was still the nominal monarch. He was at Warsaw during the troublous period immediately preceding the second partition. Recalled early in that year, he was in the following August nominated envoy-extraordinary and minister-plenipotentiary at St. Petersburg, a post which he held for nearly twelve years.

Whitworth was well received by Catherine II, who was then at war with Turkey, but the harmony between the two countries was disturbed during the winter of 1790–1 by Pitt's subscription to the view of the Prussian government that the three allies —England, Prussia, and Holland—could not with impunity allow the balance of power in Eastern Europe to be disturbed. Pitt hoped by a menace of sending a British fleet to the Baltic to constrain Russia to make restitution of its chief conquest, Oczakow and the adjoining territory as far as the Dniester, and thus to realise his idea of confining the ambition of Russia in the south-east as well as that of France in the north-west portion of Europe. The Russian government replied by an uncompromising refusal to listen to the proposal of restitution. War began to be talked of, and Whitworth sent in a memorandum in which he dwelt upon the strength of the czarina's determination and the great display of vigour that would be necessary to overcome it. In the spring of 1791 he wrote of a French adventurer, named St. Ginier, who had appeared at St. Petersburg with a plan for invading Bengal by way of Cashmere, and in July he communicated to Grenville a

circumstantial account of a plot to burn the English fleet at Portsmouth by means of Irish and other incendiaries in Russian pay. In the meantime Pitt had become alarmed at the opposition to his Russian policy in parliament, Burke and Fox both uttering powerful speeches against the restoration of Oczakow to the Porte, and early in April 1791 a messenger was hastily despatched to St. Petersburg to keep back the ultimatum which Whitworth had on 27 March been ordered to present to the empress. His relations with the Russian court were now for a short period considerably strained. Catherine, elated by recent victories of Suvarof, said to him with an ironical smile: 'Sir, since the king your master is determined to drive me out of Petersburg, I hope he will permit me to retire to Constantinople' (Tooke, *Life of Catharine II*, iii. 284). Gradually, however, through the influence of Madame Gerepzof, the sister of the favourite, the celebrated Zubof, and in consequence of the alarm excited in the mind of Catherine by the course things were taking in France, Whitworth more than recovered his position.

Great Britain's influence upon the peace finally concluded at Jassy on 9 Jan. 1792 was, it is true, little more than nominal, but Whitworth obtained some credit for the achievement, together with the cross of a K.B. (17 Nov. 1793). Wraxall's statement that the relations between Whitworth and Madame Gerepzof were similar to those between Marlborough and the Duchess of Cleveland is utterly incredible (see *Quarterly Review*, December 1836, p. 470).

The gradual *rapprochement* between the views of Russia and England was brought about mainly by the common dread of any revolutionary infection from the quarter of France, and in February 1795 Catherine was induced to sign a preliminary treaty, by the terms of which she was to furnish the coalition with at least sixty-five thousand men in return for a large monthly subsidy from the British government. This treaty was justly regarded as a triumph for Whitworth's diplomacy, though, unfortunately, just before the date fixed for its final ratification by both countries, the czarina was struck down by mortal illness (February 1795). Paul I, in his desire to adopt an original policy, refused to affix his signature, and it was not until June 1798 that the outrage committed by the French upon the order of the knights of St. John at Malta, who had chosen him for their protector, disposed him to listen to the solicitations of Whitworth. The latter obtained his adhesion to an alliance with Great Britain offensive and defensive, with the object of putting a stop to the further encroachments of France, in December 1798, and the treaty paved the way for the operations of Suvarof and Korsakof in Northern Italy and the Alps.

Whitworth was now at the zenith of his popularity in St. Petersburg, and Paul pressed the British government to raise him to the peerage. The request was readily complied with, and on 21 March 1800 the ambassador was made Baron Whitworth of Newport Pratt in Ireland; but before the patent could reach him the czar had been reconciled to Napoleon. Irritated, moreever, by the British seizure and retention of Malta, Paul abruptly dismissed Whitworth, and thereupon commenced that angry correspondence which developed into the combination of northern powers against Great Britain.

In July 1800 the seizure of the Danish frigate Freya for opposing the British right of search led to strained relations with Denmark, and, in order to anticipate any hostile move from Copenhagen, Whitworth was despatched in August on a special mission to that capital. To give the greater weight to his representations, a squadron of nine sail of the line, with five frigates and four bombs, was ordered to the Sound under Admiral Dickson. The Danish shore batteries were as yet very incomplete, and Whitworth's arguments for the time being proved effectual. He returned to England on 27 Sept., and on 5 Nov. was made a privy councillor.

His former friend, the Duke of Dorset, had died in July 1799, and on 7 April 1801 he married the widowed duchess (Arabella Diana, daughter of Sir Charles Cope, bart., by Catharine, fifth daughter of Cecil Bishop of Parham, who afterwards married Lord Liverpool). She was a capable woman of thirty-two, with a taste for power and pleasure, says Wraxall, kept 'always subordinate to her economy.' By the death of the duke she came into possession of 13,000*l.* a year, besides the borough of East Grinstead, while Dorset House and Knole Park subsequently passed into her hands.

The peace of Amiens was concluded on 27 March 1802, and Whitworth, whose means were now fully adequate to the situation, was chosen to fill the important post of ambassador at Paris. His instructions were dated 10 Sept. 1802, and two months later he set out with a large train, being received at Calais with enthusiasm; a considerable period had elapsed since a British ambassador had been seen in France. He was presented to Napoleon and Mme. Bonaparte

on 7 Dec., and six days later his wife was received at St. Cloud. The duchess, whose hauteur was very pronounced, had considerable scruples about calling upon the wife of Talleyrand. As early as 23 Dec. Whitworth mentions in a despatch the rumour that the first consul was meditating a divorce from his wife and the assumption of the imperial title, but during his first two months' sojourn in Paris there seemed a tacit agreement to avoid disagreeable subjects. Napoleon ignored the attacks of the English press, the retention of Malta, and the protracted evacuation of Egypt, while England kept silence as to the recent French aggressions in Holland, Piedmont, Elba, Parma, and Switzerland. The British government were, however, obstinate in their refusal to quit Malta until a guarantee had been signed by the various powers ensuring the possession of the island to the knights of St. John. This difficulty, which constituted the darkest cloud on the diplomatic horizon, was first raised by Talleyrand on 27 Jan. 1803. Three days later was published a report filling eight pages of the 'Moniteur' from Colonel Sebastiani, who had been sent by Napoleon upon a special mission of inquiry to Egypt. In this report military information was freely interspersed with remarks disparaging to England, in which country the document was plausibly interpreted as a preface to a second invasion of Egypt by the French. The Addington ministry consequently instructed Whitworth, through the foreign minister Hawkesbury, to stiffen his back against any demand for the prompt evacuation of Malta. On 18 Feb. Napoleon summoned the ambassador, and, after a stormy outburst of rhetoric, concluded with the memorable appeal, 'Unissons-nous plutôt que de nous combattre, et nous réglerons ensemble les destinées du monde.' Any significance that this offer might have had was more than neutralised by the first consul's observation, 'Ce sont des bagatelles' (much commented upon in England), when, in answer to reproaches about Malta, Whitworth hinted at the augmentation of French power in Piedmont, Switzerland, and elsewhere.

The crisis, of extreme importance in the career of Napoleon ('il était arrivé,' says Lanfrey, 'à l'instant le plus critique de sa carrière') as well as in the history of England, was arrived at on 13 March 1803, the date of the famous scene between Napoleon and the British ambassador at the Tuileries. At the close of a violent tirade before a full court, interrupted by asides to foreign diplomatists expressive of the bad faith of the British, Napoleon exclaimed loudly to Whitworth, 'Malheur à ceux qui ne respectent pas les traités. Ils en seront responsables à toute l'Europe.' 'He was too agitated,' says the ambassador, 'to prolong the conversation; I therefore made no answer, and he retired to his apartment repeating the last phrase.' Two hundred people heard this conversation ('if such it can be called'), 'and I am persuaded,' adds Whitworth, 'that there was not a single person who did not feel the extreme impropriety of his conduct and the total want of dignity as well as of decency on the occasion.' The interview was not, however, a final one (as has often erroneously been stated). Whitworth was received by the first consul once again on 4 April, when the corps diplomatique were kept waiting for an audience for four hours while Napoleon inspected knapsacks. 'When that ceremony was performed he received us, and I had every reason to be satisfied with his manner towards me' (Whitworth to Hawkesbury, 4 April 1803). Napoleon wished to temporise until his preparations were a little more advanced, but the *pourparlers* henceforth had little real significance. On 1 May an indisposition prevented the ambassador from attending the reception at the Tuileries, on 12 May he demanded his passports, and on 18 May Britain declared war against France. Whitworth reached London on 20 May, having encountered the French ambassador, Andréossy, three days earlier at Dover (Garden, *Traités de Paix*, viii. 100–151). Throughout the trying scenes with the first consul, his demeanour was generally admitted to have been marked by a dignity and an *impassibilité* worthy of the best traditions of aristocratic diplomacy.

Irritated by his failure to stun him by a display of violence (such as that which had so daunted the Venetian plenipotentiaries before the treaty of Campo Formio), Napoleon did not hesitate to suggest in one of his journals that Whitworth had been privy to the murder of Paul I in Russia. At St. Helena in July 1817 he alluded to him with calmness as 'habile' and 'adroit,' but he always maintained that the accepted version of the celebrated interview of 13 March was 'plein des faussetés' (cf. the account printed in *Notes and Queries*, 1st ser. v. 313).

After his return, not occupying a seat in either house of parliament, Whitworth sank for ten years into comparative insignificance, but in 1813, owing to his wife's connection with Lord Liverpool, he was made on 2 March a lord of the bedchamber to George III, and on 3 June was appointed lord lieu-

tenant of Ireland, in succession to the Duke of Richmond, a post which he held until October 1817. In the same month he was created an English peer as Viscount Whitworth of Adbaston; on 2 Jan. 1815 he was promoted to the grand cross of the Bath, and on 25 Nov. was created Baron Adbaston and Earl Whitworth of Adbaston. After the restoration of the Bourbons in France, which as a political expedient he highly approved, he visited Paris in April 1819 with the Duchess of Dorset and a numerous train. His official capacity was denied, but he was generally deemed to have been charged with a mission of observation. He visited Louis XVIII and the princes, but carefully avoided any interview with the ministers. He revisited Paris in the following October on his way to Naples, where he was received with great distinction, though political significance was again disclaimed for the visit. He returned to England and settled at Knole Park in 1820, his last public appearance being as assistant lord sewer at the coronation of George IV on 19 July 1821. He died without issue at Knole on 13 May 1825, when all his honours became extinct. His will was proved on 30 May by the Duchess of Dorset, his universal legatee, the personalty being sworn under 70,000*l.* The duchess died at Knole on 1 Aug. following, and was buried on 10 Aug. at Withyam, Sussex, twenty-two horsemen following her remains to the grave. Her only son (by her first husband), the fourth Duke of Dorset, having died in 1815, her large property (estimated at 35,000*l.* per annum) was divided between her two sons-in-law, the Earls of Plymouth and De la Warr. 'Knole in Kent was judiciously bequeathed to the former, he being the richer man of the two, on the express condition that his lordship should expend 6,000*l.* per annum on this favourite residence of the Sackvilles for several centuries' (*Sussex Herald*, ap. *Gent. Mag.* 1825, ii. 647).

Whitworth, according to Napoleon, was a 'fort bel homme' (*Mémorial de Sainte-Hélène*, ed. 1862, p. 104, April, May, July 1817), and this description is confirmed by the portrait by Sir Thomas Lawrence, an engraving from which appears in Doyle's 'Official Baronage.' There is a very fine mezzotint engraving of this portrait by Charles Turner. The original forms one of the small collection of British masters in the Louvre at Paris. A portrait of 'Captain Whitworth' of much earlier date, engraved by R. Laurie after A. Graff, is identified by J. Chaloner Smith as a portrait of the diplomatist (*Mezzotinto Portraits*, p. 809).

[The best account of Earl Whitworth hitherto available is that in the fiftieth volume of the Biographie Universelle (Paris, 1827), by De Beauchamp. A very valuable supplement to this is 'England and Napoleon in 1803, being the Despatches of Lord Whitworth and others . . . from the originals in the Record Office,' ed. Oscar Browning, London, 1887. See also Doyle's Official Baronage, iii. 664; Burke's Extinct Peerage, p. 583; G. E. C[okayne]'s Complete Peerage, viii. 132; Times, 17 May 1825; Gent. Mag. 1825, ii. 74, 271, 647; Annual Register, 1800, 1803, 1825; Wraxall's Hist. Memoirs, 1884, iv. 34 sq.; Pantheon of the Age, 1825, iii. 609; Georgian Era, i. 550; Scott's Life of Napoleon, v. 39 sq.; Von Sybel's French Revolution, 1867, ii. 390 sq.; Lecky's Hist. of England in the Eighteenth Century, v. 270 sq.; Alison's Hist. of Europe, vols. iv. v. passim; Lady Blennerhasset's Talleyrand, 1894, ii. 59–63; Rambaud and Lavisse's Hist. Générale, vol. vii.; Martin's Hist. de France depuis 1789, iii. 203–5; Lanfrey's Hist. de Napoléon Premier, 1862, vol. iii. chap. ix.; Sorel's Europe et la Révolution Française, 1892, vol. iv. passim. A considerable portion of Whitworth's diplomatic correspondence is preserved among the Addit. MSS. 28062–6 (letters to the Duke of Leeds, 1787–90), 33450 ff. 430–2 (letters to Jeremy Bentham), 34430 (letters to Lord Auckland, 1790–95), 34432 (to the Duke of Leeds, 1790–91), and 34437–52 (to Lord Grenville, 1791–3).] T. S.

WHITWORTH, Sir JOSEPH (1803–1887) baronet, mechanical engineer, the son of Charles Whitworth (*d.* 16 Jan. 1870), a schoolmaster, and eventually a congregationalist minister, first at Shelley, Leeds, and then at Walton, near Liverpool, by Sarah, daughter of Joseph Hulse, was born at Stockport on 21 Dec. 1803. In 1815 he was sent from his father's school to William Vint's academy at Idle, near Leeds, where he remained until he was fourteen, being then placed with his uncle, a cotton-spinner in Derbyshire. He mastered the construction of every machine in the place, but, like Watt and Babbage, he found that the machinery was very imperfect, and true workmanship in consequence very rare. The prospect of a regular business partnership was not alluring to him; he was already conscious of the true bent of his genius, and, being unable to emancipate himself in a more regular manner, he ran away to Manchester. There in 1821 he entered the shop of Crighton & Co., machinists, as a working mechanic. His first ambition was to be a good workman, and he often in later years said that the happiest day he ever had was when he first earned journeyman's wages.

In February 1825 he married Fanny, youngest daughter of Richard Ankers, a far-

mer of Tarvin in Cheshire, and shortly afterwards entered the workshop of Maudslay & Co. in the Westminster Bridge Road, London [see MAUDSLAY, HENRY]. Maudslay soon recognised his exceptional talent, and placed him next to John Hampson, a Yorkshireman, the best workman in the establishment. Here Whitworth made his first great discovery, that of a truly plane surface, by means of which for all kinds of sliding tools frictional resistance might be reduced to a minimum. After intense and protracted labour at the problem Whitworth ended by completely solving it. The most accurate planes hitherto had been obtained by first planing and then grinding the surface. 'My first step,' he says, 'was to abandon grinding for scraping. Taking two surfaces as accurate as the planing tool could make them, I coated one of them thinly with colouring matter and rubbed the other over it. Had the two surfaces been true the colouring matter would have spread itself uniformly over the upper one. It never did so, but appeared in spots and patches. These marked the eminences, which I removed with a scraping tool till the surfaces became gradually more coincident. But the coincidence of two surfaces would not prove them to be planes. If the one were concave and the other convex they might still coincide. I got over this difficulty by taking a third surface and adjusting it to both of the others. Were one of the latter concave and the other convex, the third plane could not coincide with both of them. By a series of comparisons and adjustments I made all three surfaces coincide, and then, and not before, knew that I had true planes' (*Brit. Assoc. Proc.* 1840; *Inst. Mechan. Engineers Proc.* 1856; *Presidential Address at Glasgow*). The importance of this discovery can hardly be overestimated, for it laid the foundation of an entirely new standard of accuracy in mechanical construction.

On leaving Maudslay's Whitworth worked at Holtzapffel's, and afterwards at the workshop of Joseph Clement, where Babbage's calculating machine was at that time in process of construction [see BABBAGE, CHARLES]. In 1833 he returned to Manchester, where he rented a room with steam power in Chorlton Street, and put up a sign, 'Joseph Whitworth, tool-maker, from London,' thus founding a workshop which soon became a model of a mechanical manufacturing establishment. The next twenty years were devoted mainly to the improvement of machine tools, including the duplex lathe, planing, drilling, slotting, shaping, and other machines. These were all displayed and highly commended at the Great Exhibition of 1851. A natural sequel to the discovery of the true plane was the introduction of a system of measurement of ideal exactness. This was effected between 1840 and 1850 by the conception and development of Whitworth's famous measuring machine. A system of planes was so arranged that of two parallel surfaces the one can be moved nearer to or further from the other by means of a screw, the turns of which measure the distance over which the moving plane has advanced or retired. Experience showed that a steel bar held between the two planes would fall if the distance between the surfaces were increased by an incredibly small amount. For moving the planes Whitworth used a screw with twenty threads to an inch, forming the axle of a large wheel divided along its circumference into five hundred parts. By this means if the wheel were turned one division, the movable surface was advanced or retired $\frac{1}{5\,0\,0}$ of a turn of the screw—that is by $\frac{1}{1\,0\,0\,0\,0}$ of an inch. This slight difference was found successfully to make the difference between the steel bar being firmly held and dropping. A more delicate machine, subsequently made and described to the Institution of Mechanical Engineers in 1859, made perceptible a difference of one two-millionth of an inch.

By means of this gradually perfected device was elaborated Whitworth's system of standard measures and gauges, which soon proved of such enormous utility to engineers. But of all the standards introduced by Whitworth, that of the greatest immediate practical utility was doubtless his uniform system of screw threads, first definitely suggested in 1841 (cf. *Minutes of Proc. Inst. Civil Engineers*, 1841, i. 157). Hitherto the screws used in fitting machinery had been manufactured upon no recognised principle or system: each workshop had a type of its own. By collecting an extensive assortment of screw bolts from the different English workshops, Whitworth deduced as a compromise an average pitch of thread for different diameters, and also a mean angle of 55°, which he adopted all through the scale of sizes. The advantages of uniformity could not be resisted, and by 1860 the Whitworth system was in general use. The beauty of Whitworth's inventions was first generally recognised at the exhibition of 1851, where his exhibit of patented tools and inventions gained him the reputation of being the first mechanical constructor of the time.

In 1853 Whitworth was appointed a member of the royal commission to the New York Industrial Exhibition. The incomplete state of the machinery department prevented his

reporting upon it, but he made a journey through the industrial districts of the United States, and published upon his return, in conjunction with George Wallis (1811–1891) [q. v.], 'The Industry of the United States in Machinery, Manufactures, and Useful and Ornamental Arts,' London, 1854, 8vo. Whitworth's share consisted of the twelve short but interesting opening chapters devoted to machinery.

In 1856 he was president of the Institution of Mechanical Engineers, and at the Glasgow meeting delivered an address in which his favourite projects were ably set forth. He deplored the tendency to excessive size and weight in the moving parts of machines and the national loss by over-multiplication of sizes and patterns. He contemplated the advantage that might be derived from decimalising weights and measures, a subject which led in 1857 to his paper 'On a Standard Decimal Measure of Length for Engineering Work.' His papers, five in number, each one of which signalises a revolution in its subject, were collected in a thin octavo as 'Miscellaneous Papers on Mechanical Subjects, by Joseph Whitworth, F.R.S.,' London, 1858. Whitworth had been elected to the Royal Society in 1857; he was created LL.D. of Trinity College, Dublin, in 1863, and D.C.L. Oxford on 17 June 1868.

In the meantime, as a consequence of the Crimean war, Whitworth had been requested by the board of ordnance in 1854 to design and give an estimate for a complete set of machinery for manufacturing rifle muskets. This Whitworth declined to do, as he considered that experiments were required in order to determine what caused the difference between good and bad rifles, what was the proper diameter of the bore, what was the best form of bore, and what the best mode of rifling, before any adequate machinery could be made. Ultimately the government were induced to erect a shooting-gallery for Whitworth's use at Fallowfield, Manchester, and experiments began here in March 1855. They showed that the popular Enfield rifle was untrue in almost every particular. In April 1857 Whitworth submitted to official trial a rifle with an hexagonal barrel, which in accuracy of fire, in penetration, and in range, 'excelled the Enfield to a degree which hardly leaves room for comparison' (*Times*, 23 April). Whitworth's rifle was not only far superior to any small arm then existing, but it also embodied the principles upon which modern improvements have been based, namely, reduction of bore (·45 inch), an elongated projectile (3 to 3½ calibres), more rapid twist (one turn in 20 inches), and extreme accuracy of manufacture. This rifle, after distancing all others in competition, was rejected by a war office committee as being of too small calibre for a military weapon. Ten years later, in 1869 (that is, just twelve years after Whitworth had first suggested the ·45 calibre), a similar committee reported that a rifle with a ·45 inch bore would 'appear to be the most suitable for a military arm' (the Lee-Metford arm of to-day has a ·303 bore).

The inventor found some consolation for the procrastinations of official procedure in the fact that at the open competition promoted by the National Rifle Association in 1860 the Whitworth rifle was adopted as the best known, and on 2 July 1860 the queen opened the first Wimbledon meeting by firing a Whitworth rifle from a mechanical rest at a range of four hundred yards, and hitting the bull's-eye within 1¼ inches from its centre. The new rifle was adopted by the French government, and was generally used for target-shooting until the introduction of the Martini-Henry, a rifle in which several of Whitworth's principles were embodied.

In the construction of cannon he was equally successful, but failed to secure their adoption. In 1862 he made a rifled gun of high power (a six-mile range with a 250-lb. shell), the proportions of which are almost the same as those adopted to-day. But this gun, despite its unrivalled ballistic power, was rejected by the ordnance board in 1865 in favour of the Woolwich pattern, whereby the progress of improvement in British ordnance was retarded for nearly twenty years.

It was after the termination of this 'battle of the guns' that Whitworth made the greatest of his later discoveries. Experience had taught him that hard steel guns were unsafe, and that the safeguard consisted in employing ductile steel. A gun of hard steel, in case of unsoundness, explodes, whereas a gun of ductile steel indicates wear by losing its shape, but does not fly to pieces. When ductile steel, however, is cast into an ingot, its liability to 'honeycomb' or form air-cells is so great as almost to neutralise its superiority. Whitworth now found that the difficulty of obtaining a large and sound casting of ductile steel might be successfully overcome by applying extreme pressure to the fluid metal, while he further discovered that such pressure could best be applied, not by the steam-hammer but by means of an hydraulic press. Whitworth steel, as it was styled, was produced in this manner about 1870, and its special application to the manufacture of big guns was described by Whitworth in 1875 (*Proc. Inst.*

Mech. Eng. 1875, p. 268). In 1883 the gun-foundry board of the United States, after paying a visit to Whitworth's large works at Openshaw, near Manchester, gave it as their opinion that the system there carried on surpassed all other methods of forging, and that the 'experience enjoyed by the board during its visit amounted to a revelation' (*Report*, October 1884, Washington, 1885, 8vo, p. 14).

At the Paris exhibition of 1867 Whitworth was awarded one of the five 'grands prix' allotted to Great Britain. In September 1868, after witnessing the performance of one of the Whitworth field-guns at Châlons, Napoleon III sent him the Legion of Honour, and about the same time he received the Albert medal of the Society of Arts for his instruments of measurement and uniform standards. On 18 March 1868 he wrote to Disraeli, offering to found thirty scholarships of the annual value of 100*l.* each, to be competed for upon a basis of proficiency in the theory and practice of mechanics. Next year his generous action and his merits as an inventor were publicly recognised by his being created a baronet (1 Nov. 1869).

His first wife died in October 1870, and on 12 April 1871 he married Mary Louisa (*b.* 31 Aug. 1829), daughter of Daniel Broadhurst, and widow of Alfred Orrell of Cheadle. Shortly before his second marriage (though still retaining the Firs, Fallowfield, as his Manchester residence) he purchased a seat and estate at Stancliffe, near Matlock. There upon an unpromising site, amid a number of quarries, he constructed a wonderful park, and he acquired much local celebrity for his gardens, his trotting horses, and his herd of shorthorns. His iron billiard-table, too (remarkable for its true surface), his lawns, cattle pens, and stables were all 'models.' His interest in artillery was still unrelaxed, however, and he was continually making new experiments. He was the first to penetrate armour-plating upwards of four inches in thickness, and the first to demonstrate the possibility of exploding armour-shells without using any kind of fuse. In 1873 he gave to the world his own version of the points at issue with the ordnance department in 'Miscellaneous Papers on Practical Subjects: Guns and Steel' (London, 8vo). The unfortunate treatment to which he was subjected was due in part, no doubt, to his plain and inflexible determination. 'He would not modify a model which he knew to be right out of deference to committees, who, he considered, were incomparably his inferiors in technical knowledge, and who, being officials, were liable to take offence at the plain speaking of one who regarded official and infallible as far from synonymous.' In 1874 he converted his extensive works at Manchester into a limited liability company. Whitworth, his foremen, and others in the concern, twenty-three in number, held 92 per cent. of the shares, and had practical control; no goodwill was charged, and the plant was taken at a low valuation. At the same time the clerks, draughtsmen, and workmen were encouraged and assisted to take shares (25*l.* each). On 1 Jan. 1897 the firm was united with that of Armstrong's of Elswick, with an authorised capital of upwards of 4,000,000*l.*

As he advanced in age Whitworth formed the habit of wintering in the Riviera; but he was not fond of going abroad, and in 1885 he made for himself at Stancliffe a large winter-garden, hoping that he might thus be able to spend the winters at home. He passed one winter successfully in Derbyshire, but in October 1886 he went out to Monte Carlo, and there he died on 22 Jan. 1887. Lady Whitworth died on 26 May 1896, and, there being no issue by either wife, the baronetcy became extinct. The second Lady Whitworth was buried beside her husband in a vault in Darley churchyard.

For many years before his death Whitworth made no secret of his intention to devote the bulk of his fortune to public and especially educational purposes, but died without maturing any scheme. By his will and codicils, after giving a large life interest both in real and personal estate to his widow, and making both charitable and personal legacies, he devised and bequeathed his residuary estate to his wife and his friends, Mr. Richard Copley Christie and Mr. Robert Dukinfield Darbishire, in equal shares for their own use, 'they being each of them aware of the general nature of the objects for which I should myself have applied such property.' After paying 100,000*l.* to the Science and Art Department in fulfilment of Whitworth's intention expressed in 1868 of permanently endowing thirty scholarships, the legatees have, during the twelve years that have elapsed since the testator's death, devoted sums, amounting in all to 594,416*l.*, to educational and charitable purposes. Of this amount 198,648*l.* has been given to the Whitworth Park and Institute, Manchester; 118,815*l.* to the Owens College (besides an estate of the value of 29,404*l.* given to the college for hospital purposes); 60,110*l.* to the Manchester Technical School; 30,407*l.* to the Baths, Library, and other public pur-

poses at Openshaw; 25,218*l.* to other Manchester institutions and charities; 104,966*l.* to an institute, baths, and hospital at Darley Dale (in which Whitworth's seat of Stancliffe was situate); 12,000*l.* to the Technical Schools and other institutions in Stockport; and 14,848*l.* to charities and institutions elsewhere.

Whitworth's mind was not that of a logician, but that of an experimentalist. A man of few words, he encountered each problem in mechanics by the remark 'Let us try.' His experiments with rifles are a striking example of the manner in which a mind of the highest inventive order gradually and surely advances towards its object. Tyndall said that when he began to work at firearms he was as ignorant of the rifle 'as Pasteur was of the microscope when he began his immortal researches upon spontaneous generation.' In the matter of gunnery (like Darwin in some of his special investigations) he may be said to have proved all things in order to hold fast that which was good. The patience, the step-by-step progress of investigation, the certainty with which conclusions once fairly reached are grasped as implements, the systematic form in which facts are marshalled and results arranged, all indicate, as in the case of a Darwin or a Pasteur, the capacity for taking pains over trifles, and the mastery of large principles, which go to make up a genius.

An excellent full-length portrait of Whitworth by L. Desanges is in the Whitworth Institute at Darley Dale; in the grounds adjoining stands a monolithic obelisk (seventeen feet high), erected by the inhabitants in memory of Whitworth, and unveiled on 1 Sept. 1894; upon the pedestal are portrait and other medallions. Portraits of Whitworth appeared in the 'Illustrated London News' on 16 May 1868 and on 5 Feb. 1887. Whitworth's exceptionally fitting motto was 'Fortis qui prudens.'

[Memoir of Whitworth in the Proceedings of the Institution of Civil Engineers, 1887–8, vol. xci. pt. i.; Instit. of Mechanical Engineers Proc. February 1887; Manchester Literary and Philosoph. Soc. Proc. 19 April 1887; Nature, 27 Jan. 1887; Biograph, ii. 455; Eclectic Engin. Mag. New York, ii. 42, xiv. 196 (by Tyndall); Fraser's Mag. lxix. 639; Trans. of the Royal Soc. 1887; Sir J. Emerson Tennent's Story of the Guns, 1864; Foster's Alumni Oxon. 1715–1886; Smiles's Industrial Biogr.; Sutton's Cat. of Lancashire Authors; Times, 24 Jan. 1887; Manchester Examiner and Times, 24 Jan. 1887; Illustrated London News, 1887, i. 149; Debrett's Baronetage, 1887, p. 539; private information.] T. S.

WHOOD, ISAAC (1689–1752), portrait-painter, born in 1689, practised for many years as a portrait-painter in Lincoln's Inn Fields, and was a skilful imitator of the style of Kneller. He was especially patronised by the Duke of Bedford, for whom he painted numerous portraits of members of the Spencer and Russell families, now at Woburn Abbey; some of these were copied by Whood from other painters. At Cambridge there are portraits by Whood at Trinity College, including one of Dr. Isaac Barrow, and at Trinity Hall. His portraits of ladies were some of the best of that date. There is a good portrait of Archbishop Wake by Whood at Lambeth Palace, painted in 1736. Some of his portraits were engraved in mezzotint, notably one of Laurent Delvaux the sculptor, engraved by Alexander Van Haecken. Whood's drawings in chalk or blacklead are interesting. In 1743 he executed a series of designs to illustrate Butler's 'Hudibras.' Whood died in Bloomsbury Square on 24 Feb. 1752. The portrait of Joseph Spence [q. v.] prefixed to his 'Anecdotes' was engraved from a portrait by Whood.

[Walpole's Anecdotes of Painters ed. Wornum, with manuscript notes by G. Scharf; Scharf's Cat. of the Pictures at Woburn Abbey; Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits.] L. C.

WHORWOOD, JANE (*fl.* 1648), royalist, was the daughter of one Ryder or Ryther of Kingston, Surrey, sometime surveyor of the stables to James I (Clark, *Life of Anthony Wood*, i. 227). In September 1634, at the age of nineteen, she married Brome Whorwood, eldest son of Sir Thomas Whorwood of Holton, Oxfordshire (Chester, *London Marriage Licenses*, p. 1460; Turner, *Visitation of Oxfordshire*, p. 242). In 1647 and 1648, when the king was in captivity, Mrs. Whorwood signalised herself by her efforts to communicate with him and to arrange his escape. She conveyed money to him from loyalists in London when he was at Hampton Court in the autumn of 1647, and consulted William Lilly the astrologer as to the question in what quarter of the nation Charles could best hide himself after his intended flight. Lilly recommended Essex, but the advice came too late to be acted upon (Lilly, *History of his Life and Times*, p. 39; cf. Wood, p. 227). Mrs. Whorwood consulted Lilly again in 1648 on the means of effecting the king's escape from Carisbrooke, and obtained from a locksmith whom he recommended files and aqua-fortis to be used on the window-bars of the king's chamber, but through various acci-

dents the design failed. She also assisted in providing a ship, and on 4 May 1648 Colonel Hammond, the governor of the Isle of Wight, was warned that a ship had sailed from the Thames, and was waiting about Queenborough to carry the king to Holland. 'Mrs. Whorwood,' adds the letter, 'is aboard the ship, a tall, well-fashioned, and well-languaged gentlewoman, with a round visage and pockholes in her face' (*Letters between Colonel Robert Hammond and the Committee at Derby House*, 1764, 8vo, pp. 43, 45, 48; LILLY, p. 142; HILLIER, *Charles I in the Isle of Wight*, pp. 147, 155, 159). Wood, who had often seen her, adds to this description that she was red-haired (*Life*, i. 227). After the frustration of this scheme Mrs. Whorwood continued to convey letters to and from the king during the autumn of 1648, and to hatch fresh schemes. She is often referred to in the king's letters under the cipher 'N.' or '715' (HILLIER, p. 240; WAGSTAFFE, *Vindication of King Charles the Martyr*, 1711, pp. 142, 150, 152–7, 161–3). 'I cannot be more confident of any,' says the king in one of his letters, and in another speaks of the 'long, wise discourse' she had sent him. Wood identifies Mrs. Whorwood with the unnamed lady to whom the king had entrusted a cabinet of jewels which he sent for shortly before his execution, in order that he might give them to his children (*Athenæ Oxonienses*, ii. 700, art. 'Herbert'). But a note in Sir Thomas Herbert's own narrative states that the lady in question was the wife of Sir W. Wheeler (HERBERT, *Memoirs*, ed. 1702, p. 122).

The date of Mrs. Whorwood's death is uncertain. Her eldest son, Brome, baptised on 29 Oct. 1635, was drowned in September 1657, and buried at Holton (WOOD, *Life*, i. 226). Her daughter Diana married in 1677 Edward Masters, LL.D., chancellor of the diocese of Exeter (*ib.* ii. 331, iii. 403). Her husband represented the city of Oxford in four successive parliaments (1661–81), but, becoming a violent whig, was put out of the commission of the peace in January 1680. He died in Old Palace Yard, Westminster, on 12 April 1684, and was buried at Holton on 24 April (*ib.* i. 399, ii. 439, 460, 476, 523, iii. 93).

[Turner's Visitations of Oxfordshire (Harl. Soc.), 1871, p. 242; Life of Anthony Wood, ed. Clark; Athenæ Oxon. ed. Bliss; Lilly's Hist. of his Life and Times, ed. 1822.] C. H. F.

WHYTE. [See also WHITE.]

WHYTE, SAMUEL (1733–1811), schoolmaster and author, born in 1733, was natural son of Captain Solomon Whyte, deputy-governor of the Tower of London. In a note to verses on himself Whyte says that 'he was born on ship-board approaching the Mersey [and] Liverpool was the first land he ever touched' (*Poems on Various Subjects*, 3rd ed.) His mother died after giving birth to him.

Whyte's first cousin, Frances Chamberlain (her mother was sister of Whyte's father), became the wife of Thomas Sheridan [q. v.] The Sheridans were very kind to Whyte; indeed, he termed Mrs. Sheridan 'the friend and parent of my youth.' He was placed as a boarder in Samuel Edwards's academy in Golden Lane, Dublin (GILBERT, *Dublin*, iii. 200). His father died in 1757, and his estate passed to his nephew, who was Mrs. Sheridan's elder brother, Whyte receiving a legacy of five hundred pounds. On 3 April 1758 he opened a 'seminary for the institution of youth' at 75 (now 79) Grafton Street, Dublin. He described himself as 'Principal of the English Grammar School.' Mrs. Sheridan persuaded her husband's sisters, Mrs. Sheen and Mrs. Knowles, and other ladies to send their children to be taught, and, 'thus favoured, young Whyte had a handsome show of pupils on first opening his school' (*Memoirs of Frances Sheridan*, p. 83). Her own three children, the eldest not seven, were among them. Charles Francis remained a few weeks only, while Richard Brinsley and his sister Alicia were under Whyte's care as a schoolmaster for upwards of a year.

Whyte was proud of having had the famous Sheridan as a pupil. But in a footnote to page 277 of the third edition of his poems he made a fanciful statement which is the origin of the myth about Sheridan and his brother being styled by him 'impenetrable dunces.' He repeated the footnote story to Moore in after years, and Moore aided in diffusing it (*Memoirs*, i. 7). Miss Lefanu has exposed Whyte's inaccuracy (*Memoirs of Frances Sheridan*, p. 85), while Sheridan's elder sister, writing to Lady Morgan in 1817, charges the schoolmaster of her childhood with wilful misrepresentation (LADY MORGAN, *Memoirs*, ii. 61). On the other hand, Whyte was grateful for the kindness he received from Thomas Sheridan and his wife, and made a substantial return when fortune frowned upon them.

His first work was a 'Treatise on the English Language,' which, though printed in 1761, was not published till 1800. He wrote two tragedies and put them in the fire after Thomas Sheridan had undertaken to get them represented. He was a fluent versifier, and some of his verses appeared in

1772 in a quarto entitled 'The Shamrock, or Hibernian Cresses,' practical proposals for a reform in education being appended (another edit. 1773, 8vo). His reputation had led to the offer in 1759 of the professorship of English in the Hibernian Academy; but, thinking that Thomas Sheridan had been unfairly overlooked, he declined it. His custom was to make his pupils represent a play at the annual examination, and some became actors in consequence. Being blamed for this, he wrote in self-defence a didactic poem, 'The Theatre,' which was published in 1790. Whyte's son, Edward Athenry, who had become his partner, collected his works in 1792, of which four editions were printed. Copies were given as prizes to the pupils who distinguished themselves, while each one who fell short of the required standard received his engraved portrait.

After the union between Great Britain and Ireland the attendance at Whyte's school diminished owing to Irish parents sending their children to England for their education. He died at 75 Grafton Street, Dublin, on 11 Oct. 1811. His son conducted the school till 1824, when he migrated to London and afterwards died there.

Whyte's works, in addition to those named above, included: 1. 'Miscellanea Nova, with Remarks on Boswell's "Johnson" and a Critique on Bürger's "Leonora,"' 1801, 8vo. 2. 'The Beauties of History.' 3. 'The Juvenile Encyclopædia.' 4. An edition of 'Matho.' 5. An edition of 'Holberg's Universal History.' 6. 'A Short System of Rhetoric.' 7. 'Hints to the Age of Reason.' 8. 'Practical Elocution.'

[Gilbert's History of Dublin, iii. 200–10; Gentleman's Magazine, 1811, ii. 486; Alicia Lefanu's Memoirs of Mrs. Frances Sheridan, pp. 82–6; The Junto, or the Interior Cabinet laid open.] F. R.

WHYTEHEAD, THOMAS (1815–1843), missionary and poet, born at Thormanby in the North Riding of Yorkshire on 30 Nov. 1815, was the fourth son of Henry Robert Whytehead (1772–1818), curate of Thormanby and rector of Goxhill, by his wife Hannah Diana (*d.* 21 Nov. 1844), daughter and heiress of Thomas Bowman, rector of Crayke in Yorkshire. On the death of Henry Robert Whytehead on 20 Aug. 1818, his widow removed to York with her young family. After attending the grammar school at Beverley, and reading privately along with his elder brother Robert (1808–1863), Thomas was entered as a pensioner at St. John's College, Cambridge, in October 1833. His university successes were remarkable. In 1834 he was first Bell scholar, in 1835 and 1836 he won the chancellor's English medal with poems on the death of the Duke of Gloucester and 'The Empire of the Sea.' In 1835 he won the Hulsean prize, with an essay on 'The Resemblance between Christ and Moses;' in 1836 he obtained Sir William Browne's gold medal for Latin and Greek epigrams; on 4 Feb. 1837 he was placed second in the classical tripos, and in March he was chosen senior classical medallist. On 13 March he was elected to a fellowship at St. John's College, which he retained until his death. He graduated B.A. in 1837, and M.A. in 1840, and was admitted at Oxford *ad eundem* on 4 Dec. 1841. In December 1839 he was ordained to the curacy of Freshwater in the Isle of Wight. During 1841 he composed an ode for the installation of the Duke of Northumberland as chancellor of Cambridge University, which was set to music by Thomas Attwood Walmisley [q.v.], and performed at the senate house on 5 July 1842.

From childhood Whytehead had been remarkable for his earnest piety, and after long consideration he resolved to devote himself to mission work. In 1841 he accepted the post of chaplain to George Augustus Selwyn [q.v.], recently appointed bishop of New Zealand, and sailed on 26 Dec. 1841. He reached Sydney on 14 April 1842, but his health completely broke down, and, though he reached New Zealand, he died at Waimate, in the Bay of Islands, on 19 March 1843. He was unmarried. A memorial stone was placed over his grave at Waimate, and a marble tablet erected to him by his friend the Earl of Powis in the chapel of St. John's College, near the city of Auckland. In the new chapel of St. John's College, Cambridge, which was completed in 1869, a full-length figure of Whytehead appears on the roof of the choir (Willis, *Architecture and Hist. of the University of Cambridge*, 1886, ii. 335, 343).

Whytehead was a poet of some merit. The widely known hymn, 'Sabbath of the saints of old,' is one of seven hymns written by him for holy week. Almost his last act was to translate this hymn and Ken's lines, 'Glory to Thee, my God, this night,' into Maori rhyming verse. A collection of his 'Poems' was published in 1842 (London, 8vo). A second edition, entitled 'Poetical Remains,' with a memoir, including many of his letters, was prepared by his nephew, Thomas Bowman Whytehead, and appeared in 1877, with a preface by Bishop Howson (London, 8vo). In 1841 a series of epistles on 'College Life: Letters to an Undergraduate,' were published at Cambridge after

his death in 1845, under the editorship of Thomas Francis Knox [q. v.] A second edition by William Nathaniel Griffin appeared in London in 1856. Whytehead's two prize poems were also printed in 1859, in 'A Collection of the English Poems which have obtained the chancellor's gold medal,' Cambridge, 8vo.

[Memoir prefixed to Whytehead's Poetical Remains, 1877; Pref. to College Life, 1845; Mission Life, 1873, pp. 375–90; Tucker's Life of Selwyn, 1879; Burke's Landed Gentry; Julian's Dict. of Hymnology, 1892; Foster's Alumni Oxon. 1715–1886; Stock's Hist. of Church Missionary Soc. i. 430.] E. I. C.

WHYTE - MELVILLE, GEORGE JOHN (1821–1878), novelist and poet, born on 19 June 1821, was son of John Whyte-Melville of Strathkinness in Fifeshire, by his wife Catherine Anne Sarah, youngest daughter of Francis Godolphin Osborne, fifth duke of Leeds. Robert Whyte [q. v.] was his great-grandfather. The novelist was educated at Eton under Keate, and in 1839 received a commission in the 93rd highlanders. Exchanging in 1846 into the Coldstream guards, he retired in 1849 with the rank of captain, but on the outbreak of the Crimean war in 1854 he volunteered for active service, and was appointed major of Turkish irregular cavalry. After peace was restored he devoted himself to literature and field sports, especially fox-hunting, on which he soon came to be regarded as a high authority. He married, on 7 Aug. 1847, Charlotte, daughter of William Hanbury, first lord Bateman, by whom he had one daughter; but his married life was unhappy. To that misfortune perhaps may be traced the strain of melancholy which runs through all Whyte-Melville's writings. His literary powers, which he himself was always inclined to underrate, were considerable, and would have brought him greater fame had circumstances required him to put them to more diligent use. As Locker-Lampson remarks: 'This notion of the smallness of his gift may have been fostered by his never having been a really needy man: he could always afford to hunt the fox, so the excitement of the chasse aux pièces de cent sous, which stimulates most authors, was denied him.' As it was, Whyte-Melville devoted all the earnings of his pen, which must have been considerable, to philanthropic and charitable objects, especially to the provision of reading-rooms and other recreation for grooms and stable-boys in hunting quarters. Locker-Lampson observes in 'My Confidences' (p. 382) that Whyte-Melville never sought literary society, preferring the companionship of soldiers, sportsmen, and country gentlemen. Perhaps, had he been more assiduous in cultivating literary men, his reputation as an author might have stood higher with the general public, though he could scarcely have been a greater favourite with readers of his own class. From his intimate acquaintance with military, sporting, and fashionable life, Whyte-Melville could deal with it in fiction without any risk of falling into the ludicrous exaggerations and blunders which beset many writers who attempt to do so.

After his marriage in 1847 Whyte-Melville lived for some years in Northamptonshire, and then removed to Tetbury in Gloucestershire. An acknowledged arbiter of hunting practice and a critic of costume, he was careless to a fault in his own attire.

Most of Whyte-Melville's works were novels, though his volume of 'Songs and Verses' contains some lyrics of charming vivacity and tenderness, and all his writings, though appealing chiefly to sporting men, have attractions for general readers also, owing to the lofty tone of chivalry which pervades them and the reverent devotion expressed for the fair sex. Throughout all his works there is evident also an affection for classical lore, reflecting the training which Whyte-Melville received at Eton in the days of Dr. Keate.

Whyte-Melville was very fond of making young horses into finished hunters, but it was on an old and favourite horse, the Shah, that he met his death. On 5 Dec. 1878 he was hunting in the Vale of White Horse, the hounds had found a fox, and Whyte-Melville was galloping for a start along the grass headland of a ploughed field. His horse fell and killed him instantaneously. He was buried at Tetbury. A bust was executed by Sir Edgar Boehm (*Cat. Victorian Exhib.* No. 1075).

Whyte-Melville's father, who is mentioned in Locker-Lampson's 'Confidences,' survived him for five years, dying in 1883; Strathkinness then passed to his kinsman, Mr. James Balfour, who assumed the name of Melville in addition to his own.

Whyte-Melville's published works are as follows: 1. 'Captain Digby Grand: an Autobiography,' 1853. 2. 'General Bounce; or, The Lady and the Locusts,' 1854. 3. 'Kate Coventry: an Autobiography,' 1856. 4. 'The Arab's Ride to Cairo,' 1858. 5. 'The Interpreter: a Tale of the War,' 1858. 6. 'Holmby House: a Tale of Old Northamptonshire,' 1860. 7. 'Good for Nothing; or, All Down Hill,' 1861. 8. 'Market Harborough,' 1861. 9. 'Tilbury Nogo: an Unsuccessful Man,'

1861. 10. 'The Queen's Maries: a Romance of Holyrood,' 1862. 11. 'The Gladiators: a Tale of Rome and Judæa,' 1863. 12. 'The Brookes of Bridlemere,' 1864. 13. 'Cerise,' 1866. 14. 'The White Rose,' 1868. 15. 'Bones and I; or, The Skeleton at Home,' 1868. 16. 'M. or N.,' 1869. 17. 'Songs and Verses,' 1869. 18. 'Contraband; or, A Losing Hazard,' 1870. 19. 'Sarchedon: a Tale of the Great Queen,' 1871. 20. 'The True Cross' (a religious poem), 1873. 21. 'Satanella: a Story of Punchestown,' 1873. 22. 'Uncle John: a Novel,' 1874. 23. 'Riding Recollections,' 1875. 24. 'Katerfelto,' 1875. 25. 'Sister Louise; or, Woman's Repentance,' 1875. 26. 'Rosine,' 1875. 27. 'Roy's Wife,' 1878. 28. 'Black but Comely,' 1879 (posthumous).

[Burke's Landed Gentry; Allibone's Dict.; Annual Register; Baily's Magazine; Locker-Lampson's Confidences; private information.]

H. E. M.

WHYTFORD, RICHARD (*fl.* 1495–1555?), author. [See WHITFORD.]

WHYTT, ROBERT (1714–1766), president of the Royal College of Physicians, Edinburgh, second son of Robert Whytt of Bennochie, advocate, and Jean, daughter of Antony Murray of Woodend, Perthshire, was born in Edinburgh on 6 Sept. 1714, six months after his father's death. Having graduated M.A. at St. Andrews in 1730, he went to Edinburgh to study medicine. Two years before this he had succeeded, by the death of his elder brother George, to the family estate. Whytt devoted himself in particular to the study of anatomy under the first Monro. Proceeding to London in 1734, Whytt became a pupil of Cheselden, while he visited the wards of the London hospitals. After this he attended the lectures of Winslow in Paris, of Boerhaave and Albinus at Leyden. He took the degree of M.D. at Rheims on 2 April 1736. On 3 June 1737 a similar degree was conferred on him by the university of St. Andrews, and on 21 June he became a licentiate of the Royal College of Physicians of Edinburgh. On 27 Nov. 1738 he was elected to the fellowship, and commenced practice as a physician.

In 1743 Whytt published a paper in the 'Edinburgh Medical Essays' entitled 'On the Virtues of Lime-Water in the Cure of Stone.' This paper attracted much attention, and was published, with additions, separately in 1752, and ran through several editions. It also appeared in French and German. Whytt's treatment of the stone by limewater and soap is now exploded.

On 26 Aug. 1747 Whytt was appointed professor of the theory of medicine in Edinburgh University. In 1751 he published a work 'On the Vital and other Involuntary Motions of Animals.' The book attracted the attention of the physiologists of Europe. Whytt 'threw aside the doctrine of Stahl that the rational soul is the cause of all involuntary motions in animals,' and ascribed such movements to 'the effect of a stimulus acting on an unconscious sentient principle.' He had a vigorous controversy with Haller on the subject of this work.

On 16 April 1752 Whytt was elected F.R.S. London, to the 'Transactions' of which he contributed several papers. In 1756 he gave lectures on chemistry in the university in place of John Rutherford (1695–1779) [q.v.] In 1764 he published his greatest book, 'On Nervous, Hypochondriac, or Hysteric Diseases, to which are prefixed some Remarks on the Sympathy of the Nerves.' This work was also translated into French by Achille Guillaume Le Bègue de Presle in 1767. In 1761 Whytt was made first physician to the king in Scotland—'a post specially created for him'—and on 1 Dec. 1763 he was elected president of the Royal College of Physicians of Edinburgh; he held the presidency till his death at Edinburgh on 15 April 1766. His remains were accorded a public funeral, and were interred in Old Greyfriars churchyard. He was twice married. His first wife, Helen, sister of James Robertson (1720?–1788) [q.v.], governor of New York, died in 1741, leaving no children. In 1743 he married Louisa, daughter of James Balfour of Pilrig in Midlothian, who died in 1764. By his second wife Whytt had six surviving children.

Besides the works mentioned, Whytt was the author of: 1. 'An Essay on the Virtue of Lime-Water in the Cure of the Stone,' Edinburgh, 1752, 12mo; 3rd edit. Dublin, 1762, 12mo. 2. 'Physiological Essays,' Edinburgh, 1755, 12mo; 3rd edit. 1766, 12mo. 3. 'Observations on the Dropsy of the Brain,' Edinburgh, 1768, 4to. An edition of his 'Works' was issued by his son in 1768, and was translated into German by Christian Ehrhardt Kapp in 1771 (Leipzig, 8vo). A complete list of his detached papers will be found in Watt's 'Bibliotheca Britannica.'

Whytt's son John, who changed his name to Whyte, became heir to the entailed estates of General Melville of Strathkinness, and took the name of Melville in addition to his own. He was grandfather of Captain George John Whyte-Melville [q. v.]

[Life and Writings of Robert Whytt, M.D., by William Seller, M.D., in Trans. of Royal Soc.

of Edinb., xxiii. 99–131 (which obtained the Macdougall Brisbane Prize); Grant's Story of the University of Edinburgh, ii. 401–2; Anderson's Scottish Nation; Scots Mag. 1766, p. 223; Brown's Epitaphs in Greyfriars Churchyard; Burke's Landed Gentry, 1868; Brit. Mus. Cat.; Wood's Hist. of Royal Coll. of Phys. Edinb.]

G. S–H.

WHYTYNTON or **WHITINTON**, ROBERT (*fl.* 1520), grammarian. [See WHITTINGTON.]

WIBURN or **WYBURN**, PERCEVAL (1533?–1606?), puritan divine, born about 1533, was admitted a scholar of St. John's College, Cambridge, on Cardinal Morton's foundation, on 11 Nov. 1546, and was matriculated as a pensioner in the same month. He proceeded B.A. in 1551, and on 8 April 1552 he was elected and admitted a fellow of his college. A man of strong protestant opinions, he sympathised with the reforming tendencies of Edward VI's government, and after the accession of Mary he judged it prudent to leave England. In May 1557 he joined the English congregation at Geneva (*Livre des Anglois*, ed. Burn, 1831, p. 10). On the accession of Elizabeth he returned to England; in 1558 he proceeded M.A., and in the same year was appointed junior dean and philosophy lecturer in his college. On 25 Jan. 1559–60 he was ordained deacon by Edmund Grindal [q. v.], bishop of London, and on 27 March 1560 he received priest's orders from Richard Davies (*d.* 1581) [q. v.], bishop of St. Asaph (STRYPE, *Life of Grindal*, 1821, pp. 54, 58). On 24 Feb. 1560–1 he was installed a prebendary of Norwich, and on 6 April 1561 was admitted a senior fellow of St. John's College. In 1561 he occurs as holding the second prebendal stall in the cathedral of Rochester, which he still possessed in 1589, but which he had resigned before 1592 (cf. STRYPE, *Annals of the Reformation*, 1824, i. 488, 502). On 23 Nov. 1561 he was installed a canon of Westminster.

Wiburn took part, as proctor of the clergy of Rochester, in the convocation of 1562, and subscribed the revised articles. On 8 March 1563–4 he was instituted to the vicarage of St. Sepulchre's, Holborn. In the same year, however, he was sequestered on refusing subscription, and in order to maintain his family employed himself in husbandry. He was not, however, hardly dealt with, the ecclesiastical authorities conniving at his keeping his prebends and at his preaching in public (STRYPE, *Life of Grindal*, pp. 145, 146; *Life of Parker*, 1821, i. 483). In 1566 he visited Theodore Beza at Geneva and Heinrich Bullinger at Zürich to represent the evil condition of the English church, and to solicit assistance from the Swiss reformers. It was probably at this time that Wiburn wrote his description of the 'State of the Church of England,' which is preserved in the Zürich archives. He was suspected by the English ecclesiastics of calumniating the church, an accusation which he indignantly repelled, and which in a letter dated 25 Feb. 1566–7 he besought Bullinger to contradict.

In June 1571 Wiburn was cited for nonconformity before Archbishop Parker, together with Christopher Goodman [q. v.], Thomas Lever [q. v.], Thomas Sampson [q. v.], and some others, and in 1573 he was examined by the council concerning his opinion on the 'Admonition to the Parliament,' sometimes erroneously attributed to Thomas Cartwright (1535–1603) [q. v.], which had appeared in the preceding year [see WILCOX, THOMAS]. Wiburn declared that the opinions expressed in the 'Admonition' were not lawful, but he was, notwithstanding, forbidden to preach until further orders (STRYPE, *Life of Parker*, ii. 66, 239–41; *Life of Grindal*, p. 252; PARKER, *Corresp.*, Parker Soc. p. 342; GRINDAL, *Remains*, Parker Soc. p. 348). He was afterwards restored to the ministry, and was preacher at Rochester. In 1581 he was one of the divines chosen for their learning and theological attainments to dispute with the papists. In the same year he published a reply to Robert Parsons (1546–1610) [q. v.], who under the name of John Howlet had ventured to dedicate his 'Brief Discourse' to Queen Elizabeth. Wiburn's treatise was entitled 'A Checke or Reproofe of M. Howlets vntimely shreeching in her Majesties eares,' London, 4to. His zeal against the jesuits, however, did not prevent him from being suspended from preaching in 1583 by Archbishop Whitgift [q. v.] (STRYPE, *Life of Whitgift*, 1822, i. 245, 249, 271, 550). He continued under suspension for at least five years. Towards the close of his life he preached at Battersea, near London, and, being disabled for a time from the public duties of his ministry by breaking his leg, he was assisted by Richard Sedgwick. He died about 1606 at an advanced age. He was married.

[Cooper's Athenæ Cantabr. ii. 449; Brook's Lives of the Puritans, 1813, ii. 169–71; Baker's Hist. of St. John's Coll. ed. Mayor, i. 148, 286, 291, 325; Lives appended to Clarke's Engl. Martyrologie, 1677, p. 158; Newcourt's Repert. Eccles. Lond. 1708, i. 534; Shindler's Reg. Rochester Cathedral, 1892; Hennessy's Novum Repertorium, 1898.]

E. I. C.

WICHE. [See also WYCHE.]

WICHE, JOHN (*d.* 1549), first bishop of Gloucester. [See WAKEMAN.]

WICHE, JOHN (1718–1794), baptist minister, was born at Taunton, Somerset, on 24 April 1718. His parents were baptists; his elder brother, George Wiche (*d.* 2 Nov. 1794, aged 78), originally a mechanic, became steward of the assembly rooms, Taunton, where his portrait, by Thorn, was placed by the subscribers. John Wiche was baptised on 25 June 1734 by Joseph Jefferies, baptist minister of Taunton, from whom, and from Thomas Lucas, baptist minister (1721–43) of Trowbridge, Wiltshire, he received his early education. By help of the general baptist fund he studied successively at Taunton, Kendal, and Findern academies. At Salisbury, where he was assistant and then minister to a declining baptist congregation (1743-6), he became acquainted and corresponded with Thomas Chubb [q. v.] In 1746 he went to London to consult Joseph Burroughs [q. v.] and James Foster [q. v.] about leaving the ministry. On their advice he became in December 1746 minister of a small general baptist congregation at Maidstone, and held this charge till death. His views at this time were Arian, but in 1760 he became a Socinian, after reading the anonymous 'Letter on the Logos,' published in 1759, by Nathaniel Lardner [q. v.] With Lardner he corresponded from 1762, if not earlier. Lardner fenced with him about the authorship of the 'Letter,' but on 9 June 1768 (six weeks before his death) wrote to inform him that the 'Papinian' to whom it had been addressed was John Shute Barrington, first viscount Barrington [q. v.] Some time after Lardner's death Wiche obtained access to four of his manuscript sermons (preached 1747), and transcribed and published them as 'Two Schemes of a Trinity . . . and the Divine Unity,' 1784, 8vo. Among his intimate friends was William Hazlitt, father of the essayist, who had been presbyterian minister (1770–80) at Earl Street, Maidstone. After the Birmingham riots of 1791 he waited on Henry Dundas (afterwards first Viscount Melville) [q. v.], then home secretary, with a deputation from Maidstone in Priestley's interest. Though his resources were scanty, he collected a considerable library, book-buying being his 'only extravagance.' Wiche died at Maidstone on 7 April 1794. He married, in 1755, Elizabeth Pine (*d.* 1767), by whom he had six children; his eldest son, Thomas (*d.* 11 July 1821, aged 63), became a London bookseller; his daughter Mary married in August 1795 John Evans (1767–1827) [q. v.], author of the 'Sketch' of Christian denominations. Wiche's portrait (no engraver's name) is given in the 'Protestant Dissenter's Magazine,' 1797.

He published, besides single sermons and tracts: 1. 'A Defence of. . . Foster's Sermon of Catholic Communion. By Philocatholicus,' 1752, 8vo (anon., answered by Grantham Killingworth [q. v.]); and 2. 'Observations on the Debate . . . concerning the Divine Unity . . . addressed to the Rev. E. W. Whittaker of Canterbury,' 1787, 8vo. To Priestley's 'Theological Repository,' 1786, v. 83, he contributed 'Observations favouring the Miraculous Conception,' signed 'Nazaraeus;' wrongly attributed by Thomas Belsham [q. v.] to Newcome Cappe [q. v.]

George Wiche or Wyche (1767–1799), dissenting minister at Monton, Lancashire, from 1788 to 1795, when he left the ministry and emigrated to America, was John Wiche's nephew.

[Sketch by J[oshua] T[oulmin] in Protestant Dissenter's Magazine, 1797, p. 121; Monthly Repository, 1821, p. 491; Rutt's Memoirs of Priestley, 1831–2, i. 69, 93, 99, 365, gives extracts from his correspondence furnished by John Evans, his grandson; Christian Reformer, 1836, p. 517; Evans's Record of the Provincial Assembly of Lancashire and Cheshire, 1896, p. 133; Evans's Vestiges of Protestant Dissent, 1897, pp. 163, 244.] A. G.

WICKENS, SIR JOHN (1815–1873), judge, second son of James Stephen Wickens of Chandos Street, Cavendish Square, by his wife, Anne Goodenough, daughter of John Hayter of Winterbourne Stoke, Wiltshire, was born at his father's house on 13 June 1815. He was educated at Eton (under Dr. Keate), where he gained the Newcastle. Subsequently he won in 1832 an open scholarship at Balliol College, Oxford, matriculating in the university on 30 Nov. of that year. He graduated B.A. with a 'double first' in Michaelmas term 1836, and M.A. in 1839, but was an unsuccessful candidate for a Balliol fellowship. Having entered at Lincoln's Inn, he was called to the bar in May 1840. His practice was of somewhat slow growth, but he gradually obtained reputation as a conveyancer and equity draftsman; and when in 1852 a number of leading juniors took silk, Wickens stepped at a bound into a large and lucrative court business, which never deserted him. He was retained in most of the heavy chancery suits of the day, and appeared frequently before the House of Lords and the privy council. During the later years of his career at the bar he was

equity counsel to the treasury, the duties connected with which post precluded him from applying for a silk gown even had he been so inclined. They were also deemed incompatible with a seat in the House of Commons, and he never figured as a parliamentary candidate.

In 1868 he was made vice-chancellor of the county palatine of Lancaster on the elevation of Sir W. M. James to a vacant lord-justiceship. In 1871 he was elected a bencher of his inn, and in April of that year was raised to the bench as vice-chancellor in succession to Sir John Stuart, and received the honour of knighthood in due course. His sound knowledge of law, together with the great satisfaction he had given in the palatinate court, raised expectations which were not destined to be fulfilled, as his health broke down within a short period of his appointment, and he died at his seat, Chilgrove, near Chichester, on 23 Oct. 1873.

During his short tenure of office, Wickens acquired a reputation for slowness and for too close an adherence to that case law, of which he was an acknowledged master; but he was famous for his intimate acquaintance with all matters relating to practice, and his judgments were rarely appealed from. At the bar he was chiefly renowned as an equity pleader and as a writer of opinions; but though no great speaker, he possessed a gift of clear and vigorous expression, together with a trenchant, concise way of arguing a legal point, which rendered his services as an advocate of no inconsiderable value. In private life he was remarkable for the extent and variety of his literary knowledge, and he was the object of the warmest regard both from his personal and professional friends. He was famed for wit as well as learning, and it was current rumour that his failure to obtain a Balliol fellowship was due to some ill-timed display of the former quality.

He married, in 1845, Harriet Frances, daughter of William Davey of Cowley House, Gloucestershire. His daughter, Mary Erskine, is wife of Mr. Justice Farwell.

[Foster's Alumni Oxon. 1715–1886; Eton School Lists; Law Times, lvi. 11; Solicitors' Journal, xviii. 20; Times, 27 Oct. 1873 (containing an erroneous statement that he won the Newdigate prize at Oxford).] J. B. A.

WICKHAM. [See also WYKEHAM.]

WICKHAM, WILLIAM (1761–1840), politician, eldest son of Henry Wickham of Cottingley in Yorkshire, a colonel in the 1st foot guards, by his wife Elizabeth, daughter of William Lamplugh, vicar of Cottingley, was born at Cottingley in October 1761. He was educated at Harrow and at Christ Church, Oxford, where he matriculated on 27 Jan. 1779, obtained a studentship, and became intimate with Charles Abbot (afterwards Lord Colchester) and William Wyndham Grenville (afterwards Lord Grenville). He took his B.A. degree in 1782, and then proceeded to Geneva, where he studied civil law under Amadie Perdriau, a professor in the Genevese university. He then graduated M.A. in February 1786. He was called to the bar at Lincoln's Inn in the ensuing Michaelmas term, and obtained a commissionership in bankruptcy in 1790. In Geneva he became acquainted with Eleonora Madeleine Bertrand, whose father was professor of mathematics in the university, and on 10 Aug. 1788 they were married. She lived until 1836.

Wickham's early intimacy with Lord Grenville and his Swiss residence and connections first brought him into public employment. Grenville, then foreign secretary, made use of his services in a secret foreign correspondence in August 1793, and in 1794 he was appointed superintendent of aliens in order to enable him to extend his foreign communications. His letters were carefully kept from the knowledge of the diplomatic service generally, and only reached Grenville's hands through Lord Rosslyn. In October 1794 he was sent to Switzerland on an exceedingly confidential mission, and the fact that he was thus engaged was assiduously concealed from the foreign office. When the fact became known about the end of 1794 it excited great jealousy, and secrecy being no longer attainable, Lord Robert Fitzgerald (then minister plenipotentiary to Switzerland) was recalled, and Wickham was appointed chargé d'affaires during his absence. In the summer of 1795 Fitzgerald was appointed to Copenhagen, and Wickham became minister to the Swiss cantons. His correspondence in this post was most extensive, and the information which he thus gathered for his government proved very accurate and valuable, particularly in connection with the condition of Provence and the royalist movements in La Vendée. He was in fact the government's principal spy on the continent, and his activity and success were so great that in 1797 the directory formally demanded his expulsion on the ground that he acted not as a diplomatic agent but as a fomenter of insurrection (MALLET DU PAN, *Correspondance avec la Cour de Vienne*, ii. 355). He was privately pressed to relieve the Swiss government from its embarrassment by voluntarily retiring, and in Novem-

ber he thought it wise to comply, and withdrew to Frankfort.

In January 1798 Wickham returned to England and was appointed under-secretary of state for the home department, which office had been promised him some years before and kept temporarily occupied during his service in Switzerland. It was a busy and important post. His correspondence with Castlereagh during the Irish rebellion fills a considerable part of the first two volumes of the 'Memoirs and Correspondence of Viscount Castlereagh,' and portions of it are also to be found in Ross's 'Correspondence of Lord Cornwallis.' Wickham was also private secretary to the Duke of Portland. He returned as envoy to the Swiss cantons and the Russian and Austrian armies in June 1799, while still retaining his post at home, and was entrusted with very extensive powers of negotiating treaties and arranging supplies for the anti-revolutionary forces. He travelled viâ Cuxhaven, Hanover, and Ulm, and reached Switzerland on 27 June. His wife narrowly escaped capture at the battle of Zürich, and was announced in the Paris papers to have fallen into the hands of the French. He was engaged abroad until, early in 1802, he was appointed on Abbot's advice chief secretary for Ireland. He was then sworn of the privy council, and came into parliament for Heytesbury. Emmett's rising was the chief event of his term of office in Ireland, but the position was distasteful to him, and he resigned early in 1804. He would have been sent in 1802 and 1803 as minister either to Berlin or Vienna, but for the objection made by those courts to his nomination on the ground of his being personally obnoxious to the French government. He accordingly retired from active service on a pension of about 1,800*l.* per annum. This was the conclusion of Wickham's public career, except that for a short time (February 1806 to March 1807) he was a member of the treasury board under Lord Grenville, and went on one or two missions to Germany in connection with subsidies. In 1807 he retired into the country. He was made honorary D.C.L. at Oxford in 1810, and died at Brighton on 22 Oct. 1840. His portrait by Füger belongs to the family (*Cat. Third Loan Exhib.* No. 35).

He had one son, Henry Lewis Wickham (1789–1864), who was born on 19 May 1789, was educated at Westminster and Christ Church; having been called to the bar from Lincoln's Inn (13 May 1817), he was appointed receiver-general of Gibraltar. He was principal private secretary to Althorp when chancellor of the exchequer, and from 1838 to 1848 was chairman of the boards of stamps and taxes. He published with his cousin, John Antony Cramer [q. v.], a 'Dissertation on the Passage of Hannibal over the Alps' (2nd edit. London, 1828), and died in Chesterfield Street, Mayfair, on 27 Oct. 1864 (*Gent. Mag.* 1864, ii. 794; Foster, *Alumni Oxon.* 1715–1886). His son, William Wickham (1831–1897), was M.P. for the Petersfield division of Hampshire from 1892 to 1897.

[Correspondence of the Right Hon. W. Wickham, 1870; Berville et Barrière, Collection de Mémoires relatifs à la Révolution Française, vol. lviii. ch. xxxiv. p. 99; Lecky's History of England in the Eighteenth Century; Lord Malmesbury's Correspondence, iii. 454, 531; Lord Colchester's Diary; Ann. Reg. 1841; Mémoires et Correspondance de Mallet du Pan, ii. 336.]

J. A. H.

WICKLOW, Viscount (*d.* 1786). [See under Howard, Ralph, 1638–1710.]

WICKWANE or WYCHEHAM, WILLIAM de (*d.* 1285), archbishop of York, was canon and chancellor of York when on 4 Feb. 1262 he was instituted to the rectory of Ivinghoe, Buckinghamshire (Raine). Walter Giffard [q.v.], archbishop of York, having died in April 1279, Wickwane was elected by the chapter to succeed him on 22 June; he received the king's assent on 4 July, and went to the pope for his pall. Nicolas III set aside the election by the chapter, but as of his own will consecrated him to York at Viterbo on 26 Aug. On landing in England about 29 Sept. he caused his cross to be borne before him in the province of Canterbury. John Peckham [q. v.], the archbishop, ordered that no food should be sold to him on pain of excommunication, and his official and his men had a struggle with Wickwane's party and broke the cross (Wykes). He was enthroned at York at Christmas. In 1280 he began a visitation of his province, and was specially careful in visiting its monasteries. On coming to Durham he was refused admission into the cathedral priory, the gate being forcibly kept against him. Standing in the road, he pronounced excommunication against the monks; appeals were made to Rome, and the dispute lasted during the remainder of his life. He again visited Durham in person in 1283, and was about to excommunicate the prior in the church of St. Nicolas, when some of the younger citizens raised a tumult; he was forced to flee, one of his palfrey's ears was cut off, and he is said to have been in danger of his life. On 8 Jan. 1284 he translated the body of St. William [see Fitzherbert, William], archbishop of York, in

the presence of Edward I, and with much state, and on the next day consecrated Antony Bek (*d.* 1310) [q. v.] to the see of Durham, an act which he is said to have regretted to the day of his death. Having obtained the king's leave, he set out to lay his complaints against the convent of Durham before the pope. On his way he fell sick of a fever at Pontigny, assumed the Cistercian habit, and died there on 26 Aug. 1285. The statement that he resigned his see appears merely to refer to his assumption of the monastic habit during his last illness. He was buried in the abbey church of Pontigny.

Emaciated in person, austere in life and manners, and sparing in expenditure, William had a high reputation for sanctity, took as little part as possible in civil affairs, and was industrious and strict in his administration of his province and of his diocese, in which he consecrated many new churches. Miracles, and specially cures of fever, are said to have been wrought at his tomb. He made a beneficial rule, confirmed by the king in 1283, that each archbishop of York should leave a certain amount of stock on the estates of the see. He is said to have been learned, and to have written a book called 'Memoriale,' full of learning of all kinds, apparently a kind of commonplace book (Bale). His register is extant at York.

[Raine's Fasti Ebor. pp. 317–27; Tres Scriptt. Hist. Dunelm. (Surtees Soc.), pp. 58–69, has a long account of the quarrel with Durham; Prynne's Records, iii. 235 sqq.; Chron. de Lanercost, pp. 121–2 (Maitland Club); Stubbs's Historians of York, ii. 407–8, Wykes's Chron. apud Ann. Monast. iv. 281, Matt. Westminster, iii. 53 (all Rolls Ser.); Bale's Scriptt. Cat. cent. x. 72.] W. H.

WICLIF, JOHN (1324?–1384), reformer. [See Wycliffe.]

WIDDICOMB, HENRY (1813–1868), comedian, born in Store Street, Tottenham Court Road, on 14 Feb. 1813, was the son of John Esdaile Widdicomb or Widdicumb (1787–1854), a well-known figure for many years in London, having been from 1819 to 1853 riding-master and conductor of 'the ring' at Astley's Amphitheatre. The elder Widdicomb, before he was at Astley's, had 'played the dandylover in pantomime to the clown of Grimaldi at the old Coburg Theatre. He was to the last a wonderfully young-looking man, and was an excellent ring-master' (Blanchard, *Life and Reminiscences*, 1891, p. 125). 'The unapproachable Mr. Widdicombe' he is called in a note to the 'Lay of St. Romwold,' who 'preserved the graces of his youth to an age only equalled by Tom Hill and the Wandering Jew' (*Ingoldsby Legends*, 1894, iii. 85). Browning described him in a letter to his wife in August 1846 as having a face 'just Tom Moore's, plus two painted cheeks, a sham moustache, and hair curled in wiry long ringlets.' When there was no evening performance at Astley's he was frequently seen at Vauxhall. He died in Kennington on 3 Nov. 1854 (*Gent. Mag.* 1854, ii. 406).

'Harry' Widdicomb was entered by his father at fifteen as a clerk in the long room at the Custom House. Against his father's wish he left this employment in 1831, and obtained an engagement at the Margate Theatre under Saville Faucit. He joined the Yorkshire circuit under Down, but came to London in 1835 or soon after, and obtained an engagement under Andrew Ducrow [q. v.] When Astley's was burned down he went to Liverpool and played leading parts as a low comedian under Malone Raymond. In March 1842 he first obtained employment at a west-end theatre, being engaged by Benjamin Webster during Buckstone's absence in America. In 1845 he became joint manager of the Sheffield and Wolverhampton theatres with Charles Dillon, but three years later he returned to London and was principal comedian at the Surrey Theatre from 1848 down to 1860. He played at first occasionally and then regularly under Fechter at the Lyceum; in 'Sarah's Young Man' in August 1858, in Gilbert's 'Uncle Baby' in November 1863, as first gravedigger in 'Hamlet' in the revivals of 'Hamlet' in January 1861 and May 1864, in the 'King's Butterfly' in the following October, as Jacques Strop in the 'Roadside Inn' to Fechter's Macaire in January 1865, as Craigengelt in the 'Bride of Lammermoor' in January 1866, and as Moneypenny in Boucicault's 'Long Strike' in the ensuing September. He was last seen during 1867 at the Holborn Theatre.

Widdicomb never attained to the front rank, but he had a considerable fund of original humour and was famous for his power of facial expression. He died in Kennington Park Road on 6 April 1868, and was buried in Norwood cemetery on 12 April.

[Era, 12 April 1869; Gent. Mag. 1868, i. 689; Era Almanac, 1871, p. 14; Daily Telegraph, 7 April 1868; Blanchard's Reminiscences, p. 358; Letters of Robert Browning, 1899, ii. 432; Frost's Circus Life, 1876; Punch, 10 May 1899, p. 225.] T. S.

WIDDOWES, GILES (1588?–1645), divine, born about 1588, son of Thomas Widdowes of Mickleton, Gloucestershire,

was probably matriculated at Oriel College, Oxford, in 1603–4 (but there are no records of Oriel matriculations at that date), graduated B.A. at Oxford on 25 Feb. 1608, M.A. on 27 Jan. 1614, was fellow of Oriel in 1610–1621, and therein was tutor to Prynne, with whom he afterwards engaged in controversy. Born in the parish in which Endymion Porter [q. v.] lived, he was patronised by him in later years (cf. *Cal. State Papers*, Dom. 4 Feb. 1639). In 1619 he became rector of St. Martin Carfax, Oxford, and, after resigning his fellowship at Oriel, he became vice-principal of Gloucester Hall. He was also chaplain to Katherine, duchess of Buckingham (preface to the *Schismatical Puritan*, 1631), and was highly thought of by Laud (*Canterburie's Doome*, p. 72). In 1630 he published a sermon preached at Witney 'concerning the lawfulness of church authority, for ordaining and commanding of rites and ceremonies to beautify the church,' under the title of 'The Schismatical Puritan' (1st ed. 1630; 2nd ed. 1631). It was answered by Prynne in an appendix to his 'Anti-Arminianism' (2nd ed. 1630). Widdowes replied in 'The Lawless Kneeless Schismatical Puritan' (Oxford, 1631), dedicated to Endymion Porter, in which he defended the church's order of bowing at the Holy Name. This Prynne answered in 'Lame Giles his Haltings' (1631). His sermons at Carfax, though popular among the royalists and soldiery, caused occasional riots among the puritan youths. At Laud's trial it was stated that he had set up a window in his church with a crucifix on it. He was generous to the poor, a strong antisabbatarian, dancing with his flock on Whit-Sunday, and worked energetically in his parish during the siege of Oxford. He died on 4 Feb. 1644–5, and was buried in the chancel of his church.

Wood describes him as 'a harmless and honest man, a noted disputant, well read in the schoolmen, and as conformable to and zealous in the established discipline of the church of England as any person of his time, yet of so odd and strange parts that few or none could be compared with him.'

[Foster's Alumni Oxon. 1500–1714; Wood's Athenæ and Fasti; Cal. State Papers, Dom.; Laud's Works; Atkyns's Gloucestershire; Fletcher's Church of St. Martin Carfax.]

W. H. H.

WIDDRINGTON, RALPH (*d.* 1688), regius professor of Greek at Cambridge, younger son of Lewis Widdrington and brother of Sir Thomas Widdrington [q. v.], was born at Stamfordham, Northumberland, and educated at Christ's College, Cambridge. He must have been a college acquaintance of Milton's, whose 'Lycidas' first appeared in the same volume as a Latin poem by Widdrington (cf. Masson, *Milton*, new edit. i. 248, 651). He graduated B.A. in 1635 and M.A. in 1639, and was elected a fellow of his college. In 1647 he served the office of taxer of the university. He was one of the first to sign the 'engagement' in 1650, and on 2 Nov. in that year he was appointed public orator. He became regius professor of Greek in 1654. In 1661 he was created D.D. *per literas regias*. He was presented to the rectory of Thorp by the dean and chapter of Lincoln on 6 Feb. 1661. His brother-fellows, to whom, especially to Cudworth, he had long been obnoxious, ejected him from his fellowship in 1661, but he was restored upon appeal, and retained his fellowship, or at least resided in college, until his death. He became Lady Margaret's preacher in 1664, and Lady Margaret's professor of divinity on 4 March 1672–3. He was instituted to the rectory of Great Munden, Hertfordshire, on the presentation of the king, on 17 Dec. 1675, and died before 30 Aug. 1688, when John Cole succeeded him in that rectory (Clutterbuck, *Hertfordshire*, ii. 395). His will was proved in the prerogative court on 2 Aug. 1689.

Besides many Latin letters and numerous copies of verses in the various university collections published on official occasions between 1637 and 1685, Widdrington has verses prefixed to Duport's 'Homeri Gnomologia,' 1660, and a treatise 'Δεῖπνον καὶ ἐπίδειπνον, Cœna Dominica, cum micis aliquot epidorpidum,' printed at the end of Thomas à Kempis's 'De Christo imitando,' Cambridge, 1688, 12mo.

[Hodgson's Hist. of Northumberland, II. ii. 542; Cooper's Athenæ Cantabr. MS.; Bodleian Cat.; Duport's Sylvæ, p. 389; Fisher's Funeral Sermon (Hymer's), p. 79; Kennett's Register, pp. 251, 375, 552; Le Neve's Fasti (Hardy), iii. 614, 638, 655, 660; Mayor's Cambridge in the Seventeenth Century, ii. 196; Pepys's Diary, 1849, i. 32, 34, 195; Worthington's Diary, ii. 160.]

T. C.

WIDDRINGTON, ROGER (1563–1640), Benedictine monk, whose real name was Thomas Preston, born in Shropshire in 1563, studied divinity under Vasquez at Rome and was ordained a secular priest, but in 1590 he made his profession as a monk of the order of St. Benedict at the convent of Monte Cassino. Being sent to the English mission in 1602 he was appointed by his abbot superior of the Italian Benedictines then serving it. Soon afterwards he was arrested and committed to prison. On his

liberation he proceeded to Rheims, where he held a consultation with Dr. Gifford, Father John White *alias* Bradshaw (1576–1618) [q. v.], and Father John Jones (1575–1636) [q. v.], on forming a more intimate union among the several congregations of Benedictines [see BUCKLEY, SIGEBERT]. After his return to the mission Widdrington, who was much admired for the elegance of his style and his rare knowledge of canon law, set himself up as a champion of the condemned oath of allegiance against the pope's deposing power, and he published several books on that subject against Bellarmin, Suarez, Fitzherbert, and others. He maintained his opinions stubbornly for a long time, notwithstanding papal threats; but eventually he submitted before his person was attacked by any express censure or declaration. Hackett states that at one time 'this man for his own preservation lay quiet in the Marshalsea, his death being threatened by the rigid Papalins' (*Life of Williams*, p. 158). He appears to have spent a great part of his life in prison. In the Record Office there is a letter, dated 25 Sept. 1614, authorising the archbishop of Canterbury to remove him from the Clink for the recovery of his health. On 28 Dec. 1621 he was examined before the archbishop at Lambeth, and he then denied the correctness of the statement that he had reconciled Dr. John King, bishop of London, to the church of Rome shortly before his death; his examination is appended to 'A Sermon preached at Paul's Cross by Henry King' (London, 1621, 8vo).

Secretary Conway, writing to secretary Calvert on 26 July 1623, wished some safeguard to be devised for Widdrington and others, who, having taken the oath of allegiance, incurred hazard from the church of Rome if they went beyond the bounds of his majesty's protection. Two days later Widdrington thanked the king for his care, and begged that he and others who had taken the oath of allegiance might on their release be forbidden to depart the realm without license, as otherwise they would be summoned to Rome on pain of excommunication. At the time when the negotiations for the Spanish marriage were in progress James I granted to Widdrington a pardon for all offences against certain statutes on religion named, and a dispensation to exercise in private houses the rites and ceremonies of divine worship according to the custom of the church of Rome. A copy of the pardon was placed in the hands of Inojosa, the Spanish ambassador in England, and it was arranged that the pardon itself should be issued as soon as it was known that the marriage ceremony had taken place at Madrid (GARDINER, *Hist. of England*, v. 127). Charles I confirmed the favours granted by his father to Widdrington. In the last document concerning him in the Record Office, conjecturally dated 1636, the king orders justices of the peace and others not to molest Thomas Preston, prisoner in the Clink, in respect of religion, he having by reason of age and infirmities been permitted to reside in any place in London or the suburbs under caution to return to his prison when commanded. He died in the Clink on 3 April 1640.

Among his works are: 1. 'Apologia Cardinalis Bellarmini pro Jure Principum. Adversus suas ipsius Rationes pro Auctoritate papali Principes sæculares in Ordine ad bonum spirituale deponendi,' Cosmopoli [Lond.], 1611, 8vo. 2. 'R. W. . . . Responsio apologetica ad Libellum cujusdam Doctoris Theologi, qui ejus Pro Jure Principum Apologiam, tanquam Fidei Catholicæ . . . repugnantem . . , criminatur,' Cosmopoli [Lond. 1612], 12mo. 3. 'Disputatio theologica de Juramento Fidelitatis . . . Paulo Papæ quinto dedicata. In qua potissima omnia Argumenta, quæ a . . . Bellarmino, J. Gretzero, L. Lessio, M. Becano, aliisque nonnullis contra recens Fidelitatis Juramentum . . . facta sunt, . . . examinantur. (R. W. . . . Apologeticæ Responsionis ad Libellum cujusdam Doctoris Theologi Præfatio),' 2 pts., Albionopoli [Lond.], 1613, 8vo. 4. 'Purgatio,' 1614. At the demand of the Cardinals *de Propaganda Fide*. 5. 'A cleare . . . confutation of the . . . Reply of T. F., who is knowne to be Mr. Thomas Fitzherbert, an English jesuite. Wherein also are confuted the chiefest objections which Dr. Schulckenius, who is commonly said to be Card. Bellarmine, hath made against Widdrington's Apologie for the Right, or Soveraigntie of temporall princes. By R. W., an English Catholike,' 1616, 4to. 6. 'Appendix ad Disputationem theologicam de Juramento Fidelitatis, in quo omnia Argumenta, quæ à F. Suarez . . . pro Potestate Papali Principes deponendi, et contra recens Fidelitatis Juramentum allata sunt . . . examinantur,' Albionopoli [Lond.], 1616, 8vo. 7. 'R. Widdrington . . . ad . . . Paulum Quintum Pontificem hæc . . . Supplicatio cui adjungitur Appendix, in quo plurimæ Calumniæ . . . quas A. Schulckenius Widdringtono . . . imposuit, . . . deteguntur,' 2 pt., Albionopoli [Lond.], 1616, 8vo. 8. 'The tryal and execution of Father H. Garnet . . . for the Powder-Treason. Collected by R. W. . . . Printed in Latin in 1616 . . . and thence

translated. Now published to make it further evident that it is no new thing for Jesuits to curse and ban to justifie a lie' Lond. 1679, fol. 9. 'Discussio Discussionis Decreti Magni Concilii Lateranensis, adversus L. Lessium nomine Guilhelmi Singletoni personatum, in quâ omnia Argumenta, quæ idemmet Lessius pro Papali Potestate Principes deponendi adducit,... examinantur & refutantur et quædam egregia . . . Cardinalis Peronii Artificia . . . deteguntur & refutantur,' Augustæ [Lond.], 1618, 8vo. 10. 'R. Widdringtons last reioynder to Mr. T. Fitz-Herberts Reply concerning the Oath of Allegiance and the Popes power to depose princes. . . . Also many replies . . . of . . . Bellarmine in his Schulckenius, and of L. Lessius in his Singleton are confuted, and divers cunning shifts of . . . Peron are discovered,' 1619, 4to, and [Lond.?], 1633, 4to. 11. 'A New Yeares Gift for English Catholikes, or a brief and cleare Explication of the New Oath of Allegiance. By E. I., Student in Divinitie' [Lond.], 1620, 8vo. Also published in Latin the same year, under the title of 'Strena Catholica.' 12. 'An Adjoinder to the late Catholick New Year's Gift,' 1620, 8vo.

[Works in Brit. Mus. Libr.; Cal. State Papers, Dom.; Dodd's Church Hist. ii. 420; Oliver's Cornwall, p. 521; Snow's Necrology, p. 45; Weldon's Chronicle, p. 180; Taunton's Black Monks of St. Benedict, 1898.] T. C.

WIDDRINGTON, SAMUEL EDWARD (*d.* 1856), writer on Spain, was the eldest son of Joseph Cook (1759–1844) of Newton Hall in Northumberland, vicar of Chatton and Shilbottle in the same county, by his wife Sarah, daughter of E. Brown and great-niece and coheiress of Nathaniel Widdrington of Hauxley in Northumberland; Sarah and her son afterwards assumed the name of Widdrington. Samuel entered the English navy on 31 Dec. 1802. During the first years of his service he was employed against the French batteries and flotillas in the neighbourhood of Boulogne. He was afterwards sent to the West Indies, where in June 1805 he obtained special mention for his conduct at the capture of the Concepcion, a large felucca. He saw much boat service on the coast of Cayenne and Surinam, and on 10 July 1809 he was appointed lieutenant to the Fame, 74 guns. While serving as first lieutenant with Captain Edward Reynolds Sibly in the Swallow sloop, in the neighbourhood of Port d'Anzo in Tuscany, he led a successful boat attack on the Guerrière, a French brig, on 16 Sept. 1813. He served with the same captain in the Niemen on the establishment of peace, and with Captain Charles Dashwood on the Windsor Castle, a 74-gun ship. The Windsor Castle being at Lisbon during a popular commotion, Dom John of Portugal took refuge on board her, and Cook was in consequence presented with the order of the Tower and Sword, and on 3 June 1824, at the earnest request of the prince, was promoted to the rank of commander.

He retired soon after from the navy, and in 1829 went to Spain. After residing there for more than three years he published in 1834 'Sketches in Spain during the years 1829–32' (London, 2 vols. 8vo). The work, which was dedicated to Lord Algernon Percy, baron Prudhoe, was the most complete account of Spain which had then been published in the English language. In 1840 he assumed the surname of Widdrington, and in 1843 he paid a second visit to Spain, and on his return published his experiences under the title 'Spain and the Spaniards in 1843' (London, 1844, 2 vols. 8vo), dedicated to the Duke of Northumberland.

Widdrington was elected a fellow of the Royal Society on 22 Dec. 1842, and was also a fellow of the Royal Geographical Society. He died at Newton Hall on 11 Jan. 1856. He married, on 18 Sept. 1832, at Trinity Church, Marylebone, Dorothy, second daughter of Alexander Davison of Swarland Park, Northumberland, but left no children. He was succeeded in his estates by his nephew, Shalcross Fitzherbert Jacson, who assumed the surname of Widdrington.

[Gent. Mag. 1856, i. 305; Burke's Landed Gentry; Allibone's Dict. of English Lit.; O'Byrne's Nav. Biogr. 1849.] E. I. C.

WIDDRINGTON, SIR THOMAS (*d.* 1664), speaker of the House of Commons and commissioner of the great seal, belonged to a younger branch of the well-known Northumbrian family. He was the eldest son of Lewis Widdrington of Cheesebourne Grange in the parish of Stamfordham, and was an executor of his father's will in 1630 (HODGSON, *Hist. of Northumberland*, II. ii. 542). His mother was Katherine, daughter of William Lawson of Little Usworth, co. Durham. His younger brother, Ralph, is noticed separately. According to Wood (*Athenæ Oxon.* ed. Bliss, iii. 661), 'at about sixteen years of age he spent some time in one of our northern colleges in Oxon., and I think in Cambridge, but took no degree;' perhaps he was the Thomas Widdrington of Christ's College who graduated B.A. at Cambridge in June 1620 (*Addit. MS.* 5885, f. 74 *b*). He was admitted to Gray's Inn on 14 Feb. 1619 (FOSTER, *Reg.*

of Admissions, p. 153), and was called to the bar in due course. From 1625 to 1631 he reported cases in the court of king's bench (*Hargrave MSS.* 38–9; *Lansdowne MS.* 1083, f. 356; a note on f. 1 of the last-named manuscript states that he was appointed king's reporter by privy seal in 1617, but this is a mistake). In November 1631 he became recorder of Berwick, where he addressed a speech of loyal welcome to Charles I on 2 June 1633 (Scott, *Berwick-upon-Tweed*, p. 200; Rushworth, II. i. 179). In 1634 he married Frances, daughter of Ferdinando Fairfax, afterwards second baron Fairfax [q. v.], an alliance which doubtless helped to bring him into prominence some years later (*Addit. MS.* 29670, f. 137 *b*). He was appointed recorder of York in 1638, and there again it was his duty, on 30 March 1639, to bid the king welcome. His speech on that occasion, though fulsome and extravagant, seems to have pleased the royal taste, for he was knighted two days later (Rushworth, II. ii. 886; Drake, *Eboracum*, pp. 368, 136–7; Metcalfe, *Book of Knights*, p. 194). In the same year he became an ancient and bencher of Gray's Inn, and was Lent reader there in 1641; in November 1641 he was elected treasurer (Douthwaite, *Gray's Inn*, 1886, p. 71; Dugdale, *Orig. Jurid.* 1680, pp. 297, 299).

He was returned M.P. for Berwick on 11 March, and again on 3 Oct. 1640 (*Members of Parliament*, i. 482, 491). Though never prominent in debate, he was frequently employed by the Long parliament in committees and conferences, for which he was well fitted by his legal knowledge. He drew up the articles of impeachment against Bishop Wren, and laid them before the lords on 20 July 1641, with 'a smart, aggravating speech' (Rushworth, III. i. 350; *Parl. Hist.* ii. 861, 886). On 18 Aug. 1645 he took the chair when the house resolved itself into a grand committee for reviewing the propositions to the king (*Commons' Journals*; *Cal. State Papers*, Dom., 1645–7, p. 64). He was sent as a parliamentary commissioner to the army on 12 June 1647 (Whitelocke, pp. 252–253). On 15 March 1648 he was appointed a commissioner of the great seal (*ib.* p. 295). On 12 Oct. he was raised to the degree of serjeant-at-law and made one of the king's serjeants (*ib.* p. 342; *Commons' Journals*). He 'had no great mind to sit in the House of Commons' after 'Pride's Purge,' and seems to have absented himself for some weeks; but Cromwell consulted him, together with Bulstrode Whitelocke [q. v.] and William Lenthall [q. v.], upon the state of affairs, on 18 and 21 Dec. Widdrington and Whitelocke spent all the next day in attempting to frame a satisfactory scheme, and on the 23rd they took part in a fruitless conference at the speaker's house. On the 26th they were both summoned to the committee for the king's trial; but they withdrew to Whitelocke's house in the country, and did not return to the house until 9 Jan. (Whitelocke, pp. 360–5, 367).

When the great seal of Charles I was replaced by that of the parliament on 8 Feb. 1649, Widdrington retired from the commission, pleading ill health and 'some scruples in conscience;' the house showed its appreciation by voting him a quarter's salary more than was due to him, and by entitling him to practise within the bar (*ib.* p. 378). He was appointed serjeant for the Commonwealth on 6 June 1650, and a member of the council of state on 10 Feb. 1651 (*Commons' Journals*). At a meeting convened by Cromwell on 10 Dec. 1651 to discuss the settlement of the nation, he advocated some form of monarchy, suggesting the Duke of Gloucester as king; and at the conference held in Whitehall on 19 April 1653, he spoke strongly against the impending dissolution of the Long parliament (Whitelocke, pp. 516, 554). He had been put on the militia commission for Yorkshire on 28 Aug. 1651, and he served on various committees during the Commonwealth and protectorate, e.g. trade and navigation, distressed protestants in Piedmont, and Durham College (*Cal. State Papers*, Dom. 1651 p. 381, 1655–6 pp. 1, 100, 218). Cromwell made him once more a commissioner of the great seal on 4 April 1654 (*ib.* 1654, p. 73), but dismissed him, 6 June 1655, upon his refusal to execute the ordinance for reforming the court of chancery. He remained, however, until 1659 on the treasury commission, to which he had been appointed in August 1654 (Whitelocke, pp. 621, 625–7; *Cal. State Papers*, Dom. 1654 p. 284, 1655 p. 362, 1656–7 p. 19, 1658–9 pp. 23, 323; *Hist. MSS. Comm.* 8th Rep. App. pp. 94, 95), and in 1655 he also became chancellor of the county palatine of Durham (*Deputy-Keeper of Publ. Rec.* 5th Rep. App. ii. 253). He represented York in the parliament of 1654, and was re-elected in 1656, but preferred instead to sit for Northumberland, and was chosen as speaker on 17 Sept. 1656 (*Parl. Hist.* iii. 1432, 1484; *Commons' Journals*, 1 Oct. 1656). He was so ill in the following January that he had to be carried into the house in a sedan-chair, and the house at first adjourned for some days, and afterwards appointed Whitelocke to take the chair during his absence, 27 Jan.–18 Feb. (Burton, *Diary*, i. 337, 369, 375; White-

LOCKE, pp. 654–5). As speaker he showed to no great advantage in the house (BURTON, ii. 34, 70, 147, 149); but on 31 March 1657 he made a learned speech at Whitehall in support of the 'petition and advice' (of which Sir Philip Warwick thought him the true author), and spoke impressively at the inauguration of Cromwell as lord protector (*ib.* i. 397; *Parl. Hist.* iii. 1492, 1515; WARWICK, *Memoirs*, p. 381). After the dissolution of this parliament Widdrington was made lord chief baron of the exchequer on 26 June 1658 (WHITELOCKE, p. 674; SIDERFIN, *Reports*, ii. 106); but this office was restored to John Wilde [q. v.] by the Long parliament on 18 Jan. 1660, when Widdrington was for the third time made a commissioner of the great seal (*Commons' Journals*). He was also elected a member of the council of state on 31 Dec. 1659, and again on 23 Feb. 1660 (*ib.*) Being elected for both York and Berwick in the Convention parliament, he chose the former; he was on the committee for the reception of Charles II, and also on that for the indemnity bill (*ib.* 14 and 15 May 1660).

At the Restoration he lost all the offices and honours which he had gained since the civil war; but he was restored to the degree of serjeant on 1 June 1660, and was appointed temporal chancellor of the bishopric of Durham on 21 Dec. (DUGDALE, *Orig. Jurid.*, *Chronica Ser.* p. 115; HUTCHINSON, *Hist. of Durham*, i. 553). He was returned for Berwick to the parliament of 1661, but took no active part in its proceedings; he had already resigned the recordership of Berwick, and he resigned that of York in or about January 1662 (*Members of Parliament*, i. 526; DRAKE, p. 368; *Cal. State Papers*, Dom. 1661–2, pp. 234, 612). It was probably shortly before the election of 1661 that his offer to dedicate 'Analecta Eboracensia' to the mayor and corporation of York was refused, the citizens having looked for a more substantial gift (CAINE, pp. viii–xi). In 1663 he founded a free school at Stamfordham (*ib.* p. xxix; FOSS, *Judges of England*, vi. 518). He died on 13 May 1664, and was buried in the chancel of St. Giles-in-the-Fields, near his wife and daughter Dorothy, both of whom had died in 1649. A monument was erected to his memory in 1674 (PECK, *Des. Cur.*, ed. 1779, p. 543; MAITLAND, *London*, ii. 1362; STRYPE, *Survey*, iv. 80). His will is dated 1 Sept. 1663 (see abstract in *Archæologia Æliana*, new ser. i. 18). His only son Thomas died at The Hague in 1660 (*Egerton MS.* 2146, f. 34). He left four daughters, all married, viz. Frances, to Sir John Legard, bart.; Catherine, to Sir Robert Shaftoe; Mary, to Sir Robert Markham, bart.; and Ursula, to Thomas Windsor, lord Windsor (afterwards Earl of Plymouth) [q. v.] (CAINE, p. xxii). The royalist Sir Philip Warwick sums him up as 'a good lawyer, but naturally a cautious and timorous man' (*Memoirs*, p. 381).

Widdrington wrote, in or about 1660, 'Analecta Eboracensia,' a description and history of the city of York. In disgust at his treatment by the citizens he withheld it from publication; but it was edited in 1897 by the Rev. Cæsar Caine. His reports of king's bench cases, 1–7 Charles I, are in Hargrave MSS. 38–9, and parts of them are in Lansdowne MSS. 1083, 1092. Rushworth printed from them the arguments in the case of the imprisoned members (App. i. 18–55). Letters from him to Lord Fairfax are in Additional MS. 18979, ff. 174, 178, 182, 184, 245, 249. Some of these, with a few others, are printed in Johnson's 'Fairfax Correspondence' (i. 367), Bell's 'Memorials of the Civil War' (see refs. in index), and Neill's 'The Fairfaxes of England and America' (p. 13). A full list of his extant speeches is given by Caine (introd. to *Anal. Ebor.* p. xxx). An epitaph on Lord Fairfax has also been attributed to him (*ib.* p. xxxi).

[Caine, introduction to Analecta Eboracensia; Foss's Judges of England, vi. 513; Commons' Journals, passim; other authorities cited in text.] J. A. H–T.

WIDDRINGTON, WILLIAM, first BARON WIDDRINGTON (1610–1651), was the only son of Sir Henry Widdrington of Swinburne and Widdrington, Northumberland, by his wife Mary, daughter of Sir Henry Curwen of Workington in Cumberland. At the time of his father's death, 4 Sept. 1623, he was thirteen years, one month, and twenty-four days old; he must therefore have been born on 11 July 1610 (Record Office, Court of Wards, *Inquis. post mortem*, bundle 39, No. 186). He was knighted at Newmarket on 18 March 1642 (METCALFE, *Book of Knights*, p. 191). From 1635 to 1640 he took an active part in the administrative work of the county, of which he was sheriff 1636–7, and which he represented in both parliaments of 1640 (*Cal. State Papers*, Dom.; HUTCHINSON, *View of Northumberland*, ii. 461; *Members of Parliament*, i. 482, 491). He had to apologise to the house on 10 Nov. 1640 for applying the term 'invading rebels' in debate to the Scots, whose depredations in the northern counties formed the subject of a petition presented by him on 15 March 1641 to the commissioners for the Scottish treaty (*Commons' Journals*, ii. 25; *Hist.*

MSS. Comm. 4th Rep. App. p. 57). He was one of the fifty-six members whose names were posted as 'betrayers of their country' for voting against the attainder of Strafford (*Parl. Hist.* ii. 756). On 9 June 1641 he was sent to the Tower by the House of Commons for bringing in candles on the previous night without authority, but was released on the 14th (*ib.* ii. 818; *Commons' Journals*, ii. 171, 173, 175).

At the outbreak of the civil war he took up arms for the king, and was in consequence expelled from parliament on 26 Aug. 1642 (*Commons' Journals*, ii. 738). He is said to have been made a baronet on 9 July (Wotton, *English Baronetage*, iv. 274; Dugdale, *Baronage*, ii. 471; but see G. E. C[ockayne], *Complete Peerage*, viii. 135); on the 14th he was in Newcastle apparently raising forces (*Hist. MSS. Comm.* 5th Rep. App. p. 37). In an army list of 1642 he appears as major of Sir Lewis Dives's regiment (Masson, *Life of Milton*, ii. 442). The Duchess of Newcastle says that he was 'president of the council of war, and commander-in-chief of the three counties of Lincoln, Rutland, and Nottingham' (*Life of William, Duke of Newcastle*, ed. 1886, p. 166); but this must have been later, probably towards the end of 1643 (cf. *Cal. State Papers*, Dom. 1641–3, p. 482). Dugdale enumerates the places, in Yorkshire, Derbyshire, and Lincolnshire, 'but chiefly at Bradford,' where he fought with distinction under Newcastle, to whom he attached himself closely [see Cavendish, William, Duke of Newcastle]. In August 1643 he was put in command of the garrison at Lincoln (*Life of Newcastle*, p. 56), and he was one of the leaders in the royalist defeat at Horncastle on 11 Oct. (his letter to Newcastle, describing the battle, was intercepted, and is printed in Rushworth, iii. ii. 282, also in a pamphlet entitled *A True and Exact Relation of the Great Victories obtained by the Earl of Manchester*, 1643, Brit. Museum, E. 71, 22). On 2 Nov. he was created Baron Widdrington of Blankney, Lincolnshire (*Deputy-Keeper of Publ. Rec.* 47th Rep. App. p. 121), and he was one of the royalist noblemen who wrote shortly afterwards to the Scottish privy council (Clarendon, *History*, ed. 1888, iii. 288; Rushworth, iii. ii. 563). He assisted in the defence of York in June 1644 (Markham, *Life of Fairfax*, p. 146; Whitelocke, p. 90).

After the battle of Marston Moor Widdrington accompanied Newcastle to Hamburg, and eventually to Paris. He stayed in France until the summer of 1648, returning then to the Low Countries, where he joined Prince Charles (*Life of Newcastle*, pp. 84–94; *Cal. State Papers*, Dom. 1645–7, p. 61; *Addit. MS.* 23206, f. 24; *Clarendon State Papers*, ed. 1872, i. 323, 438). He was proscribed by parliament on 14 March 1649, and his estates were confiscated; on 17 July his wife was granted a pass to go beyond sea (*Commons' Journals*, vi. 164; Whitelocke, p. 406; *Cal. State Papers*, Dom. 1649–50, pp. 39, 541). He crossed over to Scotland with Charles in June 1650; the committee of estates regarded him as 'wrong principled,' and ordered him repeatedly to quit the kingdom, but eventually (28 Dec.) gave him leave to stay (Balfour, *Historical Works*, iv. 64–65, 109–10, 121, 225; Gardiner, *Commonwealth*, i. 264; *Clarendon State Papers*, ii. 69). He followed Charles into England in 1651, but was left in Lancashire with Derby [see Stanley, James, seventh Earl of Derby], while the main army moved south. Derby's force was routed near Wigan by Robert Lilburne [q. v.] on 25 Aug., after a sharp fight. Widdrington was wounded mortally and died a day or two later (Ormerod, *Civil War Tracts*, pp. 298–305).

Widdrington married, in 1629, Mary, daughter and heiress of Sir Anthony Thorold of Blankney, and had by her eight sons and two daughters. He was succeeded by his eldest son, William. His daughter Jane married Sir Charles Stanley, K.B., nephew of the Lord Derby mentioned above (Hodgson, *Hist. of Northumberland*, II. ii. 238; *Stanley Papers*, Chetham Soc. III. i. clxxxvi). Clarendon describes him as 'one of the most goodly persons of that age, being near the head higher than most tall men,' and speaks of his courage in very high terms (*History*, v. 183, 185–6). There are portraits of him by Van Dyck and Van Loo at Towneley (*Stanley Papers*, as above; *Cat. Third Loan Exhib.* Nos. 692, 763).

[Hodgson's Hist. of Northumberland, II. ii. 226, 237; authorities cited.] J. A. H–t.

WIDDRINGTON, WILLIAM, fourth Baron Widdrington (1678–1743), great-grandson of William Widdrington, first baron Widdrington [q. v.], was the eldest son of William, third baron Widdrington, by his wife Alathea, daughter and heiress of Charles Fairfax, fifth viscount Fairfax of Emley. He was educated at Morpeth grammar school, and succeeded his father on 10 Feb. 1695. He joined the Jacobite rising under Thomas Forster (1675?–1738) [q. v.] and the Earl of Derwentwater [see Radcliffe, James, third Earl] at Warkworth on 7 Oct. 1715, the day after the Plainfield meeting. It was at his instance that the

rebel army entered Lancashire, where he counted on support from his relatives the Towneleys and others of the gentry (Ware, *Lancashire Memorials of the Rebellion of 1715*, ii. 27, 61, Chetham Soc.) He took no part in the fighting at Preston on 12 Nov., and was one of the first to urge Forster next day to surrender. He was brought to London with the other prisoners, and was attainted of high treason on 9 Feb. 1716. He pleaded guilty at his trial, but appealed for mercy on the ground that 'as he was the last who took up arms, so he was the first who procured a meeting of the chief persons among them, in order to lay them down.' He was sentenced to death, but was reprieved, and was admitted on 22 Nov. 1717 to the benefit of the act of pardon so far as life and liberty were concerned (*Lords' Journals*, xx. 557). A petition which he presented on 17 Feb. 1719 for an allowance from his late wife's property to support himself and 'his distressed family' was negatived by the House of Commons; but a later petition for the removal of his disabilities was granted, and an act to that effect was passed on 17 May 1733 (*Commons' Journals*, xix. 103-4, xxii. 62, 154). He died at Bath on 19 April 1743, aged 65, and was buried at Nunnington in Yorkshire, where his second wife had inherited an estate (*Gent. Mag.* 1743, p. 218; *Notes and Queries*, 1st ser. ix. 550). Patten speaks with contempt of his conduct as a military leader, a rôle for which he was unfitted by temperament (*Hist. of the late Rebellion*, 2nd edit. 1717, pp. 125, &c.) Roger Gale described him in 1728 as 'an infirm sort of a gentleman and a perfect valetudinarian' (Stukeley, *Memoirs*, i. 200, Surtees Soc.) He married, first, in 1700, Jane, daughter and heiress of Sir Thomas Tempest, bart. of Stella, co. Durham, and had by her (who died on 9 Sept. 1714) three sons and five daughters. He married, secondly, about July 1718, Catherine, daughter (and coheiress in 1739) of Richard Graham, viscount Preston [q. v.], but had no children by her; she survived him, dying in 1757 (Douglas, *Peerage of Scotland*, ed. Wood, ii. 375). After his death his eldest son, Henry Francis, was commonly called Lord Widdrington, and, dying at Turnham Green in 1774, was confused with his father in obituaries (see *Gent. Mag.* 1774, p. 446; *Ann. Reg.* 1774, p. 196).

[Hodgson's Hist. of Northumberland, II. ii. 227-9, 238, 255-7, 402; Hist. MSS. Comm. 11th Rep. App. iv. 169-72; Lady Cowper's Diary, ed. 1865, pp. 72, 85, 186; Howell's State Trials, xv. 761-806; G. E. C[okayne's] Complete Peerage, viii. 135.] J. A. H-r.

WIDVILE. [See Woodville.]

WIFFEN, BENJAMIN BARRON (1794-1867), biographer of early Spanish reformers, second son of John Wiffen, ironmonger, by his wife Elizabeth (Pattison), was born at Woburn, Bedfordshire, in 1794. His elder brother was Jeremiah Holmes Wiffen [q. v.] He followed his brother to Ackworth school in 1803; on leaving in 1808 he went into his father's business, and remained in it at Woburn till 1838, when his health failed, and he retired to Mount Pleasant, near Woburn. His literary tastes were encouraged by his brother, and by Richard Thomas How of Aspley Guise, Bedfordshire, owner of a remarkable library (collected by his father, Richard How [1727-1801], editor of Lady Rachel Russell's 'Letters'). How, portrayed in Wiffen's posthumous poem, 'The Quaker Squire,' first gave him the hint of an 'old work, by a Spaniard [one of the works of Juan de Valdés], which represented essentially the principles of George Fox.'

Early in 1839 Luis de Usóz y Rio (*d.* 13 Aug. 1835, aged 59) came to London from Madrid, and was introduced by George Borrow [q. v.] to Josiah Forster. When Wiffen came up to the Friends' yearly meeting in Whitweek, Forster told him that Usóz y Rio had inquired after his brother as a translator of Spanish poetry. At Forster's request he called on Usóz y Rio in Jermyn Street, when there at once sprang up a lifelong friendship between them, and 'henceforward Spain took entire possession' of Wiffen. Towards the close of 1839 he made his first visit to Spain with George William Alexander, as a deputation to forward the abolition of the slave trade. It was in the summer of 1841, during a visit of Usóz y Rio to Mount Pleasant, that 'they formed the common purpose to rescue from oblivion the works of the early Spanish reformers.' In 1842 he accompanied Alexander a second time to Spain and Portugal; on his return he began his book-hunting, of which he gives a most interesting account ('Notices and Experiences,' printed by Boehmer in *Bibliotheca Wiffeniana*, 1874, i. 29-57; and partly embodied in Pattison's *Life*). He obtained some unique treasures. Many rare works he himself copied line for line; of others he obtained transcripts. Without his aid the collection of 'Obras Antiguas de los Españoles Reformados' (1847-65, 16mo and 8vo, 20 vols.) could not have been produced. The volumes were privately printed under his superintendence. He himself edited vol. ii., the 'Epistola Conso-

latoria' (1848, 8vo) by Juan Perez, with a notice of the author in English (this notice is reprinted with the English translation, 1871, 8vo, by John T. Betts) and Spanish; and vol. xv., the 'Alfabeto Cristiano' (1861, 8vo) by Juan de Valdés, in Italian, with modern versions in Spanish and English. The remaining volumes were edited by Usóz y Rio. Wiffen wrote also the 'Life and Writings of Juan de Valdés' (1865, 8vo) which accompanies the English translations of works of Valdés by John T. Betts; and a 'Biographical Sketch' (1869, 8vo) of Constantino Ponce de la Fuente, to accompany the English version of his 'Confession of a Sinner,' by the same translator. Eduard Boehmer has printed two volumes (1874 and 1883, 8vo) of the 'Bibliotheca Wiffeniana,' containing lives and writings of Spanish reformers from 1520, 'according to . . . Wiffen's plan, and with the use of his materials.' Ticknor in his standard 'History of Spanish Literature' spoke of Wiffen in 1863 as 'an English quaker, full of knowledge of Spanish literature.'

In early life, and again later, Wiffen had written verses of some merit, but published nothing separately. His 'Warder of the Pyrenees' appeared in Finden's 'Tableaux of National Character' (1845, fol.), edited by his sister, Mrs. Alaric A. Watts. This is reprinted in the selection of his poems (unpublished previously, for the most part) given in 'The Brothers Wiffen' (1880), edited by Samuel Rowles Pattison.

He died, unmarried, at Mount Pleasant on 18 March 1867, and was buried in the Friends' graveyard at Woburn Sands on 24 March. His portrait is given in 'The Brothers Wiffen.' He was 'a small, pale, keen-eyed man,' delicately organised, always wearing quaker garb, and strict in all observances of the Friends.

[Memoir, by his niece Mary Isaline W. Wiffen, in Boehmer's Bibliotheca Wiffeniana, 1874, i. 1–25; S. R. Pattison's Life in The Brothers Wiffen, 1880; Doeg's Ackworth School Catalogue, 1831; Seebohm's Memoirs of Stephen Grellet, 1862, ii. 72; Obras Antiguas de los Españoles Reformados, 1865, xx. 156; Smith's Catalogue of Friends' Books, 1867, and Supplement, 1893; Martin's Catalogue of Privately Printed Books, 1854; Menéndez y Pelayòs' Heterodoxos Españoles, 1880 i. 11, 1881 iii. 675; Biographical Catalogue of Portraits at Devonshire House, 1888, p. 727.] A. G.

WIFFEN, JEREMIAH HOLMES (1792–1836), translator of Tasso, eldest son of John Wiffen, ironmonger, by his wife Elizabeth (Pattison), was born at Woburn, Bedfordshire, on 30 Dec. 1792. Both his parents were members of old quaker families. His father died early, leaving six children to the mother's care. His younger brother, Benjamin Barron Wiffen, is separately noticed; his youngest sister, Priscilla, married Alaric Alexander Watts [q. v.] At the age of ten Jeremiah entered the Friends' school at Ackworth, Yorkshire, where he improved a taste for poetry and acquired some skill in wood engraving. His linguistic attainments were due to his own later study. At fourteen he became apprenticed to Isaac Payne, schoolmaster, at Epping, Essex. His first appearance in print was in the 'European Magazine' (October 1807, p. 308) with an 'Address to the Evening Star,' versified from Ossian. His first contribution on an archæological subject was an account of Broxbourne church, Hertfordshire, with an etching by himself (*Gent. Mag.* 1808, i. 408). In 1811 he returned to Woburn and opened a school in Leighton Road. A hard student, he made himself at home in classics and Hebrew, French, and Italian, and later, Spanish and Welsh. In conjunction with James Baldwin Brown the elder [q. v.] and Thomas Raffles [q. v.] he published 'Poems by Three Friends' (1813, 8vo); the joint authorship was acknowledged in the second edition (1815, 12mo). With his brother he published 'Elegiac Lines' (1818, 8vo) commemorating William Thompson, quaker schoolmaster of Penketh, Lancashire. His earliest independent volume was 'Aonian Hours' (1819, 8vo, dedicated to his brother; 2nd ed. 1820, 8vo). On a visit to the lakes with his brother in the summer of 1819 he made the acquaintance of Southey and of Wordsworth, whose 'white pantaloons' and 'hawk's nose' are described in his diary. His next book was 'Julia Alpinula . . . and other Poems' (1820, 12mo, dedicated to Alaric A. Watts; 2nd ed. 1820, 12mo). In the summer of 1821 he was appointed librarian at Woburn Abbey to John Russell, sixth duke of Bedford.

In 1821 he issued his 'Proposals' for publishing by subscription a new translation of Tasso in Spenserian verse. As a specimen, the fourth book of the 'Jerusalem Delivered' was published in 1821, 8vo, with a dissertation on existing translations. His next essay in verse was a translation of 'The Works of Garcilasso de la Vega,' 1823, 8vo, dedicated to the Duke of Bedford, with a life of Garcia Lasso de la Vega, and an essay on Spanish poetry. The publication of the completed version of 'Jerusalem Delivered' was delayed by a fire in the printing office (which destroyed the sheets of a quarto edition, nearly printed off); it appeared in 1824.

dedicated to the Duchess of Bedford, with a life of Tasso and a list of English crusaders (2 vols. 8vo; another edition same year, 3 vols. 8vo; reprinted 1830, 2 vols. 12mo; and in Bohn's series, 1854, 1 vol. 12mo, in addition to several American editions). Hogg, in the 'Noctes Ambrosianæ,' refers to Wiffen as 'the best scholar among a' the quakers' and 'a capital translator, Sir Walter tells me, o' poets wi' foreign tongues, sic as Tasso, and wi' original vein, too.' The 'Quarterly' in an able article concludes that Wiffen, as a translator of Tasso, though he has fairly distanced Hoole and Hunt, cannot hope to contend successfully with Fairfax (June 1826; see also art. TURBERVILLE or TURBERVILE, GEORGE). Wiffen declined the degree of LL.D. from Aberdeen in 1827. His 'Verses . . . on the Alameda,' 1827, 4to; 'Appeal for the Injured African,' Newcastle-on-Tyne, 1833, 8vo; and 'Verses . . . at Woburn Abbey, on . . . the statues of Locke and Erskine,' 1836, 4to, complete his poetical publications.

Eight years were spent in the compilation of his 'Historical Memoirs of the House of Russell,' 1833, 2 vols. (portrait and plates) in three sizes—atlas folio (thirty-two copies), royal 8vo, and demy 8vo. For the production of this handsome work he made researches during a four months' tour in Normandy.

His death was sudden, at Froxfield, near Woburn, on 2 May 1836; he was buried on 8 May in the Friends' graveyard, Woburn Sands, Buckinghamshire; his portrait (1824) is prefixed to 'The Brothers Wiffen,' 1880. He married, on 28 Nov. 1828, at the Friends' meeting-house, Leeds, Mary Whitehead 'descended from the line of Holinshed the chronicler,' and had three daughters.

Besides the works above noted, he published a 'Geographical Primer' (1812), 12mo, and edited 'Thoughts on the Creation, Fall, and Regeneration,' 1826, 12mo, by John Humbles, 'a Bedfordshire peasant.' A selection of his poems and ballads is given in 'The Brothers Wiffen.'

[Life, by his daughter, Mary Isaline W. Wiffen, in the Brothers Wiffen, 1880, edited by S. R. Pattison; Doeg's Ackworth School Catalogue, 1831; Gent. Mag. 1836, ii. 212; Smith's Catalogue of Friends' Books, 1867; Biographical Catalogue of Portraits at Devonshire House, 1888, p. 725; Allibone's Dict. of Engl. Lit. and Lowndes's Bibl. Man. (Bohn), s. v. 'Tasso.']

A. G.

WIGAN, ALFRED SYDNEY (1814–1878), actor, whose father, a teacher of languages, was at one time secretary to the Dramatic Authors' Society, was born at Blackheath, Kent, on 24 March 1814. Exhibiting some talent for music, he became 'a wandering minstrel,' and sang at Ramsgate, Margate, and elsewhere. He was also an usher at a school and assisted his father at the Dramatic Authors' Society. Under the name of Sydney or Sidney he was in 1834 at the Lyceum, and the following year was under Mrs. Louisa Cranstoun Nisbett [q. v.] at the Queen's Theatre, Tottenham Street. When John Braham [q. v.] opened the newly erected St. James's, Wigan joined him, and, under the name of Sidney, was on 29 Sept. 1836 the original John Johnson in the 'Strange Gentleman,' by Charles Dickens. In 1838 he was at a small theatre in the Old Manor House, King's Road, Chelsea, where he played Tom Tug in the 'Waterman,' and other musical parts, and sang songs between the acts. With Madame Vestris he appeared in 1839 at Covent Garden as Mr. Wigan, playing the original Sir Conrad (or, according to another account, Sir Otto) in Sheridan Knowles's 'Love.' On 5 Aug. of this year (*Tallis's Dramatic Magazine*; another account says 1841) he married the actress Leonora Pincott [see below]. In Boucicault's 'Irish Heiress' he played a French valet. He was seen as Lionel Scruple in the revised comedy of 'Court and City,' was the original Miffin in Jerrold's 'Bubbles of the Day' in March 1842, and played Lord Allcash in 'Fra Diavolo' and other operatic parts. Some success attended his Montagu Tigg in 'Martin Chuzzlewit' and his French usher in 'To Parents and Guardians.' Not until he was cast for Alcibiades Blague in Jerrold's 'Gertrude's Cherries, or Waterloo in 1835,' did he show, as a guide to the field of Waterloo and a seller of vamped-up relics of the fight, the remarkable finish of his style. The impression he created was strengthened by his performance in November of Bruce Siney, an adventurer, in Mark Lemon's 'Turf.' Mark Meddle in a revival of 'London Assurance' followed. On the abrupt closing of Covent Garden he went to the Strand, where he played Iago in a burlesque of 'Othello' and parodied Macready, and was on 15 Jan. 1844 a dancing-master in Peake's 'Madelon.' At Drury Lane he had previously played Trip in a revival by Macready of the 'School for Scandal.' At the Lyceum, with the Keeleys, in 1844 and subsequent years he produced his own 'Watch and Ward' (in which he was the Chevalier Du Guet), 'Model of a Wife' (in which he was Pygmalion Bonnefoi), 'Luck's All,' 'The Loan of a Wife,' 'Next Door,' and 'Five Hundred Pounds Reward,' in all of which he took some part.

A performance of the Prince in the 'Cin-

derella' of Albert Smith and Tom Taylor strengthened his reputation. As a member of Webster's company he appeared at the Haymarket on 2 Oct. 1847, playing Sir Benjamin Backbite in a revival of the 'School for Scandal.' On 20 Oct. 1847 he was the first Osborne in Westland Marston's 'Heart and the World,' and on 15 Nov. the first Hector Mauléon in Webster's 'Roused Lion.' He also played Dudley Smooth in 'Money,' Goldfinch in the 'Road to Ruin,' and Tattle in 'Love for Love.' At the Olympic he appeared with Mrs. Mary Anne Stirling [q. v.], playing the hero of 'Monsieur Jacques,' a musical comedy by Morris Barnett, a character created eleven years previously by the author. In this part he raised his reputation to its height. Here he produced his own 'Law for Ladies.' In 1848-9 he was at the Haymarket with Mr. and Mrs. Charles Kean. Here he enacted the Clown in 'Twelfth Night,' Bassanio in the 'Merchant of Venice,' one of the Witches in 'Macbeth,' and Tom Purple in Jerrold's 'Housekeeper.' His Achille Talma Dufard in the 'First Night' ('Le Père de la Débutante'), seen at the Princess's in October 1849, was one of his finest impersonations. At the Olympic he produced in 1850 his farce 'A Dead Take-in.' Joining the Kean and Keeley combination at the Princess's, he appeared on 28 Sept. 1850, the opening night, as the original Tom Rawlings in Bayle Bernard's 'Platonic Attachments.' He was seen as Osric in 'Hamlet,' as Orlando, and as Dr. Caius in 'Merry Wives of Windsor.' On 4 June 1851 he was the first Richelieu in Slous's 'Duke's Wager' ('Mlle. de Belle Isle'). On 24 Feb. 1852 Wigan was the first Château-Renaud in the 'Corsican Brothers,' on 5 March the first Richard Hazard in Tom Taylor's 'Our Clerks,' and in May the first Paul Raimbaut in 'A Lucky Friday,' a part he repeated by command at Windsor Castle. He had also played Faulconbridge in 'King John.' At the Adelphi he was in June 1853 the first Dixiner in Boucicault's 'Geneviève.' He was also seen as Jonathan Wild in 'Jack Sheppard.' On 17 Oct. 1853 he opened the Olympic with Planché's 'Camp' and Taylor's 'Plot and Passion' (in which he was the hero), had an original part in Palgrave Simpson's 'Heads and Tails' on 29 June 1854, and was the first Thornby in his own and Talfourd's 'Tit for Tat' ('Les Maris me font rire') on 23 Jan. 1855. On 14 May he obtained another conspicuous success as the first John Mildmay in Taylor's 'Still Waters run deep.' He also played Joseph Surface. In 1857, on the plea of ill-health, he took a benefit on his retirement from the stage, on which he reappeared at the Adelphi on 17 March 1859 as Sir Paul Pagoda in the 'Bengal Tiger.' He was in May 1859 the original Horace Chetwynd in the 'House or the Home,' an adaptation by Taylor from 'Péril dans la Demeure.' On 29 Feb. 1860 he was the first Sir Richard Plinlimmon in Watts Phillips's 'Paper Wings.' He also took part in 'It's an ill Wind that blows Nobody any good' and other pieces. On 29 Nov. Wigan opened the St. James's with 'Up at the Hills,' in which he was Major Stonyhurst. After playing the hero of the 'Isle of St. Tropez,' he strengthened his reputation as the hero of 'A Scrap of Paper' ('Les Pattes de Mouche') in April 1861. In May 1863 he was, at the Haymarket, Dr. Bertrand in Lady Dufferin's 'Finesse, or Spy and Counter Spy.' The following year he gave, with his wife, a series of readings in London. On 24 Oct. 1867 he opened the newly erected Queen's Theatre in Long Acre with Charles Reade's 'Double Marriage,' adapted from his novel of 'White Lies.' In this Wigan was Captain Raynal. On 11 May 1868 he reappeared as the Marquis de Belleterre in the 'Poor Nobleman,' Selby's adaptation of 'Un Gentilhomme Pauvre,' in which he had previously been seen, and played Sir Anthony Absolute. On the opening of the Gaiety on 21 Dec. 1868 he was Adolphe Chavillard in 'On the Cards,' an adaptation by Alfred Thompson of 'L'Escamoteur.' On 27 March 1869 he was Rittmeister Harfthal in Robertson's 'Dreams.' In the 'Life Chase,' an adaptation by Oxenford and Horace Wigan of 'Le Drame de la Rue de la Paix,' he was, at the same house, Bertrand Alvimar, on 11 Oct. For the benefit of Charles Mathews he played Dangle in the 'Critic.' In the 'Man of Quality,' an alteration by John Hollingshead of the 'Relapse,' he was Lord Foppington on 7 May 1870. On 6 July 1872 in the 'First Night' and 'Still Waters run deep' he took a farewell benefit at Drury Lane and retired from the stage. After giving a few private readings, he was seen at the Gaiety at an afternoon performance of 'The House or the Home' and the 'Bengal Tiger.' In the summer of 1878 he left his house, 33 Brompton Square, and on 29 Nov. he died at 26 Sandgate Road, Folkestone. He was buried in Kensal Green cemetery on 8 Dec. A good portrait was engraved for the 'Illustrated London News' (14 Dec. 1878).

Wigan was an admirable actor in a rather narrow groove. He lacked robustness and breadth of style, and could never play a modern gentleman, which part he could not

even dress. His method was modelled to some extent upon that of Bouffé, a brilliant French actor of the early part of the century. Humour and pathos were, however, equally at his command. He was a French scholar, and his greatest successes were made in Frenchmen or characters in which he spoke French or broken English—Tourbillon in 'To Parents and Guardians,' Château-Renaud, Talma Dufard, Adolphe Chavillard, Hector Mauléon in the 'Roused Lion,' and the Marquis de Belleterre in the 'Poor Nobleman.' In the piece last named his conquest of humiliation and his efforts to hide from the world the depths of his poverty had extreme pathos. Among purely English characters, his John Mildmay in 'Still Waters run deep' may count as his masterpiece.

No list of his plays, many of them unprinted, is obtainable. The following, included in various acting editions, are in the 'British Museum Catalogue:' 'Loan of a Wife,' a farce in one act; 'A Model of a Wife,' in one act; 'Five Hundred Pounds Reward,' a comic drama in two acts; and 'Tit for Tat,' a comedietta by Francis Talfourd and A. Wigan (January 1855).

Wigan's wife, Leonora Wigan, known as Mrs. Alfred Wigan (1805–1884), was daughter of Pincott, a showman, and his wife Elizabeth, a daughter of William Wallack and sister of James William Wallack [q. v.] She was at the outset a rope-dancer and performer on stilts. Her first appearance in London took place on 6 July 1818 at the English Opera House (Lyceum) as Chimpanzee in a pantomime drama entitled 'La Perouse, or the Desolate Island,' founded on Kotzebue. Her mother, Mrs. Pincott, was Umba and J. P. Cooke La Perouse. Leonora Pincott also took part in the ballet of 'Don Juan,' was Ganymede in 'Midas,' the Crown Prince in 'Ah! What a Pity,' and Julio in the 'Devil's Bridge.' She was next at Drury Lane, at which her uncle, James Wallack, was stage-manager (1826–8), playing pantomime, utility, and walking ladies. She was on 10 March 1827 the first Antoinette in 'Comfortable Lodgings, or Paris in 1750.' On 16 April she was the first Donna Mensia in Macfarlane's 'Boy of Santillane, or Gil Blas and the Robbers of Asturia,' on 1 May Clara de Lorenzo in 'Turkish Lovers,' and on 15 Oct. Henry Germaine in Thompson's adaptation 'Gambler's Fate, or a Lapse of Twenty Years.' In 1831 she was with Mme. Vestris at the Olympic, where her Catherine Seton, in a burlesque on 'Mary Queen of Scots,' attracted attention. In or about 1839 she married Alfred Wigan, whose senior by several years she was, and whom she had nursed during an illness. When (8 April 1844) the Lyceum opened under the Keeley management, Mrs. Wigan spoke as a police-inspector of fairies the opening lines of Gilbert à Beckett's 'Forty Thieves,' in which Wigan was Mustapha. She had a plump figure, a bright eye, and a mass of dark hair, but was not otherwise attractive. To her husband and his associate and partner, Robson, she was of great service, as she had stage knowledge and *flair*, though with no special expository capacity. She took, after her marriage, some important parts—Mrs. Candour and Mrs. Malaprop (both of which she over-accentuated), obtained applause as Mrs. Yellowleaf in the 'Bengal Tiger,' and Mrs. M'Cann in 'Up at the Hills.' Her best part was Mrs. Hector Sternhold' in 'Still Waters run deep,' of which Mrs. Melfort was the original exponent; in this she outplayed her predecessor and Mrs. Stirling, who also took the part. She supported her husband at most of the theatres at which he appeared, and acquired a reputation in Frenchwomen. As an example of the unconsciousness of some performers during their acting Mr. Archer relates the story that Mr. and Mrs. Alfred Wigan, 'having made some mistake in a cue at the end of an important scene, played the whole scene over again in blissful unconsciousness of their blunder' (*Masks or Faces*, p. 69). She died on 17 April 1884. Her sister, Ellena Elizabeth Pincott, played on 14 March 1814 at Covent Garden the Duke of York in 'Richard the Third.'

[The mist which ordinarily surrounds the beginning of theatrical careers is in the case of Alfred Wigan, and in a less degree that of his wife, thicker than usual, and the notices contributed presumably by himself to various periodicals are unlike and sometimes contradictory. The foregoing biography is drawn from personal knowledge and private information. Genest's Account of the English Stage; Scott and Howard's Blanchard; Theatre, 1884; Morley's Journal of a London Playgoer, pp. 61, 191, 231; Pascoe's Dramatic List; Theatrical Times, vol. i.; Cole's Life and Times of C. Kean; Stirling's Old Drury Lane, i. 309; Dutton Cook's Nights at the Play, 1883; Tallis's Dramatic Magazine; Men of the Time; Men of the Reign; Shepherd's Plays and Poems of Charles Dickens; Era Almanack, various years; Era, 8 Dec. 1878, 19 April 1884; Daily News, 19 April 1884.] J. K.

WIGAN, HORACE (1818?–1885), actor and adapter of plays, born about 1818, younger brother of Alfred Sydney Wigan [q. v.], acted in Ireland, and was first seen in Dublin on 1 Aug. 1853 as Billy Lackaday in 'Sweethearts and Wives.' He subsequently replaced

Webb as King Bruin in the 'Good Woman in the Wood.' Quitting Dublin, he made, under the name of Danvers, his first appearance in London on 1 May 1854, at the Olympic, as Paddy Murphy in Lever's extravaganza 'The Happy Man.' He was the original O'Rafferty in Taylor's 'Blighted Being,' 17 Oct., but failed to win acceptance as a representative of Irishmen, and made no mark for four years. On 5 June 1858 he was, as Horace Wigan, the first Smythers, a hairdresser, in Taylor's 'Going to the Bad,' to the Peter Potts of Robson, and on 2 Dec. the first Smoothly Smirk to Robson's Aaron Burr in Oxenford's 'Porter's Knot.' After playing Abder Khan in H. J. Byron's burlesque of 'Mazeppa,' Horatio Cocles Bric-à-brac in Taylor's 'Payable on Demand,' Mr. Cunningham in Taylor's 'Nine Points of the Law,' the Baron de Beaupré in Maddison Morton's 'Husband to Order' on 23 April 1860, and William Hogarth in Taylor's 'Christmas Dinner,' he produced at the Strand an adaptation from the French, entitled 'Observation and Flirtation,' on 26 Sept. 1860. In H. T. Craven's 'Chimney Corner' he was, 21 Feb. 1861, the original Solomon Probity, and during a temporary illness of Robson played Peter Probity. His 'Change for a Sovereign' was produced at the Strand on 14 March. On 30 June he was the first Symptom, an imaginary invalid, in his own 'Charming Woman' ('A trente ans'), and subsequently acted in 'Jack of all Trades,' an adaptation of 'Le Ramoneur' by H. Neville and Florence Haydon. His 'Friends or Foes,' an adaptation of M. Sardou's 'Nos Intimes,' was given at the St. James's on 8 March 1862, and was the best of his adaptations. Still at the Olympic, he was, 14 Nov., the first Fusell in Watts Phillips's 'Camilla's Husband,' and on 19 March the first Blush in 'Taming a Truant,' his own adaptation of M. Sardou's 'Papillone.' In Taylor's 'Ticket-of-Leave Man' he was the original Hawkshaw, a detective, on 27 June 1863, his first distinct acting success. On 1 Nov. 1864 he undertook the management of the Olympic, at which house alone he had been seen in London, producing on the opening night Taylor's 'Hidden Hand,' and two farces, Oxenford's 'Girl I left behind me' and Maddison Morton's 'My Wife's Bonnet,' all of them adaptations. In Taylor's 'Settling Day,' 4 March 1865, he was the first Meiklam, and in his own 'Always Intended,' 3 April, the first Project. In a revival of 'Twelfth Night' he was Sir Andrew Aguecheek. On 30 June in Taylor's 'Serf, or Love levels all,' he was Khor, an old serf; Carnaby Fix in Oxenford's 'Cleft Stick' ('Le Supplice d'un Homme') followed on 8 Nov. In 'Love's Martyrdom,' by Leicester Buckingham, 26 April 1866, he was Trevelyan. In a revival of 'Money' he played Graves, in a second of 'Frozen Deep' Lieutenant Crayford, and in a third of 'London Assurance' Sir Harcourt Courtly. He had now resigned the Olympic to Benjamin Nottingham Webster [q.v.], whose acting manager he remained. He was, 21 Oct. 1867, the first Percy Chaffington in Maddison Morton's 'If I had a Thousand a Year,' and on 2 Dec. in 'From Grave to Gay,' by Ben Webster the younger, Cornelius Tattenham. In Coyne's 'Woman of the World' ('Les Coulisses de la Vie') he was on 18 Feb. 1868 the first Golden Bird. Inspector Javert in the 'Yellow Passport' (7 Nov.) an adaptation of 'Les Misérables,' was another success, 7 Nov. 'The Life Chase,' an adaptation of 'Le Drame de la Rue de la Paix,' by Wigan and Oxenford, was produced at the Gaiety on 11 Oct. 1869. A melodrama by Wigan, entitled 'Rag Fair,' in which he played a cheapjack called Brightside, was given at the Victoria on 20 May 1872. At the Gaiety he was, on 14 Dec., the Doctor in 'Awaking,' Campbell Clarke's version of 'Marcel.' At the revival at the Vaudeville of the 'Road to Ruin,' Wigan was Sulky, 1 Nov. 1873. In a performance at Drury Lane, for Webster's benefit, of the 'School for Scandal' he was Rowley. On 24 April 1875 he opened, as manager, the Holborn Theatre, renamed the Mirror, with a revival of the 'Hidden Hand,' Maltby's 'Make Yourself at Home,' and Kenney's 'Maids of Honour.' He was, 29 May, the first Inspector Walker in the 'Detective' ('Le Parricide'), adapted by Clement Scott and E. Manuel. His speculation was not too successful, and the theatre passed into other hands, to be, after frequent changes of name, demolished. A complimentary benefit on his retirement from management was given him at Drury Lane. Wigan also acted at the Strand. He died, on 7 Aug. 1885, at Sidcup, Kent, at the house of his son-in-law, and at the reputed age of 67.

Wigan was a quiet, stolid, undemonstrative actor, whose chief success was obtained in detective parts which called for no display of emotion. Rowley in the 'School for Scandal' suited him exactly, and showed the measure of his intelligence. He was a fair linguist and translated many pieces. The following appear in Lacy's acting edition: 'Always Intended,' a comedy in one act; 'The Best Way,' a comedy in one act; 'The Charming Woman,' a comedy in three acts; 'The Hidden Hand,' a drama in four

acts, adapted from 'L'Aïeule;' 'Friends or Foes,' a comedy in four acts, from M. Sardou; 'The Life Chase,' a drama in five acts, by Oxenford and H. Wigan; 'Observation and Flirtation,' a comedy in one act; 'The Real and the Ideal,' a comedy in one act; 'A Southerner just arrived,' a farce in one act; 'Taming the Truant,' a comedy in three acts.

[Personal knowledge; History of Theatre Royal, Dublin, 1876; Scott and Howard's Blanchard; Pascoe's Dramatic List; Era, 8 Aug. 1885; Sunday Times, various years; Era Almanack, 1886; Morley's Journal of a London Playgoer.] J. K.

WIGAN, JOHN (1696–1739), physician and author, son of William Wigan, rector of Kensington, Middlesex, was born on 31 Jan. 1695–6. In 1710 he was admitted to Westminster school, and thence proceeded to Christ Church, Oxford, where he matriculated on 15 June 1714. He graduated B.A. on 6 Feb. 1718–19, M.A. on 22 March 1720–1, and M.B. and M.D. (6 July) in 1727. Some verses of his occur among the academical lamentations on the death of Queen Anne in 1714, and of Dr. Radcliffe in 1715; besides these he wrote the lines on the death of Dean Aldrich which are published in Vincent Bourne's edition of the dean's poems, and four at least of the exercises in the 'Carmina Quadragesimalia' (i. 8, 57–8, 62–3, and 104–5) are ascribed to him. On 5 Oct. 1726 he was admitted principal of New Inn Hall, Oxford, and about the same time was appointed secretary to the Earl of Arran, the chancellor of the university.

He was admitted a candidate at the College of Physicians on 12 April 1731, and a fellow on 3 April 1732, when he resigned his office at New Inn Hall and settled in London. He resided in Craig Court. He was elected physician to Westminster Hospital in 1733, and retained his office there until 1737. In 1738 he accompanied his friend Mr. (afterwards Sir Edward) Trelawny [q. v.] to Jamaica, in the double capacity of physician and secretary. He there married Mary, daughter of John Douce, a planter in the island, and widow of Philip Wheeler of Jamaica, and by her had one daughter, Mary Trewlawny Wigan. He died in Jamaica on 5 Dec. 1739, aged 43. His memorial, a black marble inscribed slab, still exists in the cathedral church of St. Catherine, Spanish Town. His portrait, a three-quarter length by Hogarth, is in the possession of the Rev. W. W. Harvey, rector of Ewelme, Oxfordshire.

Dr. Wigan was well known in his day as a writer. As early as 1718 he published a translation of a treatise upon the cure of fevers, from the original of Longinus ('De Curandis Febribus continuis Liber,' edited by J. W., 1718, 8vo). His name will always be held in respect by admirers of Aretæus, for his splendid folio edition of that author, which was issued from the Clarendon Press in 1723. Maittaire compiled the index to it, and a great part of the expense was defrayed by Dr. Freind, to whom it is dedicated. When Boerhaave published his edition of the same author in 1735, he availed himself of Wigan's labours, and made a handsome acknowledgment of the circumstance. Wigan compiled the index to P. Petit's 'In tres priores Aretæi Cappadocis libros Commentarii,' 1726, 4to; and had a share in editing Dr. Freind's works (*Opera Omnia Medica*, edited by J. W., 1733, fol.) Besides writing the 'Life of Freind' in choice Latin, he translated the 'History of Physick' into Latin and prefixed to the folio edition of 1732 a long alcaic ode, dated 15 July 1727, which he had composed on Freind's appointment as physician to the queen.

[List of Queen's Scholars of St. Peter's, Westminster, by Joseph Welch; Foster's Alumni Oxon. 1500–1714; Carmina Quadragesimalia; Cat. Brit. Mus. Libr.; Munk's Coll. of Phys.] W. W. W.

WIGG, LILLY (1749–1828), botanist, was born at Smallburgh, Norfolk, on 25 Dec. 1749, being the son of a poor shoemaker in that village. He received a good village education, and was brought up to his father's trade, but removed to Yarmouth before he was twenty, where until 1801 he kept a small school in Fighting-cock Row. He acquired some knowledge of Latin, Greek, and French, was a skilled arithmetician, and wrote a beautifully neat 'copperplate' hand; while his love of botany and skill as a collector procured him the acquaintance of Dr. John Aikin, Thomas Jenkinson Woodward, Sir James Edward Smith, and Dawson Turner. He was chiefly devoted to the study of algæ, in which he seems to have initiated Dawson Turner. In 1801 Turner engaged him as a subordinate clerk in Messrs. Gurneys & Turner's bank at Yarmouth, a position which he occupied for the rest of his life. For nearly twenty years Wigg was collecting material for a history of esculent plants, some of which exists in manuscript in the botanical department of the British Museum, while a manuscript 'Flora Cibaria,' consisting of extracts from books of travel, with a pencil sketch of the compiler taken by Mrs. Dawson Turner in 1804, is at Kew. Wigg also studied the birds and fishes of the Norfolk coast. He was elected an associate of the Linnean Society as early as

1790. Smith acknowledges contributions from him to 'English Botany,' styling him 'a most ingenious and accurate observer . . . eminently skilful in detecting, as well as in preserving, specimens of marine algæ;' and Dawson Turner named after him Fucus (now Naccaria) Wigghii. Wigg died at Great Yarmouth on 28 March 1828.

[Memoir by H. G. Glasspoole in the Transactions of the Norfolk Naturalists' Society, ii. 269–74; Gent. Mag. 1830, vol. i.] G. S. B.

WIGGINTON, GILES (*fl.* 1564–1597), divine, born at Oundle in Northamptonshire, was educated at Cambridge, under the patronage of Sir Walter Mildmay [q. v.] He matriculated as a sizar of Trinity College in October 1564, and in 1566 was elected a scholar. He proceeded B.A. in 1568–9, and was subsequently elected a fellow, notwithstanding the strong opposition of the master, John Whitgift [q. v.], afterwards archbishop of Canterbury, who disliked his puritan views. He commenced M.A. in 1572, having made great progress in the study of divinity, Greek, and Hebrew. On 3 Sept. 1579 he was instituted to the vicarage of Sedbergh in Yorkshire, on the presentation of Trinity College, but found his Calvinism as unpopular there as at Cambridge. In 1581 the archbishop of York, Edwin Sandys [q. v.], wrote severely concerning his practices to his diocesan, William Chaderton [q. v.], bishop of Chester, remarking 'He laboureth not to build, but to pull down, and by what means he can to overthrow the state ecclesiastical' (Peck, *Desiderata Curiosa*, 1779, p. 115). In 1584, when in London, he was appointed to preach before the judges in the church of St. Dunstan-in-the-West. Information of this coming to the knowledge of Archbishop Whitgift, he sent a pursuivant to Wigginton in the dead of night, while he was in bed at his lodgings, who forbade him to preach, and required him to give a bond for his appearance at Lambeth the next day. Upon his appearance he was tendered an oath ex officio to answer certain articles altogether unknown to him, and, on his refusal, the archbishop, after reviling and reproaching him, committed him to the Gatehouse, where he remained nine weeks all but one day. On his release he was admonished not to preach in the province without further license.

In the following year, upon the information of Edward Middleton, Whitgift gave orders to Sandys to proceed against Wigginton, and he was in consequence cited before Chaderton and deprived of his living. In 1586, while visiting London, he was apprehended by one of Whitgift's pursuivants, carried before the archbishop at Lambeth, and, on refusing the oath again, was committed to the White Lion prison, where he was loaded with irons and treated with great severity. He was removed to another prison, and, on failing through illness to obey a citation of the archbishop, he was sentenced to deprivation and degradation, in spite of the intercession of the earls of Warwick and Huntingdon.

Upon his release and recovery he returned to Sedbergh, but was excluded from the pulpit of his former charge. He thereupon preached at his own house and other places, gathering large congregations to hear him. On learning this, Whitgift instigated Sandys to issue an attachment, and Wigginton was arrested by a pursuivant at Boroughbridge and conveyed to Lancaster Castle. Thence on 28 Feb. 1587 he despatched a letter to Sir Walter Mildmay, soliciting his assistance. He was released before December 1588, for in that month he was again arrested in London and brought before the high commissioners at Lambeth on the charge of being concerned in the authorship of the Mar-Prelate tracts. Though he denied the accusation he declined the oath tendered to him, and was committed to the Gatehouse, where he long remained in confinement.

During his imprisonment he was nearly involved in the punishment of the fanatic William Hacket [q. v.], whom he met at some time during a visit to Oundle, their common birthplace. He became a disciple, and was also the confidant, of another enthusiast, Edmund Coppinger [q. v.] About Easter 1591 Hacket came to London and visited Wigginton in prison. Wigginton made Hacket and Coppinger acquainted, and they both found a common cause for lamentation in the insufficiency of English ecclesiastical and social reform. It is doubtful how far Wigginton was privy to the after proceedings of the two enthusiasts, which terminated in the suicide of Coppinger and the execution of Hacket, but a pamphlet entitled 'The Fool's Bolt,' put into circulation by them, is ascribed to him (Strype, *Annals of the Reformation*, 1822, iv. 95–8), and it is probable that his confinement alone hindered him from involving himself more deeply.

About 1592 Wigginton was restored to the vicarage of Sedbergh by the direction of Burghley, and on 4 April 1597 he wrote to his benefactor, proposing the establishment of a seminary to furnish men fitted for controversy with the priests trained in the Roman catholic colleges on the continent, and presenting him with a manuscript treatise which he had composed against the papists,

and which he proposed to style 'A paire of Ridles against the Philistynes of Rome' (*Lansdowne MS.* 84, art. 105).

The date of Wigginton's death is unknown. While in prison he composed 'A Treatise on Predestination.' He was also the author of 'Giles Wigginton his Catechisme' (London, 1589, 8vo), and of several theological treatises in manuscript, formerly in the possession of Dawson Turner [q. v.] An autograph letter is preserved in the British Museum (*Lansdowne MS.* 77, art. 61).

[Cooper's Athenæ Cantabr. ii. 329–31; Bancroft's Dangerous Positions and Proceedings published and practised within this Iland, 1640, pp. 142–75; Brook's Lives of the Puritans, 1813, i. 418–28; Heylyn's Aerius Redivivus, 1670, pp. 304–7; Neal's Hist. of the Puritans, 1822, i. 377; Strype's Life of Whitgift, 1822, i. 550, 584, iii. 219; Sutcliffe's Answere unto Throckmorton, 1595; Platt's Hist. of Sedbergh, 1876, p. 17.] E. I. C.

WIGHARD, WIGHEARD, or VIGHARD (*d.* 664), archbishop-elect of Canterbury, was a Kentish priest and one of Deusdedit's clergy. He was nominated to the archbishopric with the assent of the English church by the kings Oswy and Egbert, and was sent, bearing gold and silver vessels, to Rome for consecration. He died of the plague in Rome in 664, before his consecration. He is described as very learned in ecclesiastical discipline.

[Bede's Hist. Eccles. iii. 29, iv. 1; Haddan and Stubbs, iii. 110; Tanner's Bibl. p. 773; Dict. Chr. Biogr. iv. 1176.] M. B.

WIGHT, ROBERT (1796–1872), botanist, was born at Milton, Duncra Hill, East Lothian, on 6 July 1796, being the twelfth of fourteen children of a writer to the signet. He was educated at the high school and university of Edinburgh, having among his contemporary students Robert Christison and George Walker-Arnott, and took out his surgeon's diploma in 1816, graduating M.D. two years later. He went on several voyages as surgeon, including one to America, before entering the East India Company's service in 1819, but knew very little botany before his arrival in India. He was appointed assistant-surgeon on 25 May 1819, and attached to the 42nd native infantry stationed at Madras, where he employed natives to collect plants, and obtained copies of Willdenow's 'Species Plantarum,' Persoon's 'Synopsis,' and Linné's 'Genera Plantarum.' A collection sent by him to Professor Robert Graham in 1823 was lost at sea; but one formed at Samulcotta, Rajamundry, Vellore, and Madras, reached Dr. William Hooker at Glasgow in 1826. In that year Wight was appointed to succeed Dr. Shuter as naturalist at Madras, and for two or three years had charge, as such, of the botanical establishment there, employing native draughtsmen, making an extensive tour in the southern provinces, the route of which is marked on the map in Wallich's 'Plantæ Asiaticæ Rariores,' and collecting and distributing among botanists a great number of duplicates. In 1828, on the abolition of his office, Wight was appointed garrison surgeon at Negapatam, and thoroughly explored that neighbourhood and Tanjore; but in 1831, having attained the rank of surgeon on 22 Feb., he contracted jungle fever, and came home on three years' furlough, most of which he spent in Edinburgh. He then began the publication of his materials in W. J. Hooker's 'Botanical Miscellany' (ii. and iii.), and afterwards in his 'Companion to the Botanical Magazine' (1835–6), issuing also some coloured plates in quarto, under the title of 'Illustrations of Indian Botany, principally of the Southern Parts of the Peninsula' (Glasgow, 1831), but was prevented from continuing the publication by the expense.

During this furlough Wight was mainly occupied in preparing, in conjunction with George Walker-Arnott [see ARNOTT], what is certainly one of his chief works, the 'Prodromus Floræ Peninsulæ Indiæ Orientalis,' which J. D. Hooker and T. Thomson, in their 'Introductory Essay to the Flora Indica' (1855), describe as 'the most able and valuable contribution to Indian botany which has ever appeared, and one which has few rivals in the whole domain of botanical literature.' Only the first volume, however, was published, carrying the work down to the end of the Dipsacaceæ. It describes some fourteen hundred species, and in 1833 Wight issued a lithographic catalogue of 2,400 species enumerated in it.

Before his return to India Wight made himself master of the art of lithography. In 1834 he was attached to the 33rd native infantry at Bellary, and marched with them to Palamcotta, near Cape Comorin, a distance of some seven hundred miles. He then planned a systematic series of plates to illustrate Ainslie's 'Materia Medica,' a scheme which he never carried out, but in the course of which he published various papers on officinal plants in the 'Madras Journal of Science.' Seized with a severe attack of fever in Tinnevelly in 1836, Wight was obliged to pay a short visit to Ceylon. In the same year he was transferred to the revenue department, with the title of superintendent of cotton cultivation, to inquire into and re-

port on the cultivation of cotton, tobacco, senna, and other useful plants, and in this capacity he had charge from 1842 to 1850 of an experimental cotton farm at Coimbatore. In 1838 he began the issue of his 'Illustrations of Indian Botany' with coloured, and 'Icones Plantarum Indiæ Orientalis' with uncoloured, quarto plates; but, though the Madras government subscribed for fifty copies, both works entailed a considerable loss upon Wight, who in 1847 started his 'Spicilegium Neilgherrense,' a selection of a hundred plates copied from those in the 'Icones,' in the hope of partly reimbursing himself. The 'Icones' ran to six volumes (1838–53), containing in all over 2,100 plates, and during his entire Indian career of thirty-five years he described nearly three thousand species of Indian plants.

Wight remained at Coimbatore till March 1853, when he retired. He then purchased Grazeley Lodge, near Reading, formerly the residence of Mitford the historian, and devoted himself zealously to farming the land attached to this property. In 1861 and 1862 he contributed articles on cotton farming to the 'Gardener's Chronicle,' and from 1865 to 1868 he gave great assistance in the editing of Edward John Waring's 'Pharmacopœia of India.' Wight died at Grazeley on 26 May 1872. He married, in 1838, the daughter of Lacy Gray Ford of the Madras medical board, who, with four sons and a daughter, survived him. He was elected a fellow of the Linnean Society and a member of the Imperial Academy in 1832, and a fellow of the Royal Society in 1855.

Wight's chief works were: 1. 'Illustrations of Indian Botany,' Glasgow, 1831, 4to. 2. 'Prodromus Floræ Peninsulæ Indiæ Orientalis' (with G. W. Walker-Arnott), vol. i., London, 1834, 8vo. 3. 'Contributions to the Botany of India,' with the assistance of Walker-Arnott, A. P. De Candolle, and Nees von Esenbeck, London, 1834, 8vo. 4. 'Illustrations of Indian Botany,' 2 vols. Madras, 1838–50, 4to, with 182 coloured plates. 5. 'Icones Plantarum Indiæ Orientalis,' 6 vols. Madras, 1838–53, 4to, with 2101 plates; Systematic Index, compiled by Dr. Hugh Cleghorn, printed by the Madras government, 1857. 6. 'Spicilegium Neilgherrense,' Madras, 1846–51, 4to.

[Memoir, by Dr. H. Cleghorn, with lithographic portrait and full bibliography, in Transactions of the Botanical Society of Edinburgh, xi. 363; Dodwell and Miles's Medical Officers of India.] G. S. B.

WIGHTMAN, EDWARD (*d.* 1612), fanatic, was the last person burned for heresy in England. He is said to have been of the same family as William Wightman, who purchased in 1544 the manor of Wykin, parish of Hinckley, Leicestershire (Burton, *Description of Leicestershire*, 1777, p. 287). In the warrant and writ for his execution he is described as 'of the parish of Burton-upon-Trent,' Staffordshire. In this and neighbouring parishes were held periodic meetings of puritan divines for lectures and conferences [see Bradshaw, William, 1571–1618]. Wightman presented himself on these occasions and ventilated anabaptist views; the puritans were for treating him tenderly, hoping to reduce his errors by argument. Wightman, however, rushed on destruction by presenting a petition to James I at Royston, apparently in March 1611. Finding that he was from the diocese of Coventry and Lichfield, James sent him to Westminster to Richard Neile [q. v.], then bishop of that see, 'with command to commit him to the Gatehouse, and to take examinations of his several opinions under his own hand.' Neile was one of the judges of Bartholomew Legate [q. v.], the last heretic burned in Smithfield. From the beginning of April to the middle of October, Neile, William Laud [q. v.], then his chaplain, and 'other learned divines,' held conferences with Wightman, who 'became every day more and more obstinate in his blasphemous heresies.' James then ordered Wightman's removal to Lichfield for trial. After 'divers days' conference, but to no purpose,' at Lichfield, Wightman was tried in the consistory court; the trial occupied 'sundry days.' Sentence was at length publicly pronounced in the cathedral (14 Dec.) by Neile, who 'began the business with a sermon and confutation of his blasphemies against the Trinity' (*Cal. State Papers*, Dom. 1639–40, pp. 83–5). These details are found in an apologetic statement by Neile himself, furnished twenty-seven years after the execution. Neile lays stress on his anti-trinitarianism, but the list of his opinions, as detailed in the commission, shows that in addition to holding anabaptist views he claimed to be himself the promised paraclete, and the person predicted in messianic prophecies. Theophilus Lindsey [q. v.] disputes the account of his 'ten heresies,' partly on the ground of their inconsistency (*Apology*, 1774, ii. 53; *Historical View*, 1783, p. 292), but the case is not without parallel. The nature of his personal claims shows that religious fanaticism had turned his head.

No date appears on the printed copies of the commission and warrant for his execution, but the date of the commission was 9 March 1611–12 (*Cal. State Papers*, Dom.

1611–18, p. 123). Neile says that on the arrival of the writ directed to the sheriff of Lichfield, also dated 9 March 1611–12 (Cobbett), Wightman was brought to the stake. The fire 'scorched him a little,' and 'he cried out that he would recant.' Thereupon the crowd rescued him, themselves getting 'scorched to save him.' A form of recantation was presented to him 'which he there read and professed, before he was unchained from the stake.' He was remitted to prison, and 'after a fortnight or three weeks' was again brought before the consistory court to recant 'in a legal way.' This he declined to do, but 'blasphemed more audaciously than before.' The writ was renewed, 'sent down and executed, and he died blaspheming' (*Calendar*, ut supra, 1639–40, pp. 83–5). Fuller says he was burned 'in the next month' after the execution (18 March 1612) of Legate. Wallace supposes the date to have been 11 April 1612; this was the Saturday between Good Friday and Easter day. Neile affirms that Laud 'was with me and assisted me in all the proceedings . . . from the beginning to the end.'

[The Narrative History of King James, 1651, pt. iv., gives the commission and warrant (reprinted in Greenshield's Brief Hist. of the Revival of the Arian Heresie, 1711); Fuller's Church History, 1655, bk. x. sect. 4 (reprinted, with the warrants, in Cobbett's State Trials, 1809, ii. 727); Wallace's Antitrinitarian Biogr. 1850, ii. 534, iii. 565 (with reprints of the warrants).] A. G.

WIGHTMAN, Sir WILLIAM (1784–1863), judge, came of an old Dumfriesshire family. He was the son of William Wightman, gentleman, of St. Clement's, London, and was born in 1784. He was an undergraduate of University College, Oxford, where he matriculated on 23 March 1801, and on 21 June was elected to a Michel exhibition at Queen's College, graduating B.A. on 30 May 1805, and M.A. on 23 Oct. 1809; from 1859 to 1863 he was an honorary fellow of his college. On 31 Jan. 1804 he entered Lincoln's Inn, and, after some years of practice as a special pleader, he was called to the bar in 1821. In 1830 he transferred himself to the Inner Temple and joined the northern circuit. He was known as an exceptionally sound and clear-headed lawyer, and for several years held the important post of junior counsel to the treasury. He was appointed a member of the commission of 1830 upon the practice of the common-law courts, and of that of 1833 upon the proposal for a criminal law digest. He was engaged in many celebrated cases, particularly the prosecutions arising out of the Bristol riots; but, owing to an almost excessive modesty, was little known except to his profession. In February 1841 he was promoted to a judgeship of the queen's bench, on the resignation of Mr. Justice Littledale, and was knighted on 28 April, and here he served as a judge for nearly twenty-three years. While on circuit at York, on 9 Dec. 1863, he was seized with an attack of apoplexy, and died next day. He married in 1819, a daughter of James Baird of Lasswade, near Edinburgh.

Wightman's pre-eminent qualities as a lawyer were accuracy and caution. As a judge he had deep learning, a faculty of lucid reasoning, and abundance of good sense. He was courteous, firm, and dignified, and added greatly to the strength of the court of which he was a member. He had also great humour, considerable literary gifts, and was widely read in English letters (Campbell, *Autobiography*, ii. 310; *Croker Papers*, iii. 240).

[Foss's Lives of the Judges; Gent. Mag. 1864, ii. 250; Times, 11 Dec. 1863; Arnould's Life of Denman; Alumni Oxon. 1715–1886; Lincoln's Inn Admission Register.] J. A. H.

WIGHTWICK, GEORGE (1802–1872), architect, son of William Wightwick (*d.* 1811) by his wife Anna Maria (1779–1864), daughter of Alexander Taylor, was born at Alyn Bank, Mold, Flint, on 26 Aug. 1802. He was educated at Wolverhampton grammar school, and privately under Dr. Lord at Tooting. After professional pupilage under Edward Lapidge and an educational tour (1825–6) in Italy, he entered the office of Sir John Soane, and in 1829 opened practice at Plymouth (where for a time he was in partnership with J. Foulston), having already erected Belmont House for John Norman in that neighbourhood. In 1836 he designed the South Devon and East Cornwall hospital; this was followed by works at Crediton church in 1838 and the restoration of the church at Helston. In Plymouth he carried out the town-hall (1839–40), the congregational chapel, Courtenay Street (1848), and the Cottonian Library (1850). He designed the episcopal chapel at Flushing, near Falmouth, in 1841, and St. John's Church, Treslothan, in 1844. Wightwick, whose terms for employment are to be seen in the 'Journal of the Royal Institute of British Architects' (1891, p. 161; reprinted from the 'Architect,' 1850, ii. 28), retired to Clifton in 1851, and subsequently to Portishead (1855), where he died on 9 July 1872. He was buried in Portishead churchyard on the 13th. He married, first, in 1829, Caroline (1808–1867), daughter of William Damant

of Buckland Monachorum; and, secondly, in January 1868, Isabella (*b.* 1832), daughter of Samuel Jackson, who survived him.

He was a copious writer, and published, besides many pamphlets and two plays: 1. 'Select Views of Roman Antiquities,' 1827. 2. 'Remarks on Theatres,' 1832. 3. Sketches of a Practising Architect,' 4to, 1837. 4. 'The Palace of Architecture,' 8vo, 1840. 5. 'Modern English Gothic Architecture' in Weale's 'Quarterly Papers on Architecture,' 1845, 4to, pt. vii. 6. 'Hints to Young Architects,' 8vo, 1846 (often reprinted).

His essay on Sir Christopher Wren won the medal of the Royal Institute of British Architects for the session 1858-9. He left various manuscripts to that body.

[Archit. Publ. Society's Dictionary; Redgrave's Dictionary of Artists: Boase and Courtney's Bibl. Cornub.; Boase's Coll. Cornub.]

P. W.

WIGLAF (*d.* 838), king of Mercia, succeeded to his throne on the death of Ludecan in 825 (*Anglo-Saxon Chronicle*, ap. PETRIE, *Monumenta Brit.* i. 343). At the time when Mercia was exhausted by victories over East-Anglia, Egbert (*d.* 839) [q.v.], king of Wessex, was extending his rule over Southern Britain, and in 827 or 828 he overran Mercia and drove Wiglaf from his throne. Shortly afterwards, however, and probably owing to danger on the Welsh border, Wiglaf was restored to his throne by Egbert as an underking of Wessex. He reigned thirteen years (WILL. MALM. *Gesta Regum*, p. 132, Engl. Hist. Soc.), died in 838 (FLOR. WIG. ap. PETRIE, *l. c.* p. 549), and was buried at Repton (*ib.* p. 638). Wiglaf married Cynethryth, and left a son Wigmund (*ib.*)

Several charters of Wiglaf are extant (WILKINS, *Concilia Mag. Brit. et Hibern.* i. 176 seq.), including two to the monastery of Hambury in Worcestershire, of which house Tanner supposes Wiglaf to have been the founder (*Notitia Monastica, Worcest.*)

[In addition to the authorities mentioned in the text, see Henry of Huntingdon's Hist. Angl. in Petrie's Mon. Brit. i. 733; Gaimar's L'Estorie des Engles, *ib.* p. 792; Ethelwerd's Chron. *ib.* p. 512; Dugdale's Monast. Angl. i. 588-9, ii. 109 seq.; Green's Conquest of England, pp. 48-9, and Making of England, p. 435.] A. M. C-E.

WIGMORE, BARONS OF. [See MORTIMER.]

WIGMORE, WILLIAM (1599-1665), jesuit. [See CAMPION, WILLIAM.]

WIGNER, GEORGE WILLIAM (1842-1884), chemist, was eldest son of John Thomas Wigner (*d.* 1857), pastor of the baptist church at King's Lynn, of which he wrote a 'Brief History' from its foundation in 1687 down to 1849. Born in the London Road, Lynn, on 19 Oct. 1842, George was educated at Lynn grammar school. He early showed a liking for chemistry and science generally. At the age of seventeen he became clerk to a private banking firm in London, where he remained for five years, giving, however, all his leisure to scientific work. After hearing him give a scientific lecture Mr. Frank Hills of Deptford offered him a post in his chemical works, where he remained for four years. During the latter part of the time he took out several patents for sewage treatment, which led to a connection with the Native Guano Company. In 1872 he began business on his own account as an analyst in Great Tower Street. He took an active part in promoting the Sale of Food and Drugs Act of 1875. He was the founder of the Society of Public Analysts in 1875; was honorary secretary of the society from the commencement till 1883, when he was elected president; and edited the 'Proceedings' in 1875, and, in conjunction with Dr. John Muter, the 'Analyst,' the official organ of the society, from its origin in 1876 till his death in 1884. In 1880 he was awarded a prize of five hundred dollars by the national board of trade of the United States for the draft of an act to prevent adulteration of food and drugs without hampering commerce unnecessarily, and an essay on this subject. In 1884 he acted as juror at the International Health Exhibition, South Kensington, and undertook the analysis of some hundreds of food samples exhibited. His wife died in January 1884, and from that time his health gave way; he died of stricture of the œsophagus on 17 Oct. 1884, leaving a son and a daughter.

Wigner was one of the earliest public analysts. He acted as analyst for Plumstead, Greenwich, and Deptford; he was also consulting chemist to the Thames conservancy board, and in these capacities he frequently gave evidence as an expert witness. He was a fellow of the Chemical Society and of the Institute of Chemistry. In 1868 he published, in conjunction with William Cameron Sillar and Robert George Sillar, a book on the 'A.B.C. Sewage Process;' and in 1878 'Seaside Water,' an abstract of a series of reports upon the water-supply of coast resorts, previously published in the 'Sanitary Record.' The Royal Society's 'Catalogue' (down to 1884) contains a list of twenty-one papers published by Wigner alone, one published in conjunction with Professor Arthur Herbert Church, F.R.S.,

and three with Robert Harland. Nearly all of these papers deal with various points of analytical chemistry.

[Journ. Chemical Society, 1885, xlvii. 344 (obituary); Analyst, 1884, ix. 193 (obituary), x. 42 (presidential address of Dr. Alfred Hill); Brit. Mus. Cat.] P. J. H.

WIGRAM, Sir JAMES (1793–1866), vice-chancellor, was the third son, by his second wife (Eleanor, daughter of John Watts), of Sir Robert Wigram, a merchant and shipowner, of London and Wexford, who was M.P. for Wexford and Fowey, was created a baronet in 1805, and died on 6 Nov. 1830. His elder brother, the second baronet, assumed the name of Fitzwygram in 1832; another brother was Joseph Cotton Wigram [q.v.] Born at his father's residence, Walthamstow House, Essex, on 5 Nov. 1793, James was educated privately and at Trinity College, Cambridge, where he graduated B.A. as fifth wrangler in 1815, gained a fellowship two years later, and proceeded M.A. in 1818. Being admitted a student of Lincoln's Inn on 18 June 1813, he was called to the bar by that society on 18 Nov. 1819, and, attaching himself to the court of chancery, pursued his profession with much industry. In Michaelmas vacation 1834 he attained the rank of king's counsel, and, being invited to the bench of Lincoln's Inn on 15 Jan. 1835, he took his seat as such on 30 Jan. following. Wigram was the author of two legal works, his 'Examination of the Rules of Law respecting the Admission of Extrinsic Evidence in aid of the Interpretation of Wills,' first published in 1831, having run through four editions; while in 1836 appeared his 'Points in the Law of Discovery.' These useful publications led to an interesting correspondence with some of the American judges, among whom was Dr. Story, the eminent commentator.

On 28 Oct. 1818 he married Anne (*d.* 1844), daughter of Richard Arkwright of Willersley, Derbyshire, and granddaughter of Sir Richard Arkwright [q. v.], whose family had also considerable property in the neighbourhood of Leominster in Herefordshire. Supported by this family interest, Wigram fought a contested election for Leominster on tory principles in 1837, but was defeated at the poll. He was, however, returned for the borough without opposition at the next general election, on 28 June 1841, but had little opportunity of distinguishing himself as a parliamentary debater; for—having enjoyed a distinguished lead in the courts of equity for several years—on 28 Oct. following he was raised to the bench under the act for the better administration of justice (5 Vict. c. 5), which provided for the appointment of a second vice-chancellor. He was sworn a member of the judicial committee of the privy council on 15 Jan. 1842, and received the customary order of knighthood the same month. Wigram, whose decrees were remarkable for the lucid exposition of the legal principles involved in the cases he had to adjudicate upon, was compelled by ill-health, resulting in the total loss of sight, to retire from the bench in Trinity vacation 1850, when he was granted a pension of 3,500*l.* a year. He died on 29 July 1866, leaving a family of four sons and five daughters. A crayon portrait by Sir George Richmond, R.A., is at Trinity College, Cambridge.

[Lincoln's Inn Registers; Official Ret. Members of Parl.; Graduati Cantabr. 1800–1884; Law Lists; Foss's Judges of England; Smith's Parliaments of England; Foster's Baronetage; obituary notices in the Law Times, Gent. Mag., and Law Journal.] W. R. W.

WIGRAM, JOSEPH COTTON (1798–1867), bishop of Rochester, born at Walthamstow on 26 Dec. 1798, was the fifteenth child of Sir Robert Wigram (1744–1830). Sir James Wigram [q. v.] was his elder brother. Joseph Cotton was educated by private tutors, and proceeded to Trinity College, Cambridge, graduating B.A. as sixth wrangler in 1820, M.A. in 1823, and D.D. in 1860. He was ordained deacon in 1822, and priest in the year following, and in 1827 was appointed assistant preacher at St. James's, Westminster. In the same year he was also chosen secretary of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, a post which he retained until 1839. On 28 March of that year he was appointed rector of East Tisted in Hampshire, and in 1850 removed to the rectory of St. Mary's, Southampton. On 16 Nov. 1847 he was collated archdeacon of Surrey, and in 1860 was consecrated bishop of Rochester in succession to George Murray [see under Murray, Lord George, 1761–1803]. He died in London at 15A Grosvenor Square, on 6 April 1867, and was buried on 12 April beside his wife in the parish church of Latton, Essex. On 12 Feb. 1839 he married Susan Maria (*d.* 27 June 1864), daughter of Peter Arkwright of Willersley in Derbyshire. By her he had six sons and three daughters.

Besides sermons and pamphlets, Wigram was the author of: 1. 'Practical Elementary Arithmetic,' London, 1832, 12mo. 2. 'Geography of the Holy Land,' London, 1832,

8vo; 5th ed. 1855. 5. 'Practical Hints on the Formation and Management of Sunday Schools,' London, 1833, 8vo. 4. 'The Cottager's Daily Family Prayers,' Chelmsford, 1862, 12mo. He also selected and arranged 'Daily Hymns for the Month,' London, 1866, fol.

His younger brother, GEORGE VICESIMUS WIGRAM (1805–1879), exegetical writer, born in 1805, was the twentieth child of Sir Robert Wigram, and the fourteenth by his second wife. He matriculated from Queen's College, Oxford, on 16 Dec. 1826, and was intended to take orders in the church of England. He, however, joined the Plymouth Brethren, and devoted himself to the study of the biblical text. In 1839 he published 'The Englishman's Greek Concordance to the New Testament,' London, 8vo. A second edition appeared in 1844, and an index in the following year. This work, which superseded 'The Concordance to the New Testament' by John Williams (1727–1798) [q. v.], was based on the 'Concordance' of E. Schmidt, and comprised an alphabetical arrangement of every word in the Greek text. It was followed in 1843 by 'The Englishman's Hebrew and Chaldee Concordance of the Old Testament,' London, 8vo, a work on a similar plan. In 1867, with W. Chalk, he edited 'The Hebraist's Vade Mecum,' the first attempt at a complete verbal index to the contents of the Hebrew and Chaldee Scriptures. Wigram died on 1 Jan. 1879. He married, first, Fanny (*d.* 1834), daughter of Thomas Cherbury Bligh, and secondly, Catherine, only daughter of William Parnell of Avondale, and aunt of Charles Stewart Parnell [q. v.] Three commemorative volumes composed of his sermons and letters, entitled 'Memorials of the Ministry of G. V. Wigram,' were published in 1880 and 1881 (FOSTER, *Alumni Oxon.* 1715–1886; *Men of the Time*, 1865).

[Burke's Peerage and Baronetage, s.v. 'Fitzwygram;' Gent. Mag. 1867, i. 669; Allibone's Dict. of English Lit.; Foster's Index Eccles.]

E. I. C.

WIGTOWN, EARL OF. [See FLEMING, SIR MALCOLM, *d.* 1360?]

WIHTGAR (*d.* 544), first king of the Isle of Wight, was the nephew of Cerdic [q. v.] He seems to have first come to Britain with his brother Stuf in 514 (*A.-S. Chron.*, ap. PETRIE, *Mon. Hist. Brit.* p. 301), and to have conquered the Britons in a battle picturesquely described by Henry of Huntingdon (*Hist. Angl.*, ap. PETRIE, l. c. p. 711). Nothing more is known of Wihtgar until 534, when Cerdic and Cynric [q. v.] handed over to him and to his brother the Isle of Wight (*A.-S. Chron.* l. c. p. 301), which they had conquered four years before (ETHELWERD, *Chron.*, ap. PETRIE, l. c. p. 503). Wihtgar himself was probably a Jute (FLOR. WIG.; also SYM. DUNELM. and ASSER, ap. PETRIE, l. c. pp. 550, 674, 469). Green, who with Freeman (*Norman Conquest*, i. 10 *n.*) doubts the story of Wihtgar, thinks that Cerdic's conquest of the Isle of Wight was not in his own interest, but in that of his allies, for the new settlers of the island were undoubtedly Jutes (*Making of England*, p. 90). Wihtgar ruled honourably (WILL. MALM. *Gesta Reg. Angl.* p. 27, Engl. Hist. Soc.) for ten years, and, dying in 544, was buried in Wihtgarabyrig, the modern Carisbrook (*A.-S. Chron.*, ap. PETRIE, l. c. p. 302).

The ascription by the 'Anglo-Saxon Chronicle' (*ib.* p. 339) to Wihtgar of certain laws concerning the church, which were confirmed in 796, is an obvious slip, which Wilkins repeats (*Concilia*, i. 158), but the whole story of Wihtgar is open to doubt.

[Authorities quoted in the text.]

A. M. C–E.

WIHTRED (*d.* 725), king of Kent, was the great-great-grandson of King Ethelbert (552?–616) [q.v.] He began his reign, after a period of disputed rule, probably about the end of 690 (BEDE, *Hist. Eccles.* ap. PETRIE, *Mon. Brit.* i. 242, 282). He seems to have shared his throne for some time with a certain Suæbhard or Waebberd (BEDE, *loc. cit.* p. 255), whom Matthew of Westminster calls his brother (*Flores Hist.* i. 346). In 694 (HEN. HUNT. *Hist. Angl. ib.* p. 723) Ine [q. v.] led an expedition against Kent to avenge the death of his kinsman Mul, but King Wihtred succeeded in appeasing his wrath with a large money fine or wergild. It has been conjectured that the submissive attitude of Kent was due to the defeat of its allies, East-Anglia and Essex. Wihtred's reign was long, peaceful, and prosperous, extending over thirty-four years. He died on 23 April 725 (BEDE, *loc. cit.* p. 282). Wihtred married Werburga and left three sons (*ib.*), who inherited his kingdom in succession.

Several extant charters attest Wihtred's loyalty and munificence to the church in Kent (WILKINS, *Concilia*, i. 56 seq.) The most famous of these is the so-called 'Privilege of Wihtred' securing freedom and independence to the churches and monasteries of Kent. This was confirmed by the king between 696 and 716 at a Kentish witan

held at Baccanceld, probably Bapchild, near Sittingbourne in Kent (HADDAN and STUBBS, *Councils*, iii. 238 seq.)

To Wihtred also we owe one of our earliest extant codes of law. It was drawn up at a 'convention of great men' held at Berghamstede or Bersted, near Maidstone, in the fifth year of the king's reign, and was chiefly ecclesiastical in character. It was still found necessary at the close of the seventh century to prohibit 'offering to devils.' The code also regulates the relations of the lords with the different classes of the unfree, and even condescends to enjoin the use of the horn by strangers when off the highways (*ib.* pp. 233 seq.)

[See, in addition to the chief authorities cited in the text, the Anglo-Saxon Chron. in Petrie's Mon. Brit. i. 327; Gaimar's L'Estorie des Engles, *ib.* p. 785; Henry of Huntingdon's Hist. Angl. *ib.* pp. 723–4; William of Malmesbury's Gesta Regum, pp. 23–4 (Engl. Hist. Soc.); Thorpe's Ancient Laws and Instit. of England, i. 37–43; Green's Conquest of England, pp. 9, 21.]

A. M. C–E.

WIKEFORD, ROBERT DE (*d.* 1390), archbishop of Dublin, is said to have belonged to the family of Wickford or Wykeford of Wickford Hall, Essex (D'ALTON, p. 142; cf. MORANT, *Essex*, i. 253–4). He was a fellow of Merton College, Oxford, and a doctor of laws in 1344. He became a king's clerk, and in or before 1368 was appointed archdeacon of Winchester (RYMER, *Fœdera*, Record edit. III. ii. 850, 892; LE NEVE, iii. 25). He also held other preferments in the north and west of England, and was admitted by Urban IV to a prebend of York in 1370. On 18 May following he was commissioned to arrange with Wenceslaus, duke of Brabant, the pay for his army while serving under Edward III in France, and in 1371 he was again sent on an embassy to Flanders (RYMER, *Fœdera*, Record edit. III. ii. 892, 920, 921). On 7 March 1372–3 he was appointed constable of Bordeaux (*ib.* p. 972). He had resigned this post before 26 June 1375 (*ib.* pp. 1030, 1039). On 12 Oct. 1375 he was promoted by papal provision to the archbishopric of Dublin. On 18 July 1376 he was appointed chancellor of Ireland, and he was reappointed on 26 Sept. 1377, after the accession of Richard II (*Cal. Pat. Rolls*, p. 27).

In 1384 he seems to have paid a visit to England to inform the king and council of certain matters to the advantage of the king and prosecute business of importance to himself and his see (*ib.* p. 383), but he cannot have still held the office of chancellor during all the period of 1377–84, as he was reappointed to the office on 10 Sept. 1384 (*ib.* p. 455). He was relieved of the office before 27 March of the following year (*ib.* p. 550). He died on 28 Aug. 1390. According to Wood and the catalogues, he left to Merton College altar-cloths for the high altar; according to Astry they were for the hall.

[Cotton's Fasti Ecclesiæ Hibernicæ, ii. 15; Brodrick's Memorials of Merton (Oxf. Hist. Soc.); Cal. Pat. Rolls of Richard II; O'Flanagan's Lives of the Lord Chancellors of Ireland, i. 43–55; D'Alton's Archbishops of Dublin, pp. 142–6; Rot. Pat. in Canc. Hiberniæ (Record Publ.); Rymer's Fœdera (Record Publ.) III. ii. passim; Le Neve's Fasti Eccl. Angl.; Lascelles's Liber Munerum Hibernicorum; Ware's Bishops of Ireland, ed. Harris.]

W. E. R.

WIKES, THOMAS (*fl.* 1258–1273), chronicler. [See WYKES.]

WILBERFORCE, HENRY WILLIAM (1807–1873), Roman catholic journalist and author, the youngest son of William Wilberforce [q.v.], was born at Clapham on 22 Sept. 1807. Robert Isaac Wilberforce [q. v.] and Samuel Wilberforce [q. v.] were his elder brothers. When nine years old Henry William was entrusted to the care of the Rev. John Sargent, rector of Graffham, Sussex, and at the age of fifteen he was transferred, with his brother Samuel, to the Rev. F. R. Spragge, who took pupils at Little Bounds, Bidborough, Kent. He was afterwards entered at Oriel College, Oxford, matriculating on 16 March 1826 and going into residence in Michaelmas term following. During a portion of four long vacations he read with John Henry (afterwards Cardinal) Newman [q. v.] In 1830 he graduated B.A., being placed in the first class in classics and in the second in mathematics. He was admitted a student of Lincoln's Inn in 1831, but he continued to reside at Oxford, where he gained the Ellerton theological prize, and graduated M.A. in 1833. He was at one time president of the university debating society, called the 'Union,' and for several years took a prominent part in its debates.

At the suggestion of Newman, Wilberforce abandoned the study of the law and took holy orders. In 1834 he was appointed perpetual curate of Bransgrove, on the skirts of the New Forest; in 1841 he became vicar of Walmer, near Deal; and in 1843 he was presented by the lord chancellor, at the instance of the prince consort, to the well-endowed vicarage of East Farleigh, near Maidstone, which some years previously had been held by his brother Robert (ASHWELL, *Life of Bishop Wilberforce*, i. 222). Seven years later he resigned his vicarage, and on

15 Sept. 1850 he and his wife were received into the Roman catholic church (Browne, *Annals of the Tractarian Movement*, 1861, pp. 175, 211).

In 1852 he accepted the office of secretary to the Catholic Defence Association, then lately founded in Dublin; and from 1854 to 1863 he was proprietor and editor of the 'Catholic Standard,' a London newspaper, afterwards called the 'Weekly Register.' He died on 23 April 1873 at his residence, Chester House, Stroud, Gloucestershire, and was buried in the Dominican monastery at Woodchester.

Wilberforce married, on 24 July 1834, Mary, fourth daughter of his former tutor, the Rev. John Sargent; by her he had issue five sons and four daughters (Foster, *Pedigrees of Yorkshire Families*); she died on 27 Jan. 1878; her eldest sister, Emily, was the wife of her husband's brother, Bishop Wilberforce.

He was the author of: 1. 'The Parochial System: an Appeal to English Churchmen,' London, 1838, 8vo. 2. 'Reasons for submitting to the Catholic Church: a Farewell Letter to his Parishioners,' London, 1851, 8vo; 6th edit. 1855. This gave rise to considerable controversy. 3. 'Proselytism in Ireland,' London, 1852, 16mo; being a correspondence between Wilberforce and the Rev. Alexander Dallas on the subject of the Irish church missions. 4. 'On some Events preparatory to the English Reformation,' in Archbishop Manning's 'Essays on Religion and Literature,' 2nd ser. 1867. 5. 'The Church and the Empires: Historical Periods,' London, 1874, 8vo, with portrait, and a memoir of the author by John Henry Newman, D.D.

[Memoir by Newman; Mozley's Reminiscences of Oriel, passim; Ann. Reg. 1873, p. 138; Ashwell's Life of Bishop Wilberforce, iii. 478; Bowden's Life of Faber, p. 369; Foster's Alumni Oxon. 1715–1886; Tablet, 26 April 1873 p. 543, and 3 May p. 576; Times, 28 April 1873; Weekly Register, 26 April 1873 p. 264, and 3 May p. 284.] T. C.

WILBERFORCE, ROBERT ISAAC (1802–1857), archdeacon of the East Riding, the second son of William Wilberforce [q. v.] and Barbara Ann, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire, was born at Clapham on 19 Dec. 1802. His brothers Henry William and Samuel are noticed separately. He was educated chiefly by private tutors in his father's house, and matriculated at Oriel College, Oxford, on 14 Feb. 1820. In 1823 he took a first class in both classics and mathematics, graduating B.A. in 1824 and M.A. in 1827. Very early he came under the influence of John Henry Newman [q.v.], who was at the time exerting a paramount influence on his college. Wilberforce was elected a fellow of Oriel in 1826. Newman, Pusey, Keble, Thomas Mozley, Frederic Rogers (afterwards Lord Blachford), and Richard Hurrell Froude were thenceforth among his colleagues. In 1828 he was elected sub-dean and tutor. There were three tutors in all, Newman and Froude being the other two. Difficulties followed Wilberforce's appointment. Edward Hawkins (1789–1882) [q. v.] had just been promoted to the provostship of Oriel (2 Feb. 1828). From the outset the new provost objected to the guardianship in moral and religious as well as in disciplinary matters which the three tutors seemed to exercise over their pupils, and the friction between the head and his staff soon led to an open rupture. The ostensible cause was the claim of the tutors to arrange their table of lectures as seemed good to them. A long indeterminate discussion continued till June 1830—shortly after Wilberforce's appointment as classical examiner for that year. At that date the provost announced that he would send no more pupils to Newman, Wilberforce, or Froude. By this arrangement Wilberforce's tutorship gradually died out as his old pupils went out of residence; but it was not entirely at an end till 1831. In the autumn of that year he resigned his tutorship to travel on the continent, and did not again return to Oxford save as select preacher in 1849.

The position which Wilberforce occupied in the opinion of his contemporaries at the end of his academic career was deservedly high. Always of quiet and studious habits, he had become, in the words of Thomas Mozley (*Reminiscences of Oriel*, i. 225), 'a scholar and a theologian.' In these capacities he was generally consulted during the rest of his life by men of action like his brother Samuel (afterwards bishop of Oxford) [q.v.], and also by the leaders of the tractarian or high-church party with which he had gradually become identified (Prevost, *Autobiography of Isaac Williams*, p. 39). For some time also his thoughts had turned more and more to the church as a career. He had been ordained on obtaining his fellowship (subsequently taking priest's orders 21 Dec. 1828), and in 1829 Newman offered (*Letters and Correspondence of John Henry Newman*, i. 186) to separate Littlemore from his own parish of St. Mary's and to hand it over to him as a separate cure. This he did not see his way to accept, and Lord Brougham, who had been allied with his father on the

slave-trade question, offered to provide for him. The rumour that Brougham offered him the bishopric of Calcutta (*Letters of Canon J. B. Mozley*, p. 25) does not seem to rest on any solid foundation; but in April 1832, after Wilberforce's return from the continent, Brougham presented him to the living of East Farleigh in Kent. This preferment he accepted against the advice of Newman and Froude (*Letters and Correspondence*, ii. 143; *Autobiography of Isaac Williams*, p. 39), and held for eight years. Within a few months of his institution he married Agnes Everilda, daughter of Francis Wrangham [q. v.], archdeacon of the East Riding. After bearing him two children his wife died in November 1834, and on 29 July 1837 he married again. His second wife was Jane, daughter of Digby Legard, and he lived happily with her till she died childless in 1853.

In 1840 Wilberforce exchanged the living of East Farleigh for that of Burton Agnes in Yorkshire. The following year Archdeacon Wrangham, the father of his first wife, resigned the archidiaconate of the East Riding, and Wilberforce was appointed in his stead. It was the last preferment that he was to receive in the church of England.

Newman's influence over Wilberforce did not survive their joint tutorship of Oriel, and from 1834 Wilberforce was thrown much into the company of his brother Samuel, in collaboration with whom he wrote the 'Life' of their father, published in 1838, and edited their father's 'Letters' which appeared in 1840. But about 1843 he began a correspondence which was to exercise a crucial effect on his career. Henry Edward Manning [q. v.] had in June 1833 been presented by Wilberforce's brother Samuel to the rectory of Lavington. In the November following he married Caroline Sargent, two of whose sisters were married respectively to Wilberforce's brothers Samuel and Henry William. In 1837 Mrs. Manning died, and a few years later the future cardinal was led by Robert Wilberforce's reputation for theological learning and for disinterestedness to turn to him as to a confessor for relief from the doubts as to the sufficiency of the church of England for salvation which had already begun to beset him. Over a hundred letters were written during this period by Manning to Wilberforce—most of them bearing the caution 'under the seal'—in which Manning revealed his whole mind to his correspondent, while recognising, in the words of his biographer (Purcell, *Life of Cardinal Manning*, i. 502), 'Robert Wilberforce's intellectual superiority and deeper reading.' At first Wilberforce replied with arguments, afterwards with pleas for delay in the act of secession which he saw Manning was contemplating, and for some time he was successful. 'I will take no step,' writes Manning at the beginning of 1850, 'none that can part me from you, so long as I am able in conscience to be united as in love, so in labours with you.' But the Gorham judgment was pronounced in March of the same year, and was considered by most of the tractarians to assert the right of the crown to decide the teaching of the church of England in matters of faith as well as of discipline. Gladstone (Purcell, i. 539 sqq.) tried to induce the leaders to enter into a covenant not to take any overt step for a certain specified time, or to announce their intention of doing so. Gladstone seems to have convinced himself that Wilberforce among others would be willing to sign such a covenant. It was, however, promptly rejected by Manning; and in May 1850 a declaration appeared bearing the names of Manning (then archdeacon of Chichester), Wilberforce, and Dr. William Henry Mill [q.v.], regius professor of Hebrew at Cambridge, explaining the sense in which alone the signatories were willing to admit the royal supremacy in matters of religion. They stated clearly that 'we do not, and in conscience cannot, acknowledge in the crown the power recently exercised to hear and judge in appeal the internal state or merits of spiritual questions touching doctrine or discipline, the custody of which is committed to the church alone by the law of Christ' (Purcell, i. 541). A copy of this declaration was sent to every clergyman and layman who had taken the oath of supremacy. It met, however, with no response, and the result was to drive the two principal signatories a step further forward in the way of secession. 'If you and I had been born out of the English church,' writes Manning to Wilberforce in December 1850, 'we should not have doubted for so much as a day where the true church is;' and on 6 April in the following year Manning was received into the church of Rome. The change, though it did not lessen the intimacy between the two, yet altered their relative positions. Henceforward Manning, instead of seeking Wilberforce's advice, assumed the part of teacher. The revival of the church's synodical action in convocation seemed for some time to offer to Wilberforce a *via media* which he could follow, and his brother, the bishop of Oxford, who as early as 1850 had seen reason to dread his brother's secession, did all that he could to keep him steadfast in Anglicanism (*Life of Samuel Wilberforce*, ii.

252). The influence of his wife, too, was always exerted in favour of his remaining in communion with the church in which he had been brought up; but with her death in 1853 it became evident that the last barrier had disappeared. His book on the eucharist, published in the same year, caused many to foreshadow the step which he was about to take (LIDDON, *Life of Pusey*, iii. 288); and there was some talk of a prosecution, but none came. The rumour was sufficient to delay Wilberforce's secession for a few weeks; but on 30 Aug. 1854 he wrote to the archbishop of York that, while he trusted he should always be under a loyal obedience to the queen, he could no longer admit that she was 'supreme in all spiritual things or causes,' and that he must therefore recall his subscription to the queen touching the supremacy, and as a necessary consequence resign the preferments of which he considered the subscription a condition (KIRWAN BROWN, *History of the Tractarian Movement*, app.) Although in this letter he spoke only of putting himself, 'as far as possible, in the position of a mere lay member of the church,' his 'Inquiry into the Principles of Church Authority,' which appeared soon after, left no doubt as to his intention to follow Manning into the church of Rome. On 1 Nov. 1854 he was received at Paris, his motive for allowing his reception to take place there rather than in England being the fear that the publicity sure to be given to it in the latter case might injure the position of his Anglican friends, and particularly that of his brother Samuel, to whom he was tenderly attached.

Wilberforce did not long survive his secession. For nearly a year, spent by him for the most part in travel, he hesitated as to whether he should become a priest; but at length the entreaties of Manning and others prevailed upon him to offer himself as a candidate for orders. He entered in 1855 as a student in the Academia Ecclesiastica in Rome, his expenses being defrayed by the pope. He was already in minor orders, and was within a few weeks of being ordained priest, when he was attacked in the first days of 1857 by gastric fever. He died at Albano on 3 Feb., and was buried at Rome in the St. Raymond Chapel of the church of S. Maria sopra Minerva, where a tablet has been placed to his memory. He left by his first wife two sons: William Francis Wilberforce, rector of Brodsworth, near Doncaster, Yorkshire, and Edward Wilberforce, a master of the supreme court of judicature in England, both of whom are still living.

Robert Wilberforce's sudden death deprived the Roman church of a valuable recruit. He was utterly without personal ambition, but with a great power of identifying himself with any cause he took in hand, and his earnestness seems to have made a profound impression on all with whom he came in contact. At the same time, he was better trained in theological and other academic learning than either Newman or Manning; and there is little doubt that had he lived he would have become as prominent a figure in controversy as any of his fellow-seceders. His own secession was a heavy blow to the church of England, and the attempt in his last book—on church authority—to destroy the position of those who uphold the royal supremacy on logical grounds remained for a long time unanswered.

Wilberforce was all his life a laborious writer, and although his published writings show no signs of brilliancy they bear evidence of much industry, and of care in expression. Besides many pamphlets, sermons, and charges, he published, in conjunction with his brother Samuel, a 'Life of William Wilberforce' (5 vols. 1838), the 'Correspondence of William Wilberforce' (1840), and an abridgment of the first-named work (1843). He was also the author of one of the hymns in the 'Lyra Apostolica.' His other works are: 1. 'The Five Empires,' 1841, a sketch of ancient history, the five empires being the Assyrian, the Persian, the Greek, the Roman, and the Christian. 2. 'Rutilius and Lucius,' 1842, a romance of the days of Constantine. 3. 'Church Courts and Church Discipline,' 1843, containing arguments in favour of a revival of convocation. 4. 'The Doctrine of the Incarnation of our Lord Jesus Christ,' 1848, an appeal for unity of teaching among churchmen. 5. 'The Doctrine of Holy Baptism,' 1849, a summary of the tractarian doctrine on baptismal regeneration as dealt with later in the Gorham case. 6. 'A Sketch of the History of Erastianism,' 1851, in which first appear the signs of the author's dissatisfaction with the theory of the royal supremacy. 7. 'The Doctrine of the Holy Eucharist,' 1853, in which the doctrine of the real presence seems to many to be affirmed. 8. 'An Inquiry into the Principles of Church Authority,' 1854, arguing that the bishop of Rome is alone the successor of St. Peter and the primate of the universal church.

[Church's Oxford Movement, 1871; Mozley's Reminiscences of Oriel, 1882; Ashwell's Life of Samuel Wilberforce, 1883; Letters of the Rev. J. B. Mozley, by his sister, 1885; Kirwan Brown's History of the Tractarian Movement, 1886; Prevost's Autobiography of Isaac Wil-

liams, 1892; Life of Edward Bouverie Pusey, by Canon Liddon and continuators, 1893; Purcell's Life of Cardinal Manning, 1896; Anne Mozley's Letters and Correspondence of John Henry Newman, 1898; family information, especially that kindly furnished by the Rev. W. F. Wilberforce and Master Wilberforce.] F. L.

WILBERFORCE, SAMUEL (1805–1873), successively bishop of Oxford and Winchester, the third son of William Wilberforce [q. v.] and Barbara Anne, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire, was born at Clapham on 7 Sept. 1805. Robert Isaac Wilberforce [q. v.] was his eldest brother; Henry William Wilberforce [q. v.] was his youngest. Samuel was privately educated, being the pupil successively of the Rev. George Hodson of Maisemore, Gloucestershire, and of the Rev. F. Spragge of Little Bounds, Bidborough, Kent. He matriculated at Oxford on 27 Jan. 1823, going into residence as a commoner of Oriel in the Michaelmas term of the same year, and graduated B.A. 1826 (first class in mathematics and second in classics), and M.A. 1829. Later he received the degree of D.D. in 1845, and was made an honorary fellow of All Souls' in 1871. From the age of sixteen he was designed by his father for the church, and took deacon's orders on 21 Dec. 1828, being appointed curate in charge of Checkendon in Oxfordshire. He had married, on 11 June in the same year, Emily, eldest daughter of John Sargent, rector of Lavington, Sussex. His wife's sister, Caroline, married in November 1833 Henry Edward (afterwards Cardinal) Manning [q. v.]

Wilberforce's stay at Checkendon did not exceed sixteen months. An offer of the living of Ribchester, Lancashire, while he was yet in deacon's orders, was declined by his father's advice, but after his ordination as priest (20 Dec. 1829) Bishop Sumner of Winchester, who considered himself under obligations to the Wilberforce family, presented him to the rectory of Brighstone or Brixton, Isle of Wight. He was inducted on 12 Jan. 1830, and remained there for ten years. During that period his gift of eloquence began to attract attention. His father had trained him in his childhood to the habit of public speaking, and when at Oxford he had been a prominent member of the Oxford Union, then recently founded. His visitation sermon delivered at Newport in 1833 was printed at the bishop's wish. Soon his services as a preacher came to be in much request, and within a few years he received offers of better livings at Tunbridge Wells and in London. At Brighstone, too, he made his first appearance as a writer with the 'Note-book of a Country Clergyman,' and after his father's death in 1833 he wrote the 'Life of William Wilberforce,' in conjunction with his brother, Robert Isaac Wilberforce. During the same period he prepared for the press the 'Journals and Letters of Henry Martyn,' and contributed frequently to the 'British Magazine.' He also did much work on behalf of the Church Missionary Society and the Society for the Propagation of the Gospel, two organisations which he tried to unite. He was appointed rural dean of the northern division of the Isle of Wight in 1836, archdeacon of Surrey in 1839, and canon of Winchester in 1840. At the close of 1840 he resigned the living of Brighstone, and was appointed by the bishop of Winchester to that of Alverstoke in Hampshire. He left behind him in the Isle of Wight the name of an earnest and zealous parish priest, and of one who had conspicuous talent for organisation. Before his migration the prince consort made him one of his chaplains (5 Jan. 1841), and thus gave him a position of influence at court which he was to hold for many years. Two months later he underwent the great sorrow of his life in the death of his wife (10 March 1841). Her death put him into possession of her estate of Lavington, which gave him the position the ownership of land in England rarely fails to bring with it, and further marked him out from the crowd of country clergy.

Upon his migration to Alverstoke Wilberforce quickly became known to a wide public. His new cure included the garrison town of Gosport, with the naval hospital at Haslar and the Clarence victualling yard, and he thus came into contact with many men who were afterwards to leave their mark upon English history. It was to be expected that he would soon receive further promotion. In October 1843 he was appointed sub-almoner to the queen, and two years later (9 May 1845) he was installed dean of Westminster. Greville writes of him early in 1845 as 'a very quick, lively, and agreeable man, who is in favour at court.' He remained at Westminster Abbey a few months, being appointed to the bishopric of Oxford in October 1845. He remained, perhaps contrary to his own expectation, bishop of Oxford for nearly twenty-five years, and it was in this office that the chief work of his life was done.

The task which he found before him at his enthronement (13 Dec. 1845) was no light one. On 1 Nov. in the year of his appointment John Henry Newman [q. v.] had been received into the Roman church.

Pusey's two years' suspension from preaching before the university was just terminated, and he had taken Newman's place as head of the tractarian party. Immediately after Wilberforce's formal election by the Christ Church chapter he received a letter from Pusey commenting on the 'strangeness' of his having been 'called to a see which most of all requires supernatural gifts,' and going no further in the way of congratulation than to mention that God's providence had been shown in the freedom of Oxford from such a bishop 'as some with which we had been threatened' (*Life of S. Wilberforce*, i. 300). The presence in the diocese of a subordinate so much inclined to mutiny—a subordinate, too, whose least word or deed was certain at that time of receiving the attention of the public—rendered the bishop's position exceptionally difficult. Moreover, the diocese itself was utterly unorganised. It had lately been completed by the addition of the county of Bucks to those of Berks and Oxford, of which it consisted in Bishop Bagot's time, and the income was so small that a heavy grant was at first required from the ecclesiastical commissioners to make it up to 5,000*l.* a year. But Wilberforce contrived to dispel all difficulties. Pusey was so dealt with that, although the bishop privately inhibited him for two years from all ministrations in the diocese (except at Pusey in Berkshire), he yet succeeded in gaining his confidence, and in the end Pusey declared that he had received more support from Wilberforce than from any other bishop on the bench (Liddon, *Life of Pusey*, iv. 258). In other diocesan matters he worked a change which was almost a revolution. Besides transforming the old methods of confirmation and ordination, and introducing the system of lenten missions, he compelled the rural deans to assemble their clergy in regular chapters, and themselves to meet regularly under his own presidency. He established diocesan societies for the building of churches, the augmentation of benefices, the provision of additional clergy, and the education of the poor; supervised with much jealous care the establishment of some of the earliest protestant sisterhoods; and himself founded colleges for the training of theological students at Cuddesdon, and of national schoolmasters at Culham. Added to this, he was for some time chaplain to the House of Lords, lord high almoner to the queen (1847–69), and at all times an indefatigable preacher and collector for the principal missionary bodies, as well as a conspicuous figure in general society. Some idea of the extent of his activity in diocesan work may be formed from the fact that the total amount expended in the diocese during his episcopate on 'churches, endowments, schools, houses of mercy, and parsonage-houses' was upwards of two million pounds (see *Eighth Charge to the Clergy*, &c.)

Wilberforce's influence, however, extended far beyond his own diocese. The year of his elevation to the see was one in which several great questions affecting both church and state came before the House of Lords, and in the debates which followed Wilberforce made his mark as a debater. 'I think the house will be very much afraid of you,' was the comment of the prince consort's secretary after hearing the bishop's speech on the cornlaw bill; and thereafter he was always a power to be reckoned with. Although for the most part he confined himself to ecclesiastical matters, such as the position of the colonial church, the management of episcopal and capitular estates, the law of church buildings, and the controversy which raged over the establishment of the papal hierarchy in England, there were many other subjects in which he took a peculiar interest. Such were the law of charitable trusts, the prevention of cruelty to women and children, the treatment of prisoners, and national education. On all these subjects the House of Lords heard from him an able and eloquent presentation of the church's view of the matter in hand, while his frequent exposition of current business in his diocesan charges did much to instruct the country clergy in affairs of state. But the public act with which he is most identified was the reform of convocation. Since 1717, when the two houses of the Canterbury province entangled themselves in hopeless controversy over Bishop Hoadly's attack on the nonjurors, no license from the crown to debate had been given to them. In 1851 Lord Redesdale mooted the question of reviving the rights of convocation in the House of Lords, with the support of Wilberforce and Bishop Blomfield of London, but he was opposed by the archbishop of Canterbury, John Bird Sumner [q. v.], on the ground that it would only lead to endless discussions. In 1852, when the Gorham judgment [see Gorham, George Cornelius] had given deep offence to the advanced party in the church, Wilberforce resolved on a determined attempt at the revival of the former power of convocation as a synodical body. Convocation met as usual in 1852, expecting to be prorogued as usual after the transaction of merely formal business. But Wilberforce asked that it should petition the crown to be heard upon the clergy discipline bill then pending,

and he finally succeeded in carrying his point. In the meantime parliament had been dissolved and convocation with it. On its reassembling, Wilberforce, taking advantage of Bishop Phillpotts's point that the prohibition against the transaction of business applied to the alteration of canons and not to discussion, succeeded in prolonging its session for several days [see PHILLPOTTS, HENRY]. By keeping the matter away from the public until it was ripe, he contrived to let convocation, in his own words, 'feel its way to a revival of its functions' (*Life of S. Wilberforce*, ii. 170). His action met with no support either from the friendly government of Lord Aberdeen or from the archbishop. But, at length, in 1858, he succeeded in winning over the archbishop (*ib.* p. 268), who had till then consistently opposed the extension of the sittings, and, with his approval, its discussions became more and more wide until, in 1860, it unanimously addressed the crown for license to alter the twenty-ninth canon on the subject of sponsors in baptism. The license was granted the following year. In this particular case no legislation followed, but due effect was given to a similar license granted in 1865 for the amendment of other canons, and since then the convocations both of Canterbury and York have recovered a portion of their ancient authority as the proper organs for the expression of clerical opinion. In the negotiations which led to this reform Wilberforce was, as appears from the letters published after his death, the ruling spirit, although he gladly availed himself of the historical learning of Bishop Phillpotts and Mr. Henry Hoare.

All Wilberforce's tact, however, was not sufficient to prevent him from falling into great, though temporary, unpopularity. In November 1847 the see of Hereford was offered by the prime minister to Renn Dickson Hampden [q. v.], then regius professor of divinity at Oxford. But Hampden's opinions, as shown in his writings, were distasteful to all high-churchmen. They had been condemned by convocation of the university in 1836, and an attempt in 1842 to repeal the statute of condemnation had failed. On the intended appointment being announced, steps were taken by the bishops to protest against it, the remonstrance to Lord John Russell being signed by thirteen out of twenty-six English prelates. In this remonstrance, of which Bishop Phillpotts was the mainspring, and Bishop Kaye of Lincoln the most active signatory, Wilberforce joined. Petitions followed from clergy and laity, both for and against the appointment, and Wilberforce wrote to Lord John expressing no opinion as to Hampden's orthodoxy, but asking the prime minister on the ground of expediency to require him to disprove the charges against him before his consecration. To this request Lord John did not accede, and articles for a prosecution were drawn up by W. H. Ridley, E. Dean, and H. G. Young, all beneficed clergy in the diocese of Oxford. The matter thus came before Wilberforce officially, the rectory of Ewelme, which was attached to Hampden's professorship, being within his diocese. The first step of the promoters under the Clergy Discipline Act of 1840 was to give notice to the bishop that the articles were about to be filed, in order that he might, if he thought fit, issue letters of request transmitting the case to the court of arches. He privately promised to do so, being under the impression that Hampden was about to ask for trial in a letter to Lord John Russell, which he was reported to be on the point of publishing. On 15 Dec. Hampden's letter appeared without the anticipated request for trial. On the following day the letters of request to the court of arches for Hampden's trial were signed by Wilberforce, who informed Hampden of the fact (*ib.* i. 454). On the following day (17 Dec. 1847) he again wrote to Hampden. He sent a list of questions on points of doctrine, to which he invited Hampden's affirmation, asking him at the same time to withdraw the inculpated writings, and stating that if he did so the articles against him would be withdrawn. Hampden replied satisfying the tendered test, but gave no answer to the demand for the withdrawal of the writings. Later, it came to Wilberforce's knowledge that that book by Hampden on which the promoters of the writ laid most stress was being sold, if at all, against the author's wish. Meanwhile the archbishop wrote privately to Wilberforce urging him strongly to quash the suit. Finally Wilberforce withdrew the letters of request, and approached Hampden with a view to obtaining from him the expurgation of the offending passages from his writings. In consideration of his assent to this expurgation, he offered to procure the withdrawal of the bishops' remonstrance. Although Hampden did not accede to Wilberforce's wishes, the bishop wrote to him on 28 Dec. 1847 that on the whole he considered his assurances satisfactory, and that he would use his influence to withdraw all opposition to his consecration. There can be little doubt that by his vacillation throughout the proceedings Wilberforce laid himself open at the time to the charge of facing both ways. But from the letters to his brother published in his 'Life' (i. 494–7) it is plain that the

prosecution was really set on foot by Keble, Pusey, and other leaders of the tractarians; that it was they who suggested that he should try as Hampden's diocesan to bring him to an abjuration of the doctrines imputed to him without suit; and that it was because Wilberforce was really convinced that Hampden's opinions had been misrepresented that the letters of request were withdrawn (*ib.* i. 445).

Meanwhile Newman's secession was beginning to bear fruit in Wilberforce's own family. In 1846 his wife's sister Mrs. G. D. Ryder and her husband were received into the Roman church, and in 1850 his brother Henry and his wife followed. The next year came the secession of Henry Edward Manning [q. v.], his brother-in-law, and the rector of his own parish of Lavington, and in 1854 that of his guide and counsellor, his brother, Robert Isaac, the list being completed by the reception of his remaining brother William in 1863, and of his only daughter and her husband, Mr. J. H. Pye, in 1868. As a consequence, those who remembered only Wilberforce's vacillations in the Hampden case put aside his repeated denunciations of papal aggression and 'the deadly subtleties of Rome' (see his *Charge* of 1851) as expressions not to be taken literally. They considered that he was only watching his opportunity to follow the other members of his family into the church of Rome. The nickname of 'Soapy Sam'—finally fastened upon him in consequence of Lord Westbury's description in the House of Lords (15 July 1864) of his synodical judgment on 'Essays and Reviews' as 'a well-lubricated set of words, a sentence so oily and saponaceous that no one can grasp it'—both expressed and did something to confirm the public's impression of his capacity for evasion; he himself declared, with characteristic quickness, that he owed his sobriquet to the fact that 'though often in hot water, he always came out with clean hands.'

The suspicions of his sincerity, however, which were caused by the defections to Rome of so many members of his family soon died away. In the controversy which arose in 1860 over the book called 'Essays and Reviews' [see WILLIAMS, ROWLAND], Wilberforce won much popularity by beginning the fray by an article in the 'Quarterly Review' condemning the book. After the privy council denied the bishop's right to refuse institution to the authors of the volume, he procured the synodical condemnation of the council's decision by the convocation of Canterbury, and successfully defended the action of that body in the House of Lords. His action on the case of John William Colenso [q. v.] caused him to be regarded with more favour than before by the low-church party, one of whose spokesmen hailed him in 1862 as 'our invaluable champion in the conflict with infidelity' (*Life of S. Wilberforce*, iii. 1, *n.* 1); while his services on the ritual commission of 1867 did much to disarm their distrust of him as a 'Romaniser.' Hence it was generally expected that on the promotion of Bishop Tait to the archbishopric of Canterbury in 1868 he would receive the diocese of London thereby left vacant. This, however, was not to be, and it was not until the bishop's resignation act of 1869 had vacated the see of Winchester that Gladstone wrote to Wilberforce that the 'time had come to seal the general verdict' by offering him the vacant see. From a money point of view the translation offered no advantages, the income of the see being burdened with the pension of the retiring bishop, Charles Richard Sumner [q. v.]; but Wilberforce saw in it an opportunity of more extended work, and he was enthroned in December 1869. In his new post he initiated, and during the remainder of his life presided over, the revision of the New Testament, a joint committee of both houses of convocation being appointed for the purpose in February 1870; the revision was completed in 1882. He also passed through convocation in 1870 a clergy resignation bill which became law in 1872, contrived to allay the agitation for the disuse of the Athanasian creed, and arranged with Gladstone in 1873 the omission of the bishops from the supreme court of appeal instituted by the Judicature Act of that year. But the end was now near. His last public appearance was at a confirmation held by him at Epsom College on 17 July. Two days after he was thrown from his horse while riding with Lord Granville on the Surrey downs at Abinger, and was killed on the spot. He was buried, in accordance with his own wish, at Lavington churchyard by the side of his wife. His surviving children are (1) Emily Charlotte, the wife of Mr. J. H. Pye, mentioned above; (2) Reginald Garton Wilberforce, who succeeded him in the possession of Lavington; (3) Ernest Roland, now bishop of Chichester; and (4) Albert Basil Orme, now canon of Westminster.

Wilberforce was at once too energetic and too resourceful a man to have justice done him till after his death. In spite of the accusation of ambition often brought against him, it is plain that the interest of

the church of England alone occupied his best thoughts. He was, as he said, 'no party man,' but a churchman of the type of Hooker and Cosin, and had no sympathy with those whose love for ceremonial led them to favour ritualistic innovations on the suggestion of Roman doctrines. 'I hate and abhor the attempt to Romanise the church of England' were almost the last words spoken by him in the House of Lords four days before his death, and the words formed a fitting summary of the policy which he had unfalteringly pursued throughout his life. At the same time, he was quick to see in the Anglo-catholic movement a means of infusing life into a church which had not yet shaken off the apathy of Georgian times. Hence he was long hated by the evangelical party, who saw their hitherto dominant position every day slipping from them, while the firm though kindly hand with which he ruled his diocese stirred up against him many jealousies. Yet he lived down the feeling against him, and came to be recognised as in a peculiar way the representative of the English episcopate, and the prelate to whom Scottish, colonial, and American bishops naturally resorted for advice and counsel. He transformed by his example the popular idea of a bishop, who is now expected to be, as he said, 'the mainspring of all spiritual and religious agency in his diocese.' In Burgon's 'Lives of Twelve Good Men,' he is called 'the remodeller of the episcopate.' It has fallen to few men to work such a complete change as Wilberforce wrought during his life, and, in the words of one who had peculiar opportunities of following his career, 'few would deny that he was the greatest prelate of his age.'

Apart from his two-volume edition of the 'Journals and Letters of Henry Martyn' [q. v.], his share in the 'Life' of his father (abridged in 1868, 8vo), and numerous separately issued speeches, addresses, sermons, charges, prayer-manuals, and the like, Wilberforce was the author of: 1. 'Note-book of a Country Clergyman,' London, 1833, 12mo, a collection of short stories, 'intended to illustrate the practical working of the Anglican parochial system' (see *Athenæum*, 1833, p. 650). 2. 'Eucharistica [a Manual for Communicants]; with an Introduction,' London, 1839, 32mo; numerous editions. 3. 'Agathos, and other Sunday Stories,' 1840, 18mo; numerous editions in England and America, and versions in French and German. 4. 'The Rocky Island, and other Parables,' 1840, 18mo; (a so-called 13th edition appeared in 1869). 5. 'History of the Protestant Episcopal Church in America,' 1844, 8vo; New York, 12mo (see *Quart. Rev.* and *New York Hist. Mag.* 1856, p. 206). 6. 'Heroes of Hebrew History,' 1870, 8vo. The bishop's contributions to the 'Quarterly Review' included an indictment of Darwin's 'Origin of Species' in July 1860 (see *Quarterly Review*, April 1874, 332 sq.) 'Maxims and Sayings [from the devotional manuals] of Samuel Wilberforce' was dedicated to the bishop's 'lifelong friend' Archdeacon Pott in 1882 by C. M. S. (Edinburgh and London, 1882).

A portrait of Wilberforce in episcopal robes, by George Richmond, R.A., is now in the Theological College at Cuddesdon, and another in academical dress, by the same artist, in Lavington House, Sussex. A replica of the last is in the Diploma Gallery of the Royal Academy.

[Life of Samuel Wilberforce, 3 vols. 1879 (1st vol. by Canon Ashwell, 2nd and 3rd by the bishop's son, R. G. Wilberforce); The Life of Samuel Wilberforce, by his son, R. G. Wilberforce (revised from the above, with additions), 1888; Thomas Mozley's Reminiscences, 1882; Letters of J. B. Mozley, 1885; Life and Letters of Dean Church, edited by his daughter, 1895; Liddon, Johnston, and Wilson's Life of E. P. Pusey, 1893; Burgon's Twelve Good Men, 1888, with portrait; family information.]

F. L.

WILBERFORCE, WILLIAM (1759–1833), philanthropist, born in the High Street, Hull, on 24 Aug. 1759, was the only son of Robert Wilberforce by his wife Elizabeth, daughter of Thomas Bird of Barton, Oxfordshire. Of three other children a daughter alone reached maturity. The family had long been settled in Yorkshire, and took their name from the township of Wilberfoss, eight miles east of York. A William Wilberforce (the first who adopted that spelling) was engaged in the Baltic trade and was twice mayor of Hull; he also inherited a landed estate from his mother (born Davyes). Robert, the younger of this William's two sons, was partner in the house at Hull. Robert's son, William, a very delicate child, was sent at the age of seven to the Hull grammar school. Isaac Milner [q. v.], who became usher at the school in 1768, reports that Wilberforce used to be put on a table to read aloud as an example to other boys. In 1768 his father died, and he was afterwards sent to his uncle William, who had a house at Wimbledon. Thence he attended a school at Putney which 'taught everything and nothing.' His mother brought him back to Hull upon hearing that his aunt, a sister of John Thornton, was perverting him to

methodism, and placed him under the Rev. K. Baskett, master of Pocklington grammar school. He forgot his methodism, became generally popular, and was specially admired for his singing. Though idle, he did well in composition, and learnt much English poetry. In October 1776 he was sent to St. John's College, Cambridge. His grandfather and uncle were now dead, and he was heir to a fortune under his mother's sole guardianship. He was already conspicuous for his hospitality. There was always 'a great Yorkshire pie' in his rooms, to which all friends were welcome. Though never 'what the world calls licentious,' he played cards and took his part in other social amusements. He was quick enough to do well in classical examinations; and the college fellows courted him and pointed out the uselessness of study to a man of fortune. He had a slight acquaintance with Pitt, his contemporary at Cambridge. During his minority his business had been entrusted to his cousin, Abel Smith (grandson of his maternal grandfather). He gave it up upon reaching his majority, and determined to take to public life. He stood for Hull at the general election of 1780. Three hundred freemen of Hull were employed on the Thames, and Wilberforce went to London to address them and give them suppers at Wapping public-houses. He often met Pitt at this time in the gallery of the House of Commons, and they formed a lasting friendship. In September 1780 he was elected for Hull. He shared the general discontent of the period, and came in as an opponent of the North administration. He spent 8,000*l.* or 9,000*l.* upon the election. On arriving in London he was generally welcomed, and became at once a member of five clubs, including 'Goostrees,' a small club in which the intimacy with Pitt became still closer. Wilberforce joined for a time in the gambling at other clubs, where he was welcomed by George Selwyn, Fox, Sheridan, and their friends. He gave up the practice upon winning 600*l.* one night from men to whom the loss was serious. His singing was praised by the Prince of Wales, and he was famous as a mimic—especially of Lord North—until Lord Camden advised him to give up the dangerous art. He had no house on his own property, and spent his holidays for some years at a house called Rayrigg upon Windermere.

In spite of his politics, his first vote was with the government against the re-election of Sir Fletcher Norton as speaker; and he voted with pain against a later attack by Pitt upon Lord North. In general, however, he acted with Pitt, whom he supported strongly in the following struggles. Pitt had rooms in the house at Wimbledon, which, after his uncle's death, belonged to Wilberforce. They were upon the most confidential terms during Pitt's chancellorship of the exchequer and through the coalition ministry. In the autumn of 1783 Wilberforce went with Pitt and Edward James Eliot (afterwards Pitt's brother-in-law) to France. They stayed at Rheims to practise their French, and were afterwards presented to the king and queen at Fontainebleau. Pitt became prime minister in December. Wilberforce stood by him faithfully during the struggle in the early part of 1784, and on the dissolution of parliament went to Yorkshire to stand in the same interest. On 25 March he spoke to a county meeting at York, denouncing the coalition with such success that he was at once requested to stand for the county. He was again elected for Hull on 31 March, and on 7 April was triumphantly chosen member for Yorkshire, for which he elected to sit. Wilberforce's success made the greater impression as it implied the revolt of the freeholders against the great county families. In the next parliament he supported Pitt with undiminished zeal. Fox told him in one of the debates that he called everything 'invective' against his friend which was not 'the grossest flattery' (*Parl. Hist.* xxvi. 306).

In 1802 he remarks that it was 'merciful' that he was not brought into office at this period. Had he been in office he could not have made a tour which had a profound effect upon his future life. He started in October 1784, with his mother and sister, for a tour on the continent. They settled at Nice, where there were many English residents. Wilberforce returned to support Pitt's proposals for reform by February 1785; and after the session went abroad again and met his mother at Genoa, and brought her back through Switzerland to Spa, reaching Wimbledon on 10 Nov. In all these journeys he was accompanied by Isaac Milner. They read Doddridge's 'Rise and Progress of Religion' together, and afterwards studied the Greek Testament. The result was Wilberforce's 'conversion,' and a resolution to lead henceforward a strictly religious life. He communicated his new state of mind to Pitt, who received the announcement with delicate kindness, and, though not converted, was not in the least alienated. Wilberforce, though he thought that his change would make him less of a party man, continued to support his friend throughout the pre-revolutionary period, especially in

the French treaty, the impeachment of Hastings, and the regency question. Meanwhile John Newton (1725–1807) [q. v.] became his spiritual adviser.

In the session of 1786 he carried through the House of Commons a bill for amending the criminal law. It was rejected in the House of Lords after a sharp attack by Loughborough (*Parl. Hist.* xxvi. 195–202), though many compliments were paid to Wilberforce's benevolent intentions. The chief provision was that the bodies of all felons—not, as hitherto, those of murderers alone—should be given up for dissection. Hanging was to be substituted for burning in the case of women. Other changes of more importance were under consideration by his supporters; but his attention was soon directed to other subjects. He also carried through the House of Commons a bill for the registration of voters in county elections. After the session he spent some time in the country meditating and forming plans for his future life. He resolved to start a society for the reformation of manners, on the model of those at the end of the seventeenth century. He secured the co-operation of several bishops, obtained a royal proclamation (1 June 1787) against vice, and started a 'society for enforcing' it. He took an active part for many years in the proceedings of this society, of which Beilby Porteus [q. v.], bishop of London, was afterwards president. It was generally known as the 'Proclamation Society,' and instituted proceedings against blasphemous and indecent publications. The 'Society for the Suppression of Vice' (ridiculed by Sydney Smith) was founded in 1802 to carry out the same object. It apparently superseded the older society. In 1787 Hannah More made Wilberforce's acquaintance at Bath, and pronounced him to be a most extraordinary young gentleman for talent and piety.

The attention of philanthropists was beginning to be drawn to the question of slavery. Granville Sharp [q. v.] had won the Somersett case in 1772. Thomas Clarkson had written his prize essay in 1785, and was beginning to agitate. He applied to Wilberforce, who received him sympathetically, and finally, at a dinner party given by Bennet Langton [q. v.] to some of the persons interested, announced his willingness to take up the cause in parliament. A committee, chiefly of quakers, of which Sharp was president and Clarkson a member, was then formed on 22 May 1787. Wilberforce's biographers have sufficiently shown that he was already interested in the matter independently. He had, it is said, written about slavery in the papers 'in his boyhood,' and in 1783 had talked to James Ramsay (1733–1789) [q. v.], whose book on slavery in 1784 excited much interest. Christian Ignatius Latrobe [q. v.] testifies that Ramsay's friends, Sir Charles Middleton (afterwards Lord Barham) [q. v.] and his wife, had suggested to Wilberforce in 1786 to take up the question; and his friend John Newton had himself been a slave-trader. He was thus prepared to sympathise with the agitators, though modestly doubting his fitness for leadership. Wilberforce states that Pitt recommended him to take parliamentary action, and that he made up his mind at the foot of a tree in Holwood Park (Pitt's country place), where there is now a stone seat, placed by Lord Stanhope, with an inscription. Pitt told him (Harford, p. 139) that he must not 'lose time, or the question would be taken up by another.' Both Fox and Burke had had intentions of doing something. This was in 1787. It is plain that, as Wilberforce himself said, many circumstances had turned his attention to a question already exciting interest; and it seems to matter very little how far the application from Clarkson and his friends affected or hastened his decision. It is also undeniable that, in accepting the parliamentary leadership of the cause, he was really accepting an honourable position in a movement approved by enlightened men of all parties. His true praise is not that he was the independent originator of the agitation, but that he was admirably fitted to represent and stimulate the national conscience. His independent position, his high principles, and the singular charm of character which made him popular even with his antagonists, marked him out as an ideal leader of the cause. The committee remained independent, and employed Clarkson to collect evidence. Wilberforce conducted the parliamentary campaign in harmony with the committee, but did not actually join it until 1794.

Pitt consented that evidence upon the African trade should be read before a committee of the privy council. At the end of 1787 Wilberforce endeavoured to procure the insertion of some provisions against the slave trade into the treaty which was then being negotiated at Paris by William Eden, first lord Auckland [q. v.] Though Pitt approved, nothing came of this (see letters in Lord Auckland's *Journals*, i. 239, 266, 285, 305–8). In January 1788 Wilberforce had a dangerous illness, which apparently implied 'a total decay of all the vital functions.' He retired to Bath in April, his

physicians declaring that he could not last a fortnight. He recovered by 'a moderate use of opium,' which he afterwards found it necessary to take for twenty years, though without increasing the dose. Meanwhile Pitt undertook the cause. A resolution moved by him was passed (9 May), pledging the house to deal with the slave trade in the following session; and an act imposing some restrictions upon the traffic was also passed, in spite of some opposition from Thurlow, in the House of Lords. As soon as he was better, Wilberforce prepared himself to carry on the struggle. On 12 May 1789 he moved twelve resolutions condemning the slave trade in an elaborate speech of three hours and a half. They were supported by Pitt, Burke, and Fox, and carried without a division. The planters, however, obtained leave to produce evidence at the bar, and the matter was postponed till the next session. During the following months Wilberforce was in constant consultation with his friends, kept open house for his supporters, had the committee to dine with him weekly, and, with William Smith (1756–1835) [q. v.], conducted the examinations personally in the session of 1790. In the summer he stayed with his friend Thomas Gisborne (1758–1846) [q. v.] at Yoxall Lodge, and worked nine hours a day at getting up the evidence. In 1791 he received a dying message from John Wesley (*d.* 2 March) encouraging him to persevere. On 18 April 1791 he asked leave to bring in a bill for the abolition of the slave trade, but, after a debate lasting till 3.30 A.M., the motion was rejected by 163 to 88. The abolitionists were much discouraged, and Wilberforce proposed an out-of-doors agitation by county meetings. He also joined in the Sierra Leone Company, suggested by Granville Sharp, of which Henry Thornton was chairman. Zachary Macaulay, afterwards Wilberforce's most energetic lieutenant, was the first governor. The alarm caused by the troubles at St. Domingo in the autumn of 1791 was unfavourable to the abolitionists. Wilberforce spent the later months of the year at Yoxall Lodge and Rothley Temple, the seat of Thomas Babington. He came to town at the end of the year, and prepared for his motion. Pitt had been startled by the St. Domingo troubles; and the king, who had been previously favourable, was now strongly opposed to a measure which would be approved by the Jacobins. His opposition made it impossible that the question should be taken up by the ministry. Wilberforce, however, was strengthened by meetings and petitions, and proposed a motion for abolition on 2 April. The debate lasted till 6.30 A.M., and Pitt spoke with such eloquence that for 'the last twenty minutes he seemed to be really inspired.' A motion for gradual abolition was carried by 238 to 85. Dundas accepted this proposal, and on 23 April it was decided by 151 to 132, after a sharp debate, that the date of abolition should be 1 Jan. 1796. The tactics of the opponents were now confined to delay. The resolution was finally communicated to the House of Lords in May. There, however, it was decided to hear evidence at the bar of the house, which involved a postponement to the next session. This session, according to Wilberforce, ended the first assault upon the slave trade. Although the supporters of the trade had been forced to take to a policy of delay, the zeal of its opponents rather slackened. The war had raised other questions of absorbing interest, and fears of the revolution strengthened the obstructionists.

In 1793 Wilberforce proposed a motion with a view to hastening the action of the House of Lords, but it was rejected by sixty-one to fifty-three (26 Feb.) A measure for abolishing the supply of slaves to foreign powers was thrown out (12 June) on the third reading by thirty-one to twenty-nine. Wilberforce succeeded in 1794 in carrying this limited measure through the House of Commons; but it was thrown out in the lords (2 May), on the excuse of waiting for the result of the general inquiry, in which, however, no progress was made. In 1795 leave to bring in a bill for abolition was refused in the commons by seventy-eight to sixty-one; and in 1796, though he succeeded in carrying the same measure to a third reading, it was then rejected (15 March) by seventy-four to seventy. Enough of his supporters to have carried it were, as he complains, attending a new comic opera.

Wilberforce had been deeply grieved by the war, and was forced for a time to oppose his friends. He thought that Pitt, though not desirous of war, had not been sufficiently pacific in his conduct of negotiations. A personal appeal from Pitt prevented him from speaking in this sense in the debate upon the king's message at the beginning of 1793. After the fall of Robespierre in 1794 he considered peace to be possible. In the debate on the address (30 Dec. 1794) he proposed an amendment in favour of peace, and he spoke again on behalf of Grey's motion for peace on 26 Jan. 1795. Pitt was much affected by this desertion, and his sleep, it is said, was never broken except upon this occasion and by the mutiny at the

Nore. Wilberforce's agreement with the opposition was temporary. Though he had been made a citizen of France in 1792, along with Franklin, Bentham, Paine, and other uncongenial persons, he was thoroughly anti-Jacobin. He heartily supported the coercive measures brought in at the end of 1795. A meeting in opposition to them had been summoned at York for 1 Dec. On hearing of the plan Wilberforce resolved to attend, and travelled down at full speed in Pitt's carriage, his own not being ready. The opponents of the measures had met in the Guildhall, when Wilberforce appeared and carried by a large majority an adjournment to the Castle Hill, the regular place of meeting. His opponents declined to follow, but he was accompanied by a majority of the meeting, to whom he delivered 'a most incomparable speech,' and loyal addresses were unanimously voted. The performance was supposed to have greatly strengthened the government. In the following June he was again elected for Yorkshire.

Wilberforce was now thoroughly reconciled to Pitt, whom he believed to be sincerely anxious for peace, and had many intimate conversations with him during the critical period which followed. He was a constant attendant at a committee upon the Bank Restriction Act. Meanwhile he had finished a book upon 'Practical Christianity,' which was published on 12 April 1797. Cadell, his publisher, ventured on his putting his name to the work to print five hundred copies. In six months 7,500 had been sold. Fifteen editions were published in England by 1824, and twenty-five in America. It was translated into French, Italian, Spanish, Dutch, and German, and may be taken as the manifesto of the evangelical party of the time. Burke was said to have studied it during the last two days of his life, and sent a grateful message.

On 30 May following Wilberforce married Barbara Ann, eldest daughter of Isaac Spooner of Elmdon Hall, Warwickshire. From 1792 till his marriage Wilberforce had occupied apartments in Henry Thornton's house at Battersea Rise. He now took Broomfield, a house on the south-west side of Clapham Common, close to Thornton's, then regarded as a rustic retirement. His headquarters during the parliamentary session were at his house in Palace Yard. At Clapham he was the most distinguished member of the so-called 'Clapham sect,' including Thornton, Charles Grant (1746–1823) [q. v.], and (till his death in 1797) E. J. Eliot, Pitt's brother-in-law. Among other supporters were Zachary Macaulay [q. v.] and James Stephen (1758–1832) [q. v.], who in 1800 married his sister, the widow since 1797 of the Rev. T. Clarke of Hull. In the summer Wilberforce often stayed with Gisborne and Babington. His health took him occasionally to Bath or the neighbourhood. His first visit with his bride was to Hannah More. In 1795 he had visited her at Cowslip Green and discussed her plans for schools. In 1798, finding himself to be richer than he had supposed, he agreed with Henry Thornton to allow her 400*l.* a year as a subsidy towards her various good works. He was lavish in his charities even to the injury of his estate. Besides contributing to the cause of abolition and to many of the favourite causes of his party, he had a number of regular annuitants, and was constantly helping persons, not always much deserving help, in various difficulties. He took a part in the foundation of various societies promoted by his party, especially the Church Missionary Society, which was first discussed at his house in November 1798, and the Bible Society, established with his co-operation in 1803. He was also co-operating in the 'Society for bettering the Condition of the Poor,' started by him with Sir Thomas Bernard [q. v.] and E. J. Eliot in 1796. The 'Christian Observer,' the organ of the Clapham sect, first appeared in January 1801, and he contributed to the early numbers.

During the parliament elected in 1796 the abolition question had made slow progress. On 6 April 1797 a dilatory motion proposed by Charles Ellis, in the interest of the planters, was carried by 93 to 63. It recommended that the colonies themselves should be instructed to introduce measures preparing gradually for abolition of the trade. Pitt, in opposing the motion, declared that every one was now agreed that the trade should be abolished. On 15 May, however, Wilberforce's motion for leave to introduce a bill was rejected by 82 to 74. A majority of 87 to 83 rejected a similar proposal on 1 April 1798, when Wilberforce gained an ally in Canning and lost one in Windham. Finally, on 1 March 1799 the bill was again defeated by 84 to 54. A bill for limiting the area of the slave trade was thrown out by a small majority in the House of Lords on 5 July. In spite of these failures, Wilberforce was convinced that the cause was gaining ground, and that the abolition was only a question of time. For the remainder of this parliament, however, the question was not brought forward in the house. The indifference of Addington and of the majority of the house, and an illness of Wilberforce himself, prevented him from

proposing any motion. He was still exerting himself in various ways, and especially to prevent an extension of the slave trade, anticipated in consequence of the cession to England of Trinidad at the peace of Amiens. He hoped for a time that the peace might lead to a general convention of the powers for the abolition of the slave trade, and thought that if Pitt had been in office this scheme would have been proposed.

Many other matters interested him at this time. The general distress caused him to spend 3,000*l.* more than his income in 1801. He was anxious on all occasions for peace, and in May 1803 found himself again voting with Fox and Grey against the renewal of the war. He did his best to keep Pitt and Addington upon friendly terms, and enthusiastically admired the magnanimity of Pitt in supporting the new ministry in 1803. Addington, however, was not trustworthy in regard to the slave trade, and when the breach took place Wilberforce, who still had confidential talks with Pitt, was gratified by his old friend's accession to power, and only anxious that no coalition should be made with Fox. Wilberforce was re-elected for Yorkshire without opposition in July 1802, and in 1804 again brought forward the abolition of the slave trade. Conditions had become more favourable. The anti-Jacobin sentiment which had animated the last parliament was no longer a dominant factor in the situation. The Irish members introduced by the union were almost unanimously against the slave trade, and public opinion had been greatly altered. The abolition committee again became active, and was joined by Brougham, Z. Macaulay, and James Stephen; and in the next year Clarkson was again able to take part in the agitation, after a long illness. Even the West Indian interest was said to be ready for a five years' suspension. A meeting, however, of planters decided to oppose every measure against the trade (17 May 1804). Wilberforce then brought in the bill, and the first reading was carried by 124 to 49. It was carried through the House of Commons, and the third reading passed by 69 to 33 on 27 June. It was, however, again thrown out by the House of Lords. Pitt had supported the abolition warmly, but disappointed Wilberforce by the 'one blot' on his behaviour in the cause. He promised to prohibit by royal proclamation the supply of slaves to the conquered colonies. The proclamation was delayed for a year, and then only issued on Wilberforce's threat of parliamentary action. In the session of 1805 Wilberforce again introduced the bill, but by some misadventure the second reading was lost (28 Feb.) by 77 to 70. A painful difficulty with Pitt was raised by the impeachment of Lord Melville. On 8 April 1805 Whitbread moved the resolutions for his censure. Pitt moved the previous question. Wilberforce, who had been deeply moved by the scandal, spoke against Melville, and after a division of 216 on each side, a casting vote against government was given by the speaker. Wilberforce's high character for impartiality gave great weight to his views, and he was said to have influenced forty votes. Wilberforce had been on friendly terms with Melville, although the delay in abolishing the slave trade had been greatly due to Melville's action. He declined to join in the deputation who carried up the final resolution to St. James's, and upon his last meeting with Melville, about 1810, they shook hands heartily. The impeachment, however, wounded Pitt deeply, and was thought to have hastened his death. During the following months Wilberforce often saw Pitt, and they had affectionate conversations. On Pitt's death (23 Jan. 1806) Wilberforce tried to raise a private subscription for paying his debts. He had previously taken part (in 1801) in raising 12,000*l.* to relieve Pitt's embarrassments, and had to oppose a suggestion that this sum should be part of the debt ultimately repaid by the nation. He was one of the bearers of the banner which preceded the coffin at Pitt's funeral.

The new government of Fox and Grenville was generally in favour of abolition, though the opposition of two members prevented it from being adopted by the cabinet. Resolutions in favour of abolition were carried by 115 to 14 on 10 June 1806. On the dissolution of parliament Wilberforce was again returned without opposition for Yorkshire in November, and afterwards finished a book upon the slave trade. It was published on 31 Dec., and had a marked effect. The bill for abolishing the slave trade was introduced in the House of Lords in January 1807, and, though still opposed by a few bigots, the second reading was carried by 100 to 36, and it was sent to the House of Commons on 10 Feb. Counsel was heard against it during the following week. On 23 Feb. the chief debate took place, when Romilly, as solicitor-general, made an eloquent comparison between Napoleon and the 'honoured man who would that day lay his head upon his pillow and remember that the slave trade was no more.' Wilberforce was too much affected to be conscious of the cheers with which the house greeted him, and the motion was carried by 283 to 16. The bill finally received the royal assent on 25 March 1807

just before the resignation of the ministry. The 'African Institution' was founded upon the passing of the act, in order to promote the effective application of the measure and the suppression of the slave trade in foreign countries.

Wilberforce was henceforth the object of unique respect. He was regarded as the authorised interpreter of the national conscience. In the general election of 1807, however, he had to stand a severe contest for Yorkshire against Lord Milton and Mr. Lascelles, who had been his colleague from 1796 to 1806. A subscription of 64,455*l.* was raised to pay his expenses. The poll lasted for fifteen days, and at the end he had received 11,806 votes to 11,177 for Lord Milton and 10,989 for Lascelles. Many of his supporters insisted upon paying their own expenses, and the sum finally spent on his behalf was 28,600*l.*, while his opponents' charges were reckoned at 200,000*l.* After an autumn at Clapham, he had a dangerous illness. He decided in the course of the next year to give up the Clapham house and settled at Kensington Gore, where he could discharge his parliamentary duties with less separation from his family. He also gave up his house in Palace Yard, taking lodgings in the neighbourhood. Kensington Gore became a famous place of resort for his numerous friends and clients. He spent the early hours in private and family prayers; but a 'throng of visitors' began at breakfast-time and continued through the day. His friends admitted that his peculiar talents were displayed to most advantage in keeping up an 'extensive though simple hospitality.' Kensington was still in the country, and his garden was full of 'lilacs, laburnums, nightingales, and swallows.' His brother-in-law James Stephen was a close neighbour, and he was courted not only by his friends but by the leaders of society. In 1814 Mme. de Staël was invited by the Duke of Gloucester to meet him at dinner. She knew him to be the 'most religious' and now pronounced him to be also the 'wittiest man in England.' He felt it right to withdraw from the 'gay and irreligious though brilliant' society, which was too exciting. At Brighton, however, in 1815, he felt bound to attend the prince regent at the pavilion. The prince's courtesy charmed him, and no occasion of offence was given. The deaths of Henry Thornton and John Bowdler the younger [q. v.], a favourite disciple, in 1815, and of his sister in 1816, were serious losses. Meanwhile the universal admiration and respect did not distract him from his main occupations, which, after the abolition of the slave trade, became more multifarious than before. He spoke with authority upon some of the exciting questions of the day. He offended many of his religious friends and exposed himself to much abuse by supporting catholic emancipation. He was doubtful in 1808, but in 1813 defended the catholic claims in a weighty speech (9 March), arguing that to exclude them from parliament was now to maintain a useless irritation. In the scandals about Mrs. Clarke (1808–9) he tried to take a middle course with the help of Thornton and others, and to secure the resignation of the Duke of York with the least possible exposure. He offended the royal family, but, though the motion supported by him was rejected, the duke's resignation fulfilled his purpose. In 1810, again, he voted against government on the inquiries in regard to the Walcheren expedition, and wished to reprimand Burdett instead of sending him to the Tower. Generally he held the position of the independent umpire, and his amiable counsels were received with much respect and little adhesion. His health, never strong, was tried by the trouble of representing a large constituency. As early as 1802 his cousin, Lord Carrington, had thought the work too much for him, and had suggested the advantage of a close borough. In 1812 he finally decided to retire, when a vote of thanks for his services during twenty-eight years was passed at a county meeting (28 Oct.) For the rest of his parliamentary career he sat for Bramber. Meanwhile the slavery question was still occupying much time. He had been convinced that a bill for the registration of slaves in the West Indies was a necessary complement to the abolition of the slave trade. In 1812 he pressed the necessity of this measure upon Perceval, who received the proposal favourably, but was assassinated directly afterwards (11 May). In 1813 he was greatly occupied by another matter. The renewal of the charter of the East India Company would give an opportunity for 'introducing Christian light into India.' Upon the previous renewal in 1793 he had proposed clauses enabling the company to employ religious teachers (printed in *Life*, ii. 393); and he had been interested in the plan of Robert Haldane (1764–1842) [q. v.] for the founding a mission in India. Wilberforce had consulted various friends in 1812 and in 1813, 'stirred up petitions,' and examined witnesses in the House of Commons. Castlereagh, after some difficulty, was induced to approve, and on 22 June Wilberforce spoke for two hours with his old eloquence in support of Castle-

reagh's resolution (his speeches on this subject were published separately). The result was the foundation of the bishopric of Calcutta, first held by Thomas Fanshaw Middleton [q. v.] The slavery question was revived by the events of 1814. The African Institution resolved to postpone the registration bill in order to press for a general convention. Wilberforce applied to Lord Liverpool and to Castlereagh on the subject, and was greatly disappointed at the absence of any satisfactory stipulation by the French government in 1814. He afterwards had interviews with the Emperor Alexander on the subject. On 17 June a meeting was held in Freemasons' Hall, when Wilberforce, as 'the great father of our cause,' was entrusted with a petition to the House of Commons. He spoke effectively in the house and carried an address to the prince regent, and afterwards an amendment to the address upon the peace. He called for petitions, of which more than eight hundred with nearly one million signatures were presented. He also printed a letter to Talleyrand which was widely circulated. Talleyrand replied dexterously and evasively (see his letters in WILBERFORCE'S *Correspondence*, ii. 284, 295). On 15 Nov. Wilberforce heard that the French government had prohibited the slave trade north of Cape Formosa. Soon afterwards Napoleon, on his return from Elba, proclaimed a total abolition, which was afterwards accepted by the government of the restoration. The registration bill had meanwhile come up again in the beginning of 1815. The government declined to support it, although Wilberforce offered in return for such support to speak on the corn bill. Stephen hereupon resigned his seat in parliament. Wilberforce declared that the refusal implied an unwillingness of government to support any measures for improving the condition of the slaves, and considered himself at liberty to take up the question of emancipation. In 1792 (*Parl. Hist.* xxix. 1057) he had emphatically denied that he contemplated immediate emancipation, for which he considered the negroes to be still unfit. He spoke to the same effect even at the time of the abolition of the trade (17 March 1807). It soon became evident that regulations which were the necessary result of suppressing the slave trade could only lead to emancipation. He was not as yet prepared, however, for a direct agitation. During the next years he had much correspondence with Christophe, emperor of Hayti (WILBERFORCE, *Correspondence*, i. 353 &c.) Wilberforce tried to obtain his recognition at the congress of Aix-la-Chapelle, gave him good advice, procured schoolmasters, professors, and governesses for him and his people, and formed plans which came to nothing on Christophe's death at the end of 1821.

Wilberforce supported the government during the critical period which followed the peace. A speech in favour of the corn bill of 1815, which he had made after much hesitation, caused threats of personal violence, and his house at Kensington Gore had to be garrisoned for a time by soldiers (*Life*, v. 247). In 1817 he was on the secret committee which considered the popular discontent, and gave the weight of his authority to the suspension of the Habeas Corpus Act which followed. He was attacked by Burdett (27 June 1817) as 'the honourable and religious member.' The house resented the rudeness. One of his last conspicuous appearances was caused by the Queen Caroline troubles in 1820. When, upon the queen's return to England, Castlereagh moved for a committee of inquiry, Wilberforce obtained an adjournment of the debate (7 June) in order to give time for an arrangement. He carried on a negotiation with Brougham, which was only broken off upon the question of the restoration of the queen's name to the liturgy, a demand of which he personally approved. On 22 June he carried a resolution in the House of Commons recommending the queen not to insist upon her claims, and was one of four members who on 29 June conveyed this resolution to her. Brougham appears to have given him assurances of her consent, which encouraged him to make this fruitless proposal.

Wilberforce's health was becoming weak. At the end of 1821 he was much grieved by the death of his eldest daughter (30 Dec.) Though advised to avoid exciting work, he still took part in the growing agitation against slavery. He wrote in 1822 an address to the emperor of Russia, which was sent to all the members of the legislatures in France, Belgium, Spain, and Portugal. He made an able speech against the introduction of slaves into the Cape (25 July), and in March 1823 issued an 'appeal,' which was followed by the formation of the Anti-slavery Society. A motion against slavery by Sir Thomas Fowell Buxton [q. v.], on 15 May, was met by resolutions proposed by Canning in favour of amelioration of the system, which Wilberforce persuaded his followers to accept. On 16 March 1824 he again spoke vigorously upon slavery, but on the 19th was taken seriously ill. He made one more speech upon the same topic, and then had another attack, which made his retirement necessary in March 1825. He

had already given the lead of the cause to Buxton, whom he now requested to move for a new writ for Bramber. He resolved to leave London, and bought a little property of 140 acres at Highwood Hill, near Mill Hill. There he lived quietly, enjoying his garden and visited by his friends. Mackintosh went to see him, and described him as the 'most amusable of men.' No one 'touched life at so many points,' and he had still all the charm of youth. On 15 May 1830 he made his last public appearance at a meeting of the Anti-Slavery Society, when Clarkson was also present and moved that Wilberforce should take the chair. In 1831 he had to leave Highwood in consequence of a great diminution of fortune. The details are not given. Six persons, one of them a West Indian and another his old political opponent, Lord Fitzwilliam, made offers which 'would have at once restored his fortune.' Wilberforce, however, resolved to find a 'delightful asylum' with his wife under the roofs of his two sons—Robert, now vicar of East Farleigh in Kent; and Samuel, vicar of Brighstone or Brixton in the Isle of Wight. Wilberforce divided his time between the two. His second daughter died soon afterwards. In May 1833 he went to Bath, after an attack of influenza. His strength, however, declined, and in July he was moved to London. He there heard of the second reading of the bill for the abolition of slavery. He gradually became weaker, and died on 29 July 1833. He had chosen Stoke Newington, where his sister and eldest daughter were buried, as the place for his own grave. In compliance with a requisition signed by all members of parliament whose names could be obtained in the time, he was buried at Westminster Abbey on 5 Aug. The lord chancellor and the speaker of the House of Commons were among the pall-bearers. A statue was placed in Westminster Abbey by public subscription, a column was erected in memory of him at Hull, and a county asylum for the blind was founded in his honour at York. Wilberforce was survived by his four sons: William (*b.* 1798), Robert Isaac [q. v.], Samuel [q. v.], Henry William [q. v.] His two daughters died before him.

An early portrait of Wilberforce by John Rising [q. v.] is in possession of the family; another of him, aged 11, painted by John Russell, R.A., is in the National Portrait Gallery, London; a later portrait (unfinished) by Sir Thomas Lawrence and one by George Richmond [q. v.] belonged to Sir R. H. Inglis. The Lawrence picture is now in the National Portrait Gallery, London. A fifth portrait (also by Lawrence) is in the combination room of St. John's College, Cambridge. The statue in Westminster Abbey is said to be very like, but almost a caricature.

One most obvious characteristic of Wilberforce was the singular personal attractiveness of which his biographers confessed their inability to give any adequate description. The 'Recollections' by John Scandrett Harford [q. v.] and the article in Sir James Stephen's 'Ecclesiastical Biography,' founded on personal intercourse in his later years, give some impression of the singular vivacity and playfulness which qualified him to be a favourite of society in his early days. His transparent kindliness and simplicity made him, like Fox, lovable even to his antagonists. His freedom from the coarser indulgences which stained Fox's private life implied also a certain unfitness for the rough game of politics. He escaped contamination at the cost of standing aside from the world of corruption and devoting himself to purely philanthropical measures. The charm of his character enabled him to take the part of moral censor without being morose; and the religious views which in other members of his sect were generally regarded as gloomy, if not pharisaical, were shown by his example to be compatible with indomitable gaiety and sociability. Though profoundly convinced of the corruption of human nature in general, he loved almost every particular human being. His extraordinary breadth and quickness of sympathy led to his taking part in a vast variety of undertakings, which taxed the strength of a delicate constitution and prompted an almost reckless generosity. The slavery agitation happily concentrated his powers upon one main question of the day. His more one-sided supporters, who sometimes lamented the versatility which prevented him from confining his powers to one object, perhaps failed to observe how much his influence even in that direction was strengthened by his sensibility to other claims. He could not be regarded as a fanatic of one idea. He held a unique position in his time as one who was equally respected by his tory allies, by such orthodox whigs as Brougham and Sydney Smith, and by such radicals as Romilly and Bentham. His relations to his own family seem to have been perfect, and no one had warmer or more lasting friendships. Though some injudicious admirers tried to raise his merits by depreciating the claims of his allies and predecessors in the anti-slavery movement, it may safely be said that there are few heroes of philanthropy whose careers will better stand an impartial investigation.

Wilberforce's works are 'A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country contrasted with Real Christianity,' 1797, 8vo, and 'Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire on behalf of the Negro Slaves in the West Indies,' 1823. Two or three speeches and addresses were also published, and in 1834 his 'Family Prayers' were edited by his son Robert.

[The chief authority for Wilberforce is the Life by his sons Robert Isaac and Samuel Wilberforce, 1838, 5 vols. 8vo. This is chiefly a series of letters and extracts from private journals, and, though it had a large circulation, is not a model biography. A 'condensed' edition in 1 vol. 8vo, by Samuel Wilberforce, appeared in 1868. Two volumes of Correspondence were published by his sons in 1840. The Recollections by John S. Harford, which had been used by the sons in the Life, were published in 1864. The Private Papers of William Wilberforce (1897) gives some correspondence and family letters: it includes the 'Pitt and Wilberforce' privately printed by Lord Rosebery, also in 1897, which contains early letters from Pitt and an interesting character of Pitt by Wilberforce. Other authorities are the 'Wilberforce' in Sir James Stephen's Essays in Ecclesiastical Biography; J. C. Colquhoun's Wilberforce, his Friends and his Times, 1866; and J. J. Gurney's Familiar Sketch of Wilberforce 1838. William Wilberforce, by John Stoughton, D.D. (1880), gives a good summary. Many letters to Wilberforce are in W. Roberts's Life of Hannah More. See also Clarkson's Abolition of the Slave Trade; Memoirs of Romilly, i. 334, 335, ii. 140, 288, 314, 356, iii. 1–178, 254, 328; Life of Sir F. Buxton, 1848, pp. 75, 104, 117–36, 151, 329.] L. S.

WILBRORD or **WILLIBRORD**, SAINT (657–738), archbishop of Utrecht and apostle of Frisia. [See WILLIBRORD.]

WILBYE, JOHN (*fl.* 1598–1614), musician, was probably a native of the eastern counties, where the name was common [cf. TALLIS, THOMAS]. A John, son of John Wilbye or Milbye, was baptised in St. Mary's, Bury St. Edmunds, on 15 Jan. 1572–3; and another John, son of Thomas Wilbye, on 27 Sept. The musician's will is, however, not to be found in any of the eastern probate courts. In 1598 he published his first set of madrigals; the work is dedicated ('from the Augustine Fryers') to Sir Charles Cavendish [see under CAVENDISH, SIR WILLIAM, 1505–1557]. To Morley's collection, 'The Triumphes of Oriana' (1601), Wilbye contributed a six-voiced madrigal, 'The Lady Oriana Was dight in all the treasures of Guiana.' His second set of madrigals appeared in 1608, with a dedication to the Lady 'Arbella' Stuart. The dedications favour the supposition that Wilbye was connected with Suffolk. Leighton's 'Tears or Lamentacions of a Sorrowful Soule' (1614) contains two pieces by Wilbye. These were all his published works. In 1622 Peacham (*Compleat Gentleman*, p. 103) mentions Wilbye among the best English musicians. Nothing further is recorded of him; his name does not occur in the cheque-book of the Chapel Royal, or in the records of either university. It is still more singular that scarcely any manuscript compositions by him are preserved. There are anthems in Thomas Myriell's 'Tristitiæ Remedium' (Brit. Mus. Addit. MSS. 29372–7); another anthem and two Latin motets are in the part-books written by Hamond (of Hawkdon, Bury St. Edmunds), now in the Bodleian Library. Wilbye is not represented in the great collections preserved at the Royal College of Music, from which Barnard compiled his 'Selected Church Musick' (1641). In Rimbault's 'Vocal Part-Music' (1842) appeared a madrigal, 'The Nightingale in Silent Night,' said to be ascribed to Wilbye in a manuscript in the music school, Oxford; no such piece is mentioned in the catalogue. The only instrumental music by Wilbye now extant is in an altus part-book (Brit. Mus. Addit. MS. 29427), one of a set which included three of his 'Fancies' for viols; a volume of 'Lessons for the Lute' appears in the sale-catalogue of Gostling's library in 1777.

Wilbye is generally regarded as the greatest of English madrigal composers. His two sets contain sixty-four pieces, almost every one being of the highest beauty. Among the very finest are 'Flora gave me fairest flowers,' 'Lady, when I behold the roses sprouting,' 'Sweet honey-sucking bees,' 'Stay, Corydon,' 'Thus saith my Cloris bright,' 'Adieu, sweet Amaryllis.' They have always remained favourites; Playford advertised them for sale during the Commonwealth; they were on the repertory of the Academy of Ancient Music and the Ancient Concerts during the eighteenth century; Burney, writing in 1789, describes them as 'much sung;' the Madrigal Society, from 1741 to the present day, has specially kept them in remembrance. 'Flora gave me fairest flowers,' perhaps the very finest, is mentioned among the pieces sung at a Sussex harvest-home about 1830 (LUKE BERRINGTON, *From my Boyhood*). Complete reprints of both sets, in score, were issued by the Musical Antiquarian Society (1841–1846). The fourteen numbers for three voices had been reprinted in score by Thomas

Warren in 1784; seven of these are arranged for six voices in Vincent Novello's 'Studies in Madrigalian Scoring.' The finest pieces have been included in all madrigalian collections; some may be found in the great publications of Thomas Warren (1765 and 1768), Bland (1785), R. Webb (1808), Gwilt (1815), Clementi (*c.* 1820), Samuel Webbe (1830), and also in the cheap publications of Knight (1834), Hawes (1835), King (1839), Hullah (1841 and 1846), Rimbault (1842), Turle and Taylor (1844), Oliphant (1845), Joseph Warren (1856), in 'The Harmonist,' 'Arion,' Novello's 'Musical Times,' Curwen's 'Tonic Sol-fa Reporter,' Cramer's 'Madrigals,' 'The Cyclopædia of Music,' Cassell's 'Choir-book,' Boosey's 'Standard Madrigals,' 'The Choir' (August and November 1866), and Roberts's 'Canigion y Cerddor.' The two Latin motets were printed in Arkwright's 'Old English Edition,' vol. xxi. (1898); they, and the contributions to Leighton's collection, are less valuable than the secular works.

Nagel (*Geschichte der Musik in England*, ii. 142) describes Wilbye's madrigals as 'almost all model works, whose part-writing is always interesting, whose harmonic colouring is of the most pleasing variety;' and praises the themes for their inherent beauty and suitableness to the words. He adduces as specimens of the range of expression at Wilbye's command, 'Weep, O mine eyes' and 'What needeth all this travail,' the opposite emotions in which are depicted with equal skill; and points out that Wilbye's frequent attempts at word-painting do not interfere with the organic unity of the musical construction. Hullah (*History of Modern Music*, 1861, p. 7) asserted that 'the works of Wilbye and many of his contemporaries are hardly less familiar to our generation than they were to their own;' but this statement no longer holds good, owing to the much increased cultivation of instrumental music and the consequent decline of madrigal-singing.

[Wilbye's Works; Hawkins's Hist. of Music, c. 104; Burney's Hist. of Music, iii. 86; British and Foreign Review, 1844, p. 406; Grove's Dict. of Music, ii. 191–3, iv. 435; Rimbault's Bibliotheca Madrigaliana, pp. 11, 28; Davey's Hist. of English Music, pp. 202, 216, 219, 244, 399; information from Mr. Arkwright.]

H. D.

WILCOCKS, JOSEPH (1673-1756), successively bishop of Gloucester and of Rochester, born on 19 Dec. 1673, was the son of Joseph Wilcocks, a physician of Bristol. He entered Merchant Taylors' school on 11 Sept. 1684, and matriculated from St. John's College, Oxford, on 25 Feb. 1691–2. From 1692 till 1703 he held a demyship at Magdalen College, and a fellowship from 1703 till 15 Feb. 1721–2. He graduated B.A. on 31 Oct. 1695, M.A. on 28 June 1698, and B.D. and D.D. on 16 May 1709. He was for some time chaplain to the English factory at Lisbon in 1709, and to the English embassy, and on his return was appointed chaplain-in-ordinary to George I and preceptor to the daughters of the Prince of Wales. On 11 March 1720–1 he was installed a prebendary of Westminster, and on 3 Dec. 1721 he was consecrated bishop of Gloucester, holding his stall *in commendam*. On 21 June 1731 he was installed dean of Westminster, and on the same day was nominated bishop of Rochester. He steadily refused further promotion, declining even the archbishopric of York, and devoted himself to completing the west front of Westminster Abbey. He died on 28 Feb. 1756, and was buried in Westminster Abbey on 9 March under the consistory court, where his son erected a monument to his memory in 1761. He married Jane (*d.* 27 March 1725), the daughter of John Milner, British consul at Lisbon. There is a portrait of Wilcocks in the deanery of Westminster, which was engraved by Grave, and another in the hall of Magdalen College. He published several sermons.

His only son, JOSEPH WILCOCKS (1724–1791), born in Dean's Yard, Westminster, on 4 Jan. 1723–4, was admitted upon the foundation of Westminster school in 1736, and was elected to Christ Church, Oxford, in 1740, matriculating on 10 June and graduating B.A. in 1744 and M.A. in 1747. Possessed of a considerable estate, he modestly devoted his property to acts of beneficence, and his time to study. He was elected a fellow of the Society of Antiquaries in 1765. While residing at Rome his piety and benevolence won the admiration of Clement XIII, who styled him the 'blessed heretick.' For the use of Westminster school he prepared four books of 'Sacred Exercises,' which reached a fifth edition in 1785 (London, 8vo). He lived for some time in Barton, Northamptonshire, and afterwards at Lady Place, near Hurley in Berkshire. He died unmarried at the Crown Inn, Slough, on 23 Dec. 1791, and was buried in Westminster Abbey on 31 Dec., in his father's vault. He left behind prepared for the press a work founded on his residence in Rome, entitled 'Roman Conversations, or a Short Description of the Antiquities of Rome' (London, 1792–4, 2 vols.

8vo), which contains many autobiographical details. He bequeathed the second edition to Brown, his publisher. It appeared in 1797, with a memoir by Bickerstaffe, Brown's successor. Wilcocks was also the author of 'An Account of some Subterraneous Apartments, with Etruscan Inscriptions, discovered at Civita Turchino in Italy,' published in 'Philosophical Transactions' in 1763, and reprinted in the second edition of 'Roman Conversations.' Some verses by him appeared in 'Carmina Quadragesimalia.' A portrait engraved by S. Phillips from a painting by Benjamin West was prefixed to the second edition of 'Roman Conversations.'

[Robinson's Merchant Taylors' School Reg. 1882, i. 313; Foster's Alumni Oxon. 1500–1714; Notes and Queries, 1st ser. xii. 287; Welch's Alumni Westmonast. 1852, p. 31; Denne's Hist. of Rochester, 1817, pp. 179–81; Bloxam's Reg. of Magdalen College, 1879, vi. 120–7; Ellis's Original Letters, 2nd ser. iv. 320; Widmore's Hist. of Westminster Abbey, 1751, pp. 173, 225; Stanley's Hist. Mem. of Westminster Abbey, 1882, p. 476; Ann. Reg. 1761, i. 89; Chester's Westminster Abbey Reg. 1876, pp. 81, 312, 388, 389, 424. For the son, see Memoir prefixed to Roman Conversations, 1797; Welch's Alumni Westmonast. 1852, pp. 322, 323; Foster's Alumni Oxon. 1715–1886; Gent. Mag. 1791, ii. 1237; Manning and Bray's Hist. of Surrey, 1804, i. 467*; British Critic, 1793, ii. 74–81.] E. I. C.

WILCOX, THOMAS (1549?–1608), puritan divine, born about 1549, was 'fellow or scholar in and before 1566' of St. John's College, Oxford (Foster, *Alumni Oxon.* 1500–1714, iv. 1630). Wood says he found his name 'in the matricula of the university sub tit. S. Jo. Bapt. in the year 1564;' his name, however, does not occur in the university register of graduates. Upon leaving Oxford he became a 'very painful minister of God's Word' in Honey Lane, London, perhaps in connection with All Hallows' Church. In 1572 he took part in the composition of 'An Admonition to Parliament,' the document in which the puritan party in the church of England clearly declared their hostility to episcopacy and demanded a constitution without bishops. Bancroft (*Survey*, p. 42) names Gilbey, Sampson, Lever, Field, and Wilcox as the compilers of the 'Admonition,' with its accompanying 'View of Abuses' in the Prayer Book; but Field and Wilcox were held responsible for it by the authorities, because they made an attempt to present it to parliament (Brook, *Puritans*, i. 319), and were committed to Newgate, 7 July 1572. Archbishop Parker, having received a letter from the prisoners delivered by their wives charging him with cruelty, sent his chaplain Pearson to confer with them on 11 Sept. Brook (*ib.* ii. 185–90) prints the conference from manuscript authority. The prisoners acknowledge responsibility for the 'Admonition' and confess their desire for equality of ministers and other reforms. They also wrote a Latin letter to Burghley, dated 3 Sept., asking to be liberated. It is printed by Strype (*Annals*, II. ii. 482). On 20 Oct. 1572 they were brought before the lord mayor and court of aldermen, charged under the Act of Uniformity, and sentenced to a year's imprisonment. They were visited by friends and sympathisers in their confinement. Sandys, bishop of London, writing to Burghley, 5 Aug. 1573, complains that 'the city will never be quiet until these authors of sedition, who are now esteemed as gods, as Field, Wilcox, Cartwright, and others, be far removed.... The people resort unto them as in popery they were wont to run on pilgrimage.' At the end of the year's imprisonment they petitioned the council for release, and appealed also to the Earl of Leicester. Wilcox was given his liberty before the end of 1573, but deprived of his position in Honey Lane. He preached where he could, and for the greatest part of ten years very frequently at Bovington in Hertfordshire. In 1577 he was before Aylmer, bishop of London, for contumacy. The bishop expressed an opinion that he might be usefully employed in the north (Strype, *Parker*, ii. 239). In 1581 he was convened before the ecclesiastical courts, and again in 1591, when he suffered a term of imprisonment. He died in 1608 in the fifty-ninth year of his age.

During the latter part of his life Wilcox enjoyed a great reputation as an adviser of those perplexed in conscience, and for his knowledge of casuistical divinity. He maintained a large correspondence, of which only a small part found its way into print. Brook prints two letters to Anthony Gilbey, which throw light on the history of the religious troubles of 1573–1574, and mentions that Sir Peter Wentworth [q.v.] was one of Wilcox's intimates.

Wilcox was author of: 1. 'A Summarie and Short Meditations touching Certaine Points of Christian Religion,' London, 1579, 8vo. 2. 'Concordance or Table containing the Principal Words and Matters which are comprehended in the New Testament,' London, 1579, 8vo. 3. 'The Unfoldinge of Sundrie Untruthes and Absurde Propositions propounded by Banister, a favourer

of the Libertins, by Tho. Wilcox,' London, 1581, 8vo. 4. 'A Glasse for Gamesters, and namely for such as delight in Cardes and Dice,' London, 1581, 8vo. 5. 'The Substance of the Lordes Supper shortly and soundly set forth together with the principall Pointes in the Controversie.' Not dated, but probably printed in 1581, London, 8vo; reissued again with the translation of Beza's 'Sermons,' No. 5 below. 6. 'A Comfortable Letter for Afflicted Consciences, written to a Godly Man greatly touched that Way,' London, 1584, 16mo. 7. 'An Exposition upon the Booke of the Canticles, otherwise called Saloman's Song,' London, 1585, 4to; 2nd edit. 1587, 8vo. 8. 'A Right Godly and Learned Exposition upon the whole Booke of Psalmes,' London, 1586, 4to; 2nd edit. 1591. 9. 'A Christian and Learned Exposition upon certain Verses of the Eighth Chapter of the Epistle of that blessed Apostle Paul to the Romans, and namely upon verses 18, 19, 20, 21, 22, 23,' London, 1587, 8vo. 10. 'A Short yet Sound Commentarie: written on that worthie Worke called the Proverbes of Salomon; and now published for the Profite of Gods People,' London, 1589, 4to. The dedication is to Lady Bacon. 11. 'Three Large Letters for the Instruction and Comfort of such as are distressed in Conscience by feeling of Sinne and Feare of God's Wrath,' London, 1589, 8vo. 12. 'A Short yet true and faithful Narration of the Fearfull Fire that fell in the Town of Woobourne in the County of Bedford, the 13th of September,' London, 1595, 8vo. On page 51 occurs a list of recent fires, one item being 'the destroying of Stratford-upon-Avon twise in one year.' 13. 'The Summe of a Sermon preached at Southwell, the thirtieth of March 1596,' London, 1597, 12mo. 14. 'A Discourse touching the Doctrine of Doubting,' Cambridge, 1598, 8vo. Of these works, Nos. 7, 8, 9, and 10, comprising Wilcox's 'expositions,' were issued in a collected edition by his son-in-law, John Burges, as 'The Works of that late Reverend and Learned Divine Mr. Thomas Wilcocks, Minister of God's Word,' London, 1624, fol.

Wilcox also translated: 1. 'John Fountein his Catechisme,' London, 1578, 8vo. 2. 'Three Propositions or Speeches [of] that excellent Man, Mr. John Calvin. . . . To which also is added an Exposition upon that Part of the Catechisme which is appointed for the three and fortieth Sunday in number,' London, 1580, 8vo. 3. 'A Treatie of the Churche, conteining a True Discourse to knowe the True Church by and to discerne it from the Romish Church, and all other False Assemblies or Counterfet Congregations, written by M. Bertrande de Loque of Dolphinee, and dedicated unto my Lord the Vicount of Turenne,' London, 1581, 8vo. This was reissued in 1582, without the 'Admonition' to the reader, and with a new title-page, beginning 'An Excellent and Plaine Discourse of the Church.' 4. 'A Discourse of the True and Visible Markes of the Catholick Church, by Th. Beza,' London, 1582, 16mo; reissued 1622, b.l 8vo. 5. 'Two very Learned Sermons of M. Beza, together with a short Sum of the Sacrament of the Lordes Supper: whereunto is added a Treatise of the Substance of the Lords Supper,' London, 1588, 8vo. 6. 'A Booke of Bertram the Priest, concerning the Body and Blood of Christe, written in Latine to Charles the great being Emperour, above seven hundred yeeres agoe; and translated and imprinted in the English tongue, Anno Domini 1549. Since which time it hath been reviewed and in many places corrected and nowe newly published for the profite of the Reader,' London, 1582, 8vo. The translation was made originally by William Hugh at Bishop Ridley's desire. Wilcox's revision was reissued by Sir Humphrey Lynd in 1623. William Hopkins's edition, London, 1686, gives an account of all earlier editions except that of Wilcox. 7. 'Meditations upon the 101 Psalme written first in French by Phillip de Mornay, Lord of Plessis,' London, 1599, 8vo. 8. 'A Worke concerning the Trunesse of Christian Religion, written in French. . . . By Philip Mornay, Lord of Plessie Marlie. Begunne to be translated into English by that honourable and worthy Gentleman, Syr Philip Sidney Knight, and at his request finished by Arthur Golding. Since which time it hath bene reviewed, and is now the third time published, and purged from sundrie Faultes escaped heretofore, thorow Ignorance, Carelesness, or other Corruption,' London, 1604, 4to. The epistle dedicatory to Henry Frederick, Prince of Wales, is signed 'Thomas Wilcocks' from London, 17 May 1604. The very popular 'Choice Drop of Honey from the Rock Christ,' attributed to Wilcox in the British Museum Library Catalogue, was by a Thomas Wilcox, born 1622 (Wilson, *History of Dissenting Churches*, iv. 226).

[Brook's Lives of the Puritans, ii. 185–95, i. 319; Wood's Athenæ Oxon. ed. Bliss, i. 691; Tanner's Bibliotheca, p. 773; Neal's History of the Puritans, i. 231; Ames's Typogr. Antiq. ed. Herbert, Index, sub 'Wilcox;' Index to Strype's Works, sub 'Wilcox.'] R. B.

WILD. [See also Wilde.]

WILD, CHARLES (1781–1835), water-colour artist, was born in London in 1781, and applied himself specially to architectural subjects from the beginning of his career. In early youth he was articled to Thomas Malton (1748–1804) [q.v.] In 1803 he began to exhibit in the Royal Academy with two views of Christ Church, Oxford, followed in 1805 by drawings of Westminster Abbey, and in 1808 of York Cathedral. On 15 Feb. 1809 he was elected an associate of the 'Old Watercolour' Society, becoming a full member on 8 June 1812. He soon gave up his membership of the society, but was re-elected on 12 Feb. 1821, being made treasurer in 1822 and secretary in 1827; the latter post he transferred to Robert Hills in the same year. The names of his various published works indicate the general nature of his subjects, though the illustrations, being mostly in outline, give no indication of his powers as a colourist. The illustrations which he supplied for Pyne's 'Royal Residences' (published 1819) were, however, reproduced in colour after the style of Ackermann's 'Microcosm.' The originals were among his earliest exhibited works.

His six series of works on the English cathedrals were published as follows; 'Canterbury,' 1807; 'York,' 1809; 'Chester,' 1813; 'Lichfield,' 1813; 'Lincoln,' 1819; and 'Worcester,' 1823.

His travels on the continent resulted in his 'Examples of the Ecclesiastical Architecture of the Middle Ages chiefly in France,' and in a volume, published in 1833, of sketches in Belgium, Germany, and France. A miscellaneous collection, entitled 'Twelve Beautiful Specimens, from the Cathedrals of England,' bears no date. 'Architectural Grandeur' appeared in 1837, and consists of continental sketches 'etched by John le Keux and others under the direction' of Charles Wild between 1827, when his sight began to fail, and 1832, when he became blind.

Wild died on 4 Aug. 1835 at 35 Albemarle Street, Piccadilly, where he had lived since 1820, leaving, besides other issue, James William Wild [q.v.]

[Roget's 'Old Watercolour' Society, 1891, passim; Redgrave's Dictionary; Bryan's Dict. of Painters and Engravers; Gent. Mag. 1835, ii. 441.] P. W.

WILD or WILDE, GEORGE (1610–1665), bishop of Derry, born 9 Jan. 1609–10, was son of Henry Wild, a citizen of London. He entered Merchant Taylors' school in 1619, and was elected scholar of St. John's College, Oxford, in 1628. He matriculated on 13 Nov. 1629, was elected fellow in 1631, and graduated B.C.L. on 7 Feb. 1634–5, being incorporated at Cambridge in the same year. He was chaplain to Laud, who never forgot his old college, and was by him presented to the vicarage of St. Giles, Reading, and in 1640 to the rectory of Biddenden, Kent. When the civil war broke out he became preacher to the king at Oxford, and the degree of D.C.L. was conferred on him on 23 Nov. 1647. Wild preached in St. Mary's before 'the great assembly of the House of Commons' on 3 March 1642–3, and published his sermon at Oxford. He was turned out of his fellowship by the parliamentary visitors in 1648, and was sequestered from his living at Biddenden, but continued to officiate wherever he could during the Commonwealth. He preached in London at St. Gregory's on 15 March 1654–5 (Evelyn, *Diary*), and again on 25 Nov., being the last sermon allowed in a church under Cromwell's proclamation. 'So pathetic was his discourse that it drew many tears from the auditory' (*ib.*) After this Wild conducted the church of England service and administered the communion regularly in a house in Fleet Street (*ib.* 3 Aug. 1656, 2 Oct. 1658; Mossom). After the Restoration he was made bishop of Derry, and was one of twelve prelates consecrated by Bramhall in St. Patrick's, Dublin, on 27 Jan. 1660–1. Jeremy Taylor preached. Wild resided in his see, to which he was an active benefactor, giving away 500*l.* a year and preaching constantly (Mossom).

Wild had been considered a wit in earlier days, but was somewhat of an ascetic in his old age. Visiting Dublin to attend parliament, he died of heart disease on 29 Dec. 1665, and was buried in the choir of Christ Church Cathedral. Wild was unmarried, and bequeathed the little he had to various charitable purposes.

[Robinson's Reg. Merchant Taylors', i. 99; Foster's Alumni Oxon. 1500–1714; Laud's Works; Ware's Bishops, ed. Harris; Cotton's Fasti Ecclesiæ Hibernicæ; Funeral Sermon preached at Christ Church, Dublin, on 12 Jan. 1665–6, by Robert Mossom, D D., the dean, who succeeded Wild as bishop of Derry.] R. B–L.

WILD, JAMES WILLIAM (1814–1892), architect, son of Charles Wild [q. v.], was born on 9 March 1814. In 1830 he was articled to George Basevi [q. v.], under whom he turned his attention to Gothic studies, and at the conclusion of his pupilage was entrusted by his master with the designing and building of a country church. Independent practice rapidly followed, and before 1840 Wild had built six churches, including Coates church, Whittlesea; St.

Laurence at Southampton, and Barton. The first and last are of Norman type, St. Laurence is early English. At Christ Church, Streatham, he subsequently attempted a Byzantine manner used also by him in St. Mark's Church, Alexandria, and in St. Martin's schools, Endell Street, London. He relied on the simple decoration and wide brick-wall spaces appropriate to this style to secure a characteristic building at the low figure (4*l.* a sitting) to which his employers restricted him. As an artist he keenly regretted their desire to subordinate propriety to cost, especially as exhibited in the restriction of colour decoration and the demand for galleries.

In 1842 Wild joined the expedition which the king of Prussia sent out under Dr. Lepsius to Egypt. From that date until 1848 he was continually abroad, travelling and sketching in Egypt, Syria, Turkey, Greece, Italy, and Spain. He is said to have been the discoverer of the method upon which the great pyramid was constructed.

Returning in 1848, he resumed practice with the above-mentioned church at Alexandria and schools at Endell Street, building at the same time the water tower at Great Grimsby, also in the Byzantine style. In 1851 he was appointed decorative architect to the Great Exhibition, and in 1853 was retained by the South Kensington Museum as an expert on Arabian art. During this employment he designed and carried out the Bethnal Green Museum, the architectural courts at South Kensington, the British legation at Teheran, and the eastern and western galleries of the Horticultural Gardens. The Bethnal Green Museum is without the forecourt and campanile intended by the architect. He designed but did not see executed the consular buildings at Alexandria (Royal Academy, 1870), and the proposed exhibition buildings on the site of the Imperial Institute. In 1878 Wild was appointed curator of the Soane Museum in Lincoln's Inn Fields, which post he held till his death in that building on 7 Nov. 1892. Enlargements of the museum had been carried out under his directions and from his designs.

[Builder, 1892, lxiii. 384; R.I.B.A. Journal, 1893, ix. 275; Times, 11 Nov. 1892.] P. W.

WILD, JONATHAN (1682?–1725), receiver of stolen goods and informer, was born at Wolverhampton about 1682, his father being a wig-maker. Jonathan became a buckle-maker and married. After the birth of a son he deserted his wife and went to London to ply his trade, but getting into debt he was detained in the Wood Street prison, where he remained some considerable time. He was there brought into contact with many thieves and other criminals, including one Mary Milliner, with whom, on his release, he opened a brothel in Lewkenor's Lane, which they subsequently exchanged for a public-house in Cock Alley, Cripplegate. An acquaintance formed with Charles Hitchen, a constable who had been degraded from the office of city marshal and who then lived by blackmailing thieves, led to a partnership between the two, in which Wild as Hitchen's 'man' despoiled thieves of their gains under threats of arrest. Wild, however, gradually dissociated himself from Hitchen, and built up a connection of his own among the thieves, offering to sell any goods brought to him, and to hand over the proceeds less a commission. The scheme prospered, and it being found that owners of stolen property outbid ordinary dealers, Wild encouraged his thieves to steal from persons whom they were able to identify in order that he might open up communications with them for the return of their goods. The growth of Wild's business led to the passing of a statute (5 & 6 Anne c. 31, sect. 5) by which receivers of stolen property were made accessaries. This act was hardly a deterrent to Wild, who now, instead of receiving things stolen, caused persons who had been robbed to be informed that goods which might possibly turn out to be theirs had been detained by a dealer, and would be restored on payment of a commission. The evasion of the law succeeded, and Wild opened his house as an office for the recovery of 'lost' property, where, after taking fees for inquiry and other formalities, he would, after a decent delay, announce that the missing article had been traced and was to be had for a certain price. His business increased so much that he removed it to larger premises in the Old Bailey, and later he opened two branch offices. In vain did Hitchen publish a 3*d.* pamphlet openly denouncing Wild, 'The Regulator; or a Discovery of Thieves, Thief-takers, and Locks' (receivers of stolen goods); Wild's house continued to be the first resort of the victims of his system. For while a part of his time was thus occupied in restoring property, the remainder went in arranging the preliminary operation of thieving it. He became the leading spirit and head of a large corporation of thieves, whom he organised into gangs, to each of which was allotted a special sphere of work. There was one for each of the main roads to London; one attended churches, another entertainments

and public functions, while a special brigade was trained for domestic service. Warehouses were taken for the storing of goods, a staff of mechanics was kept for the alteration of watches and jewellery, and a sloop was purchased, which conveyed to the continent property unclaimed or difficult to dispose of at home.

Ostensibly Wild was not merely an honest citizen but an instrument of justice. He always appeared in public wearing a laced coat and with a silver staff as a token of authority; and while superintending the performances of his men he would often effect the capture of some unincorporated thief. There is no doubt that his proceedings were for a time tolerated by those in authority on account of the services he was in a position to render, for while fair in his dealings with his own creatures so long as they remained loyal to him, he made merciless use of other criminals to serve his own ends. When one of his own gang was arrested he had witnesses at command to prove the culprit's innocence, and equally, when it was desirable to obtain a conviction, the same witnesses were ready to swear to the prisoner's guilt. More than once he 'sold human blood' by obtaining the conviction of the innocent, but, on the other hand, he brought murderers to justice with no worse motive than the hope of gain. Instances of rebellion against Wild's authority by his satellites were not rare and were never forgiven. His practice with such offenders was to wait until one of his gang was on trial, whom he would then instruct to give king's evidence and to obtain pardon by denouncing the rebels as accomplices. On one occasion Wild shot dead on the highway a mutinous disciple, and claimed honour for having rid the world of a scoundrel. He himself effected the arrest of Joseph Blake (hanged on 11 Nov. 1724), known as 'Blueskin,' the companion of Jack Sheppard [see SHEPPARD, JOHN], both of whom had renounced his leadership, and was seriously wounded by Blake as he stood in the bail-dock. The incident was made the subject of a ballad entitled 'Newgate's Garland,' printed in Swift's 'Miscellanies.' Wild flattered himself that his zeal in tracking down criminals when it served his purpose obscured his own crimes, and in January 1724 he petitioned the corporation of London for a grant of its freedom in recognition of his services in thief-catching. He paid considerable sums for mention of his name as 'thief-taker general' in the newspapers and in broadsheets published at the execution of notorious criminals. Yet in March 1724 he was craving the protection of the Earl of Dartmouth against the persecution of magistrates, who had encouraged several thieves to swear against him; and in another letter he begged to be allowed to procure the restoration of property of which the earl had been robbed on the highway. In January 1725 his assistance was invoked by one Johnson, the captain of his sloop, who had been arrested. Wild came at the call, and provoked a riot, enabling Johnson to escape. An information was laid against him for rescuing Johnson, and, after he had hidden for three weeks, he was on 15 Feb. arrested at his house and committed to Newgate. While he remained there an information of eleven articles was laid against him, but he continued to carry on his business, and, among others, received the visit of Catherine Statham, who paid him ten guineas for procuring the restoration of some lace of which she had been robbed. When, on 15 May, he was put on trial, he was indicted for stealing this same lace, but was acquitted. He was then indicted again for having received a reward for restoring the lace, and, being found guilty, was sentenced to death. After a vain attempt at suicide by laudanum, Wild was hanged at Tyburn on 24 May 1725. His body was disinterred from St. Pancras churchyard, and the skull and skeleton of the trunk, which were separately preserved, were exhibited as late as 1860. Four anonymous engraved portraits are mentioned by Bromley (*Cat.* pp. 250, 468).

The career of Jonathan Wild has received much attention in literature of a kind, but seldom or never with any pretence to accuracy. Fielding's satire, 'The History of the Life of the late Jonathan Wild the Great,' has scarcely any connection with the eponymous hero; and in Ainsworth's novel, 'Jack Sheppard,' Wild is a subsidiary character. Captain Alexander Smith's 'Memoirs of the Life and Times of the famous Jonathan Wild' are largely apocryphal, and the same must be said of the numerous biographies which appeared shortly after Wild's execution.

[The most trustworthy account of Wild is in Jackson's Newgate Calendar, 1818, vol. ii. See also The Life and Death of Jonathan Wild, by H. D., late Clerk to Justice R. (? Lord Raymond, who presided at Wild's trial), 1725; Thornbury's London, ii. 472; Chronicles of Newgate, i. 415; Cat. of Satirical Prints and Drawings in Brit. Mus. vol. ii.] A. V.

WILD or WYLDE, ROBERT (1609–1679), puritan divine and poet, son of Robert Wild, a shoemaker of St. Ives, Huntingdonshire, was born there in 1609. After seven

years at a private school at St. Ives, he was admitted a sizar at St. John's College, Cambridge, on 26 Jan. 1631–2, and was chosen scholar in 1634. He graduated B.A. at the beginning of 1636, M.A. in 1639, and B.D. of Oxford on 1 Nov. 1642. He was created D.D. *per litteras regias* on 9 Nov. 1660 (Foster, *Alumni*, 1500–1714; Mayor, *Admissions to St. John's Coll.* p. 9).

Wild, who adopted strongly puritan views in youth, was inducted into the living of Aynhoe, Northamptonshire, on 22 July 1646 by order of the House of Commons. It is stated that competitive sermons were preached by himself and another divine before the presentation was made. Wild, on being asked the result, humorously replied, in punning allusion to the name of the benefice, 'We have divided it: I have the Ay and he the Noe.' Perhaps Wild's ditty 'Alas! poor scholar, whither wilt thou go?' the last line of which runs 'Aye, Aye, 'tis thither, thither will I go,' contains an allusion to this appointment as it does to the unsettled years preceding it, when Wild was apparently usher in a free school (cf. last verse). It is a clever imitation of an older song by another hand, 'Halloo my fancy,' the original six stanzas of which were licensed for publication on 30 Dec. 1639 (Arber, *Transcript*, iv. 468). Wild's ballad is set to the same tune, and must have been written in February or March 1641. It depicts the intellectual unrest of a Cambridge graduate. The ballad was illustrated by three cuts (*Roxburghe Ballads*, iii. 633, Brit. Mus.), not reproduced by the Ballad Society (ed. Ebsworth, vi. 456). It appeared under the title of 'The Shiftless Student' in 'Wit and Drollery, a Collection of Poems by the most Refined Wits of the Day' (London, 1661, p. 223). The only other production of Wild's early years is 'The Benefice' (a comedy, London, 1689, 4to). It bears strong traces, particularly in the character of the Bookworm, of being by the same author as the ballad of 'Poor Scholar,' although the writer's licentious tone accounts for the widely disseminated doubts of its being the work of a sober puritan minister. Wild's reputation for irregular wit, in fact, gave his friend Richard Baxter so much uneasiness that on one of his journeys from Kidderminster to London he visited Aynhoe, intending a rebuke. He arrived on a fast day, and, seated in the corner of the church, heard the sermon through. At the end he desired Wild to rebuke him sharply for having given heed to tale-bearing reports.

Despite his presbyterian views, Wild was a royalist, and from 1660 onwards celebrated the Restoration in a long series of poems which were issued as broadsides. 'The Tragedy of Christopher Love' (no place or date, 4to) was apparently not written until 1660, although Love was executed nearly ten years before. Wild's 'Iter Boreale. Attempting Something upon the Successful and Matchless March of the Lord General George Monk from Scotland to London. By a Rural Pen,' was printed on St. George's day, 23 April (London, 1660, 4to), and at once became enormously popular. Dryden, who calls Wild 'the Wither of the city,' says 'I have seen them reading it in the midst of 'Change so vehemently that they lost their bargains by the candles' ends.' Pepys, who first read the poem in August 1663, is half ashamed of not having seen it before, and says, a little grudgingly, that he likes it 'pretty well, but not so well as it was cried up' (*Diary*, ii. 207). The recitation, by Mr. Pelling, of many of Wild's other 'good verses' formed part of his Christmas-day entertainment four years later (*ib.* iv. 299). John Oldham, in his 'Satyrs on the Jesuits' (1681, p. 3), also couples Wild with Wither. The popularity of Wild's poems evoked numerous imitations, answers, libels, and vindications. One of the latter, 'A Scourge for the Libeller' (London, 1672), asserts that 'every unfathered sheet that's thrown abroad' is attributed to Wild (cf. *Cal. State Papers*, Dom. 1663–4 p. 379, 1664–5 p. 144).

But Wild's royalist views did not render his theological opinions tolerable by those in authority. He was ejected in 1662 by the Act of Uniformity. Apparently he lived at Aynhoe a year or two after 1662, pecuniarily assisted by the Cartwrights of Aynhoe, by his successor one Longman, and by Sir John Baber [q. v.], to whom, for a timely gift of ten crowns, Wild addressed 'The Grateful Nonconformist' (1665). His verses of ironical sympathy addressed to Calamy in his imprisonment (n.d.) in January 1663 called forth numerous anonymous attacks, among them a pseudonymous poem by Hudibras (George Sacheverell) 'On Calamy's Imprisonment and Wild's Poetry' (broadside, n.d.; the original manuscript is in Additional MS. 28758, f. 106). This was answered in '"Your Servant, Sir," by Ralpho to Hudibras,' and 'Hudibras answered by True de Case.' Wild's 'Essay on the Duke of York's Victory' was licensed by Roger L'Estrange on 16 June 1665. His 'Loyal Nonconformist, or an Account of what he dare swear, and what not,' printed in 1666 as a broadside, is the soundest both in metre

and sentiment of his compositions. It was answered in 'The Scotch Riddle Unfolded,' 1666 (*Bagford Ballads*, Brit. Mus.) In 1668 was published an 'Ingenious Contention' between Nathaniel Wanley [q.v.] and Wild; this was reissued as 'The Fair Quarrel by way of Letter between Mr. Wanley, a Son of the Church, and Dr. Wilde, a Nonconformist.' In 1672 Wild addressed his 'Humble Thanks for his Majesty's Gracious Declaration of Liberty of Conscience' to the king (London, 1672). It called forth several replies. On the same event he also wrote in prose and verse 'A Letter . . . upon Occasion of his Majesty's Declaration for Liberty of Conscience,' together with his 'Poetica Licentia' and a 'Friendly Debate between a Conformist and a Nonconformist;' these also evoked numerous rejoinders.

At this time Wild was living at Oundle, Northamptonshire. He was indicted in July 1669 at Warwick and Coventry assizes for keeping a conventicle (*Cal. State Papers*, Dom. 1668–9, p. 430). His final poetical effort was 'Dr. Wild's Last Legacy, or a Poem sent with a Guinney to Mr. B. D. for a New Year's Gift,' 30 Dec. 1678. He died at Oundle of a fit of apoplexy, and was there buried on 30 July 1679. 'A Dialogue between Death and Doctor Wild,' and 'A Pillar on the Grave of Dr. Wild' (not in Brit. Mus.) appeared shortly after (both folio, 1679).

By his wife, Joyce, Wild had at least two sons, both of whom, it is said, were conforming ministers (cf. Foster, *Alumni Oxon.* 1500–1714). Wild's will, dated on 10 Aug. 1678, contained a singular bequest to his native parish of St. Ives for a sermon to be preached annually on Whit Tuesday; as well as for six bibles, for which twelve natives were to cast lots upon the communion table 'with three dice in a sawcer' on the said day. The lottery was duly carried on for some time, but is now abandoned.

Wild's later verse is largely elegiac. His satirical efforts are, however, more characteristic. Besides those already mentioned, the chief are: 'A Horrible, Terrible, and Troublesome Historical Narration, or the Relation of a Cock Fight fought at Wisbech' (London, 1660, fol.; reprinted in Cotton's 'Compleat Gamester,' 1680); 'The Recantation of a Penitent Proteus, or the Changeling' [see art. Lee, Nathaniel]; and 'The Poring Doctor.' 'Doctor Wild's Poem In Nova Fert Animus . . . or a New Song to an Old Friend from an Old Poet upon the Hopeful New Parliament' (two editions 1679), is probably his, but some doubt attaches to 'An Exclamation against Popery,' or 'A Broadside against Popery' (London [14 Nov.], 1678), and 'Oliver Cromwell's Ghost, or Old Noll newly revived' (n.d. fol.)

The second edition of 'Iter Boreale' (London, 1661, 8vo) and the third (1605, 8vo, a printer's error for 1665) contained twenty others of Wild's poems. This collection was augmented in the edition of 1668 (London, 8vo; reprinted 1670, 8vo; 1671, 8vo, an unauthorised edition; and with a new titlepage, 1674, 8vo). A few of Wild's poems were included in 'Rome rhymed to Death; being a Collection of Choice Poems' (London, 1683, 8vo), mostly by John Wilmot, second earl of Rochester [q. v.], several of whose productions were ascribed to Wild.

Copies of the poems and the numerous broadsides which they called forth are in the 'Luttrell Collection' (vols. ii. and iii.), the 'Roxburghe' and 'Bagford Ballads,' and in a collection of poetical sheets numbered C. 20, f. 2, at the British Museum. Wild's own poems were edited with an historical and biographical preface by the Rev. John Hunt (London, 1870, 8vo).

[Works and authorities above mentioned; Poems, with preface, ed. Hunt; Baker's Hist. of Northamptonshire, i. 552; Calamy's Palmer, iii. 26; Kennet's Register, pp. 194, 895, 932, 937; Wood's Athenæ, iii. 282, 591, 1197, and Fasti, i. 512, ii. 35; Scott's Life of Dryden, p. 44; Dryden's Essay on Dramatic Poetry, xv. 296–9; Chalmers's Biogr. Dict.; Lowndes's Bibl. Man. v. 2919; Hazlitt's Handbook, 655, and Collections, passim; Bibliotheca Anglo-Poetica, p. 416; parish register of Oundle per the vicar, Rev. A. E. Oldroyd.] C. F. S.

WILDE, Sir ALFRED THOMAS (1819–1878), lieutenant-general, of Kirby Cane Hall, Bungay, third son of Edward Archer Wilde, solicitor, of College Hill, Queen Street, London, by Marianne, daughter of William Norris, was born on 1 Nov. 1819. He was a brother of Lord Penzance and nephew of Lord-chancellor Truro. Educated at Winchester school, where he was a commoner from 1834 to 1837, he obtained a commission as ensign in the East India Company's army on 12 Dec. 1838, and joined the 15th Madras native infantry in April 1839. He was transferred to the 19th Madras native infantry in June, was promoted to be lieutenant on 9 July 1842, qualified as interpreter in Hindustani in March 1843, and served with his regiment through the disturbances which occurred that year on the Malabar coast.

In January 1847 Wilde was appointed adjutant, and in February quartermaster and interpreter to his regiment. In March 1850 he was transferred to the adjutancy of the

3rd Punjab infantry, and qualified as interpreter in Telugu. In April 1851 he was appointed second in command of the 4th Punjab infantry, and was in command of the regiment and other troops at the occupation of the Bahadur Khel valley, Kohut District, in November, receiving the thanks of government for defeating a night attack of a body of Waziris upon the fort of Bahadur Khel. He succeeded to the command of the regiment on 21 Feb. 1853. He was promoted to be brevet captain on 12 Dec., took part in the attack and capture of the village of Allah-dad-Khan in 1854, was promoted to be captain on 23 Nov. 1856, and was thanked by the government of India for valuable service in the great inundation of the Indus in that year.

In March 1857 Wilde commanded the 4th Punjab infantry in the expedition under Brigadier (afterwards Sir) Neville Chamberlain against the Bozdar Baluchis, who were totally defeated, and also throughout the Indian mutiny. He was at the siege of Delhi, and in the storming parties which captured the Delhi magazine and palace on 16 and 20 Sept., when he was wounded. He took part in the actions of Gangari, Pattiali, and Mainpuri in December, and in that of Shamsabad on 27 Jan. 1858. He was promoted to be brevet major for his services at Delhi on 19 Jan., and was thanked by government.

Wilde commanded his regiment in the first victorious assault on the entrenchments in front of Lucknow, at the siege of that place in March 1858, led a storming party at the capture of the Begam's palace on the 14th, and was severely wounded on the 21st at the attack on Goal Masjid, in the heart of the city. This secured the capture of Lucknow, and in May he went on leave to England to recruit his health. He was mentioned in despatches, promoted to be brevet lieutenant-colonel on 20 July, made a companion of the order of the Bath, military division, on 16 Nov., and received the medal with two clasps.

Wilde returned to India in 1859. In March 1860 he commanded his regiment in the expedition against the Mahsud Waziris, and was thanked for his services. He was promoted to be regimental major on 18 Feb. 1861, and on 3 March 1862 he was appointed commandant of the corps of guides, and commanded them in the expedition to Ambala against the Sitana and Mandi fanatics in 1863. On 20 July he was promoted to be colonel in the army, made an aide-de-camp to the queen, and was given the command of the second brigade of the Usafzai field force, which destroyed the villages of Sitana and Mandi. He was promoted to be regimental lieutenant-colonel on 12 Dec. 1864, and on 8 Feb. in the following year succeeded to the command of the Punjab irregular force with the rank of brigadier-general.

On 12 June 1866 Wilde was made a companion of the order of the Star of India. In 1868 he commanded the field force in the Hazara Black Mountain expedition, received the thanks of government for his services, and the medal and clasp. He was promoted to be a knight commander of the order of the Bath, military division, on 2 June 1869, and to be a major-general on 18 July. On his final return from India in 1871 a good-service pension was bestowed upon him. In 1877 he was appointed a member of the council of India, and promoted lieutenant-general on 1 Oct. 1877. He died on 7 Feb. 1878. Wilde married, in 1866, Ellen Margaret, third daughter of Colonel Godfrey T. Greene, C.B., royal (late Bengal) engineers.

[Despatches; India Office Records; Ann. Register, 1878; Times (London), 9 Feb. 1878; Historical Records of the Corps of Guides; Debrett's Knightage; note from C. W. Holgate, esq.; Medley's A Year's Campaigning in India; Norman's Narrative of the Siege of Delhi; Malleson's Hist. of the Indian Mutiny.] R. H. V.

WILDE or WYLDE, JOHN (1590–1669), chief baron of the exchequer, was the son and heir of George Wylde of Kempsey, Worcestershire, serjeant-at-law, who represented Droitwich in parliament, by his wife Frances, daughter of Sir Edmund Huddleston of Sawston, Cambridgeshire. Born in 1590, he matriculated from Balliol College, Oxford, on 18 Jan. 1604–5, aged 14, and graduated B.A. on 20 Oct. 1607 (being incorporated at Cambridge 1608) and M.A. on 4 July 1610. He became a student of the Inner Temple about November 1602, and was called to the bar in 1612, was elected a bencher in 1628, and created a serjeant-at-law in 1636. He was appointed under-steward of Kidderminster by the new charter for that borough on 4 Aug. 1636 (Burton, *History of Kidderminster*). He served for Droitwich in the parliaments of 1620–2, 1624, 1625, 1626, 1628–9, and March to May 1640. In the parliament of 1626 he took part in the debate against the Duke of Buckingham, when he argued from Bracton that common fame was a sufficient ground for accusation (*Parl. Hist.* ii. 53).

On 21 Oct. 1640 Wilde was returned as one of the knights of the shire for Worcester to the Long parliament. He was chairman of the committee appointed to prepare the

impeachment against the thirteen bishops concerned in making the new canons, which on 3 Aug. 1641 he presented to the House of Lords. In December he presided over a committee of inquiry as to a plot to bring in the army to overawe the parliament, and on 6 Jan. 1641–2 he was chairman of the committee of the house appointed to sit in the Guildhall, London, to consider the safety of the kingdom and city, and the preservation of the privileges of parliament, which were threatened by the seizure of the members' papers and the king's demand for the arrest of the five members. The same month he reported a conference with the lords respecting the action of the attorney-general, Sir Edward Herbert [q. v.], and conducted the impeachment of Herbert which was ordered by the commons (*Parl. Hist.* ii. 895, 1039, 1121). In the same year, on the outbreak of the civil war, he subscribed two horses and their maintenance for the defence of the parliament (*Notes and Queries*, 1st ser. xii. 338), and on 28 May 1642 the house granted him leave to buy arms formerly belonging to a recusant, Lord Windsor, for his own use and the use of the county of Worcester (*Commons' Journals*, ii. 590). An ordinance for making satisfaction to Serjeant Wilde and Sir William Strickland for losses they sustained by the king's forces was read and recommitted on 5 April 1643 (*Cal. State Papers*), and five days later the same matter was referred to a committee to consider what reparation should be made to him (*Commons' Journals*, iii. 37). The commons recommended him for appointment as a deputy-lieutenant of Worcestershire on 18 March 1641–2, and he was made a sequestration commissioner for that county in April 1643 (*ib.*) In February 1642–3 he was recommended for the post of chief baron of the exchequer in the unsuccessful propositions made by the commons to the king (Clarendon, iii. 407). He was one of the twenty members of parliament who were lay members of the Westminster assembly which met on 1 July 1643.

The parliament, at Wilde's suggestion, ordered a new great seal in the place of that which Edward, lord Lyttelton [q. v.], had carried to the king. It was resolved to entrust the new seal to six commissioners, comprising two lords and four commoners, and on 10 Nov. 1643 Wilde was elected as one of the latter. By successive votes these commissioners, notwithstanding the 'self-denying ordinance,' retained the custody of the seal for three years, when on 30 Oct. 1646 they surrendered it to the speakers of the two houses. Wilde was one of the managers on the part of the commons (where he still kept his seat) in the impeachment of Archbishop Laud, whose trial commenced on 12 March 1643–4. His speeches against the primate were more conspicuous for political and religious rancour than for argument and good taste. He served on most of the principal committees of the Long parliament. He was made recorder of Worcester in July 1646 (*Commons' Journals*; Whitelocke, *Memorials*, pp. 77, 218; *State Trials*, iv. 351–598). The commons granted him an allowance of 4*l.* a week for his maintenance on 3 June 1645 (*Journals*, iv. 161), but this order was discharged on 20 Aug. 1646 (*ib.* p. 649). On 19 June 1646 they ordered a commission under the great seal to issue to him and others to hold assizes in the counties of Gloucester, Monmouth, and Hereford, and instructed the county committees to pay him 100*l.* for his expenses (*ib.* p. 581). Subsequently he was ordered to go the Oxfordshire and Hampshire circuits. As judge of assize he does not seem to have acted very scrupulously. He condemned Captain John Burley to be hanged at Winchester for causing a drum to be beaten for 'God and King Charles' at Newport, Isle of Wight, in order to rescue his captive sovereign. At the same time he directed the grand jury to ignore the bill of indictment against Major Edmund Rolph for plotting to murder the king. Wood (*Fasti*, i. 336) states that he received 1,000*l.* for each of these transactions, adding that it 'was all one to him whether he hung or hung not, so he got the beloved pelf.'

On 1 Oct. 1646 Wilde was granted by parliament a patent of precedence—equal to the rank of king's counsel—and when on 12 Oct. the parliament took upon them to fill the vacancies on the judicial bench, they appointed him chief baron of the exchequer. On 14 Nov., in taking his leave of the house, he returned them his thanks for the appointment, and then received the thanks of the house for his many faithful and great services upon all public occasions (*Commons' Journals*, vi. 76). He was sworn into office two days later, and still retained his position when the king was beheaded; but though nominated by parliament a member of the high court of justice for the trial of the king on 1 Jan. 1648–9, he, like the other judges, took care not to attend any of its meetings, and his excuses were allowed. He, however, took the new oaths of office under the Commonwealth, and was elected a member of the first council of state on 14 Feb. following (*ib.* p. 141; Whitelocke, pp. 343–81). He was placed upon numerous committees, and

was re-elected on 12 Feb. 1650 to the second council of state, which lasted till 15 Feb. 1651. He was one of the militia commissioners for Worcestershire on 25 Sept. 1651. When Cromwell assumed the protectorate, in December 1653, he did not, for some unrecorded reason, continue Wilde as chief baron, but appointed William Steele (HARDRES, *Reports*). Wilde keenly felt this slight, and there is a letter of complaint from him, dated 12 July 1654, addressed to Whitelocke on his return from the Swedish embassy, who says that it was 'a usual reward in such times for the best services,' and adds that he moved the Protector on Wilde's behalf, 'but to no effect, the Protector having a dislike to the serjeant, but the ground thereof I could not learn' (*Swedish Embassy*, ii. 461). He remained out of judicial employment during the remainder of Oliver Cromwell's life, and it is probable that he retired to his Worcestershire estate and took part in local affairs. He acted as justice of peace, and was made a commissioner for raising the assessment in the county in 1656.

In Richard Cromwell's parliament, which lasted from January to April 1659, Wilde again served as member for Droitwich, and there presented a petition praying a restoration to his former office as chief baron, and for payment of the arrears of 1,300*l.* due to him for his salary. The former was refused, but the latter was granted (BURTON, *Diary*, iv. 390). On the return of the Rump parliament, on 7 May 1659, he resumed his place as a member, and on 16 June following the house ordered that Lord-chief-baron Wild (*sic*) and other justices go the circuit. He was restored by parliament to his former post of chief baron on 17 Jan. 1659–60 (WHITELOCKE, *Memorials*, ed. Henry Reeve, p. 673); but the king returned in May, and appointed Sir Orlando Bridgeman [q. v.] in his place. In consequence of his having assisted the lords in several committees of the Convention parliament, Wilde escaped further question, and, absolved by the Act of Indemnity, he retired to his house at Hampstead, where he died in 1669. He was buried at Wherwell, Hampshire, the seat of Charles West, lord De la Warr, who had married Wilde's only daughter and heiress, Anne (COLLINS, *Peerage*, i. 287, ii. 166, v. 24). Wilde's wife was Anne, eldest daughter and coheir of Sir Thomas Harries, bart., M.P., serjeant-at-law, of Tong Castle, Shropshire. Wilde's character has been variously judged; Whitelocke describes him as learned in his profession, but of more reading than depth of judgment, and as executing his office with diligence and justice. Clarendon calls him an infamous judge, and Burton speaks of his tiresome speeches.

[Cal. State Papers, Dom; Foster's Alumni Oxon. 1500–1714; Masson's Life of Milton; Foss's Judges of England; Nash's History of Worcestershire; Visitation of Worcestershire; Williams's Worcestershire Members.]

W. R. W.

WILDE, THOMAS, LORD TRURO (1782–1855), lord chancellor, born in Warwick Square, Newgate Street, London, on 7 July 1782, was second son of Thomas Wilde, attorney, of London and Saffron Walden, Essex, by his wife Mary Ann, born Knight. He was uncle of Lord Penzance and younger brother of Sir John Wilde, D.C.L., who was called to the bar in 1805, was judge-advocate from 1818 to 1823 of New South Wales, and chief justice from 1827 (being then knighted) of the Cape of Good Hope, of which he was also from 1854 president of the legislative council until his death, leaving issue, on 13 Dec. 1859.

Wilde was educated at St. Paul's school, which he entered in 1785 and quitted in 1796 to be articled to his father. He was admitted attorney in 1805, and for some years practised as such on his own account; but in March 1811 he entered himself at the Inner Temple, where he was called to the bar on 7 Feb. 1817, having already for two years practised as a certificated special pleader. Wilde had none of the personal advantages which heighten the effect of oratory. He was thick-set and of no great stature; his features were irregular, his voice was unmusical, his delivery monotonous. He had even an impediment of speech, which he evaded rather than overcame by the use of synonyms, but he had no lack of nervous English; and his mastery of the technicalities of pleading, his connection and experience, joined to great natural talent and equal industry, rendered his success only a question of time. Retained in 1820 for the defence of Queen Caroline during the progress through parliament of the bill of pains and penalties, he readily surmounted the prejudice with which he was at first received by Brougham and Denman, and distinguished himself in cross-examination. The celebrity thus early gained opened the way to an extensive common-law practice. In 1824 he was made serjeant-at-law (13 May), and in Trinity term 1827 he was advanced to the rank of king's serjeant.

On 31 May 1831 Wilde was returned to parliament in the whig interest for Newark-on-Trent. This seat, which he carried only on the fourth contest, he lost at the general election of December 1832, but recovered on

5 Jan. 1835 and retained until the dissolution of 23 June 1841. In the next parliament he represented Worcester. Like most great lawyers, Wilde was unfitted to carry the House of Commons by storm, and at first he confined himself to the discussion of points of detail in the measures for the reform of the representative system and the law of bankruptcy. In 1835 he displayed more rancour than vigour in the rambling speech with which he supported Lord John Russell's motion for a committee on Irish church temporalities (2 April). On the return of his party to power (8 April) he at first devoted himself chiefly to election petition business, and in 1836 he served on the Carlow election petition committee as legal nominee (appointed 16 Feb.) to examine witnesses without power of voting (*Commons' Journals*, xci. 42). On the question of privilege raised by the great case of Stockdale *v.* Hansard [see STOCKDALE, JOHN, and cf. HANSARD, *Parl. Debates*, 3rd ser. xxxviii. 1299, xlviii. 356) he maintained from the first the highest possible view of the dignity and authority of the House of Commons. Pending the question he succeeded Sir Robert Monsey Rolfe (afterwards Baron Cranworth) [q. v.] as solicitor-general (2 Dec. 1839), and was knighted (19 Feb. 1840). The tension between the House of Commons and the court of queen's bench was then extreme. Wilde was prepared for the most violent measures, and, though his excessive zeal was curbed on the whole by the attorney-general [see CAMPBELL, JOHN, first BARON CAMPBELL], he was not to be withheld from opposing the legislative settlement of the question on the pedantic ground that it involved a tacit waiver of the privilege that it affirmed. Of the privileges of his own order he was no less jealous than of those of the House of Commons. He even opposed, and succeeded for a time in obstructing, the admission of queen's counsel to equal rights of audience with serjeants-at-law in the court of common pleas. On the other hand, reverence for the past did not blind him to the demerits of Westminster Hall as a forum, and it was under his auspices that the first steps were taken towards the concentration of the courts of justice in the Strand (HANSARD, *Parl. Debates*, 3rd ser. lvii. 1162). He succeeded Campbell as attorney-general on 3 July 1841, but went out of office on the fall of Lord Melbourne's administration in the following September.

Wilde was one of the earliest converts to Rowland Hill's scheme of postal reform, which he introduced to the House of Commons on 27 June 1843. He also supported the measure of the same year for the more effectual suppression of the slave trade. His professional knowledge and skill showed to advantage in the discussions which arose on the report from the committee on the forged exchequer bills (4 April 1842), the reversal of the judgment against O'Connell (5 Sept. 1844), and the question of privilege raised by the case of Howard *v.* Gossett (30 May 1845) (*ib.* lxi. 1222, lxx. 399, lxxvi. 2007, lxxx. 1099).

On the formation of Lord John Russell's administration (July 1846) Wilde was reappointed attorney-general, but, in consequence of the sudden death (6 July) of Sir Nicholas Conyngham Tindal [q. v.], he was at once advanced to the chief-justiceship of the court of common pleas. On 30 Oct. he was sworn of the privy council. The chief-justiceship, for which the experience of a lifetime had eminently fitted him, he held for little more than four years, being induced in 1850 to accept the great seal on the failure of the government otherwise to supply the place of Lord Cottenham [see PEPYS, CHARLES CHRISTOPHER, first EARL OF COTTENHAM]. He was sworn lord chancellor on 15 July, was at the same time created Baron Truro of Bowes, Middlesex, and took his seat in the House of Lords accordingly (*Lords' Journals*, lxxxii. 322). Notwithstanding his age and inexperience of equity business, he proved a competent chancellor; but his success was achieved at the cost of intense study—his judgments were invariably written—and his health suffered in consequence. From the burden of office he was relieved by the fall of the government in February 1852; nor was it reimposed by Lord Aberdeen. In 1853 he ceased to attend the House of Lords; and after two years of suffering he died at his residence in Eaton Square on 11 Nov. 1855. His remains were interred in the Dunmore vault (see infra) in the churchyard of St. Lawrence, near Ramsgate.

To Truro's initiative were due the creation of the court of lords justices (14 & 15 Vict. c. 83), the substitution of the office of chief clerk for that of master in chancery, with some minor chancery reforms, and the Common Law Procedure Act, 1852. His judgments are contained in 'Common Bench Reports,' vols. iii–x.; Clark's 'House of Lords' Cases,' vol. iii.; Macnaghten and Gordon's 'Reports,' vols. ii–iii.; and De Gex, Macnaghten, and Gordon's 'Reports,' vol. i.

Truro endowed St. Paul's school in 1853 with 1,000*l.* in consols, the interest of which was to be distributed in prizes. His law

library was presented by his widow to the House of Lords. His portrait, by Sir Francis Grant, is at St. Paul's school; another, by Gooderson, after Grant, is in the National Portrait Gallery, London. An engraving from a sketch-portrait, done while he was at the bar, is in the British Museum.

Truro married twice: first, on 18 April 1813, Mary, daughter of William Wileman, and widow of William Devaynes; secondly, on 14 Aug. 1845, Augusta Emma D'Este, daughter of Augustus Frederick, duke of Sussex, by his marriage, void under the Royal Marriage Act, with Lady Augusta Murray, second daughter of John, fourth earl of Dunmore. By his first wife he had, with a daughter, two sons, of whom the elder, Charles Robert Claude, succeeded as second Baron Truro. By his second wife he had no issue.

[Law List, 1806, p. 41; Rider's Brit. Merlin, 1818 p. 396, 1823 p. 404, 1828 p. 403; St. Paul's School Reg. ed. Gardiner, p. 196; Ann. Reg. 1827 ii. 220, 1846 ii. 104, 1850 ii. 296, 1855 ii. 316, 1859 ii. 496; Gent. Mag. 1845 ii. 520, 1846 ii. 198, 641, 1855 ii. 644; Times, 13 Nov. 1855, 30 Jan. 1860; Brougham's Autobiography, ii. 381; Arnould's Life of Lord Denman; Lord Campbell's Life, ed. Hardcastle, ii. 128; Members of Parliament, Official Lists; Memoir of Matthew Davenport Hill; Pollock's Personal Remembrances, i. 136; Ballantine's Experiences, ed. 1883, p. 271; Manning's Serviens ad Legem; Pulling's Order of the Coif; Greville Memoirs, II. iii. 125; Law Mag. and Law Rev. iv. 1 et seq.; Nichols's Herald and Genealogist, ii. 258; Legal Observer, li. 41, 61, 108; Law Rev. xxiii. 349; Bennet's Biogr. Sketches; Burke's Peerage; Foster's Peerage; G. E. C[okayne]'s Complete Peerage; Foss's Lives of the Judges.]

J. M. R.

WILDE, Sir WILLIAM (1611?–1679), judge, born about 1611, was the son of William Wilde, a London vintner residing in Bread Street. He was at first a member of Clifford's Inn, but was admitted to the Inner Temple on 19 Feb. 1629–30. He was called to the bar on 21 May 1637, and on 24 May 1652 he became a bencher. On 3 Nov. 1659 he was elected recorder of London. In 1660 he favoured the Restoration, and was returned to the Convention parliament for the city of London. In May 1660 he was knighted, and on 13 Sept. was created a baronet. In March 1661 he was a parliamentary candidate for the city, but met with little support, the electors returning four puritan members (*Cal. State Papers*, Dom. 1660–1, pp. 537–40). As recorder he was placed on the commission for the trial of the regicides. On 5 Oct. 1661 he was made a serjeant-at-law, and on 10 Nov. a king's serjeant. While recorder he resided in Great St. Bartholomew Close, and afterwards at Lewisham in Kent, and at Goldstone, a manor at Ash in the same county. On 16 April 1668 he was appointed a judge of the common pleas, and on 22 Jan. 1672–3 was removed to the king's bench. In February 1678–9 he passed sentence of death on Laurence Hill, Robert Green, and Henry Berry, convicted of the murder of Sir Edmund Berry Godfrey [q. v.], on the perjured testimony of William Bedloe [q. v.], and on 16 April he approved the conviction of Nathaniel Reading for tampering with the king's evidence, on the same man's evidence. Immediately afterwards, according to Burnet, he discovered Bedloe's treachery and told him roundly 'that he was a perjured man, and ought to come no more into court, but go home and repent' (*Hist. of his Own Time*, 1823, ii. 190). In consequence his patent was revoked on 29 April. He died shortly after his dismissal, on 23 Nov. 1679, and was buried in the Temple Church. He was thrice married. By his second wife, Jane, daughter of Felix Wilson of Hanwell in Middlesex, he had a son Felix, who succeeded him in the baronetcy. On 30 Oct. 1662 he married his third wife, Frances, daughter of Thomas Barcroft of the city of London. By her he had a second son, William, who inherited his estate at Ash. Neither son had male issue, and on the death of Felix the baronetcy became extinct.

In 1661 Wilde published in Norman-French the 'Reports of divers special Cases in the Court of King's Bench,' compiled by Sir Henry Yelverton [q. v.] A second edition appeared in 1674, and a third in English in 1735. A fourth edition was published at Dublin in 1792, and the first part of a fifth edition in London in 1829. Wilde's official address to Charles II in 1661, on his passage from the Tower to Whitehall, was printed in the same year; a copy is in the British Museum Library.

[Foss's Judges of England, 1864, vii. 193–5; Chester's London Marriage Licences, ed. Foster; Burke's Extinct Baronetcies; Wood's Athenæ Oxon. ed. Bliss, ii. 477; Townsend's Catalogue of Knights; Pepys's Diary and Corresp. ed. Braybrooke, i. 137; Evelyn's Diary, ed. Bray, ii. 93; Hasted's Hist. of Kent, 1778 i. 74, ii. 677, 1886 i. 272, 275; Cal. State Papers, Dom. 1659–71; Cobbett's State Trials, vol. vii.]

E. I. C.

WILDE, Sir WILLIAM ROBERT WILLS (1815–1876), surgeon and Irish antiquary, was born in 1815 in the small town of Castlerea, co. Roscommon. His

grandfather, Ralph Wilde, was the son of a Durham merchant who, on being appointed agent for some property in Roscommon, settled at Castlerea, and married an Irish lady named O'Flynn. His father was Dr. Thomas Wilde, who had an extensive general practice in the district, and his mother was a Miss Fynn, a member of an old Galway family. Having been educated at the royal school of Banagher, and afterwards at the diocesan school of Elphin, he began his surgical studies in Dublin in 1832, when he was appointed a resident pupil in Steevens's Hospital. After obtaining his diploma as a surgeon in 1837, he spent nine months in charge of an invalid patient on board a yacht. This led to the publication of his first book, 'The Narrative of a Voyage to Madeira, Teneriffe, and along the Shores of the Mediterranean' (Dublin, 1840, 2 vols. 8vo; 2nd edit. Dublin, 1844). He subsequently spent three years in the study of the aural and ophthalmic branches of his profession at London, Berlin, and Vienna; and, settling in Dublin in 1841, he soon established a large and lucrative practice as an oculist and aurist. He applied the first thousand pounds he earned at his profession to founding the St. Mark's Ophthalmic Hospital, Dublin; and throughout his career gave his services gratuitously to the poor, afflicted with diseases of the eye or ear, who visited him in large numbers from all parts of Ireland.

Wilde was deeply devoted to the advancement of medical science. He founded and edited the 'Dublin Quarterly Journal of Medical Science.' His works, 'Epidemic Ophthalmia' (1851) and 'Aural Surgery' (1853), extended the boundaries of two obscure and intricate branches of medical science; and obtained for him in 1853 the appointment of surgeon-oculist in ordinary to the queen in Ireland—a post which was specially created in his honour. He wrote several books and magazine articles on other branches of medicine and anatomy, and also on natural history and ethnology; but it is in the field of Irish antiquities and topography that he won, as a writer, his greatest renown. He wrote in three volumes a descriptive 'Catalogue of the Contents of the Museum of the Royal Irish Academy'—the first volume appearing in 1858—which is a monumental work of archæological erudition and insight. His topographical works, 'The Beauties of the Boyne and the Blackwater' (1849) and 'Lough Corrib and Lough Mask' (1867), deal with districts rich in scenic attractions, historic associations, and antiquarian treasures. He also published in 1849 his interesting little book on 'The Closing Years of the Life of Dean Swift,' with the object of refuting the statement that Swift was insane at the end of his career.

In 1841 Wilde was appointed medical commissioner for the Irish census. In connection with the census report of 1851 he wrote a blue-book on 'The Epidemics of Ireland;' in it he gives an account of the pestilences by which the country was recorded to have been visited from the earliest times. In 1864 he was knighted by the Irish viceroy, the Earl of Carlisle, for his services to statistical science, especially in connection with the Irish census; and for his labours in antiquarian and archæological fields the Royal Irish Academy presented him in 1873 with the Cunningham gold medal, the highest honour in its gift. He died in Dublin on 19 April 1876, and was buried in St. Jerome's cemetery.

Wilde married, in 1851, Jane Francisca Elgee, daughter of an episcopalian clergyman, and left two sons—William Wilde, a journalist, who died in London in 1898; and Mr. Oscar Wilde.

Lady Wilde (1826–1896), born at Wexford in 1826, fell under the influence of the nationalist doctrines of 'The Nation' about 1845, and contributed to it prose and verse under the pseudonym of 'Speranza' until its suppression for sedition in 1848. The last issue of that journal contained an article from her pen entitled 'Jacta alea est,' appealing to the young men of Ireland to take up arms, and the crown relied on this essay in its unsuccessful prosecution of the editor, Charles Gavan Duffy, for sedition. She removed to London after the death of her husband, was granted in 1890 a pension of 50*l.* a year from the civil list 'in recognition of her services to literature,' died on 3 Feb. 1896, and was buried in Kensal Green cemetery. Among her published works are: 1. 'Poems by Speranza,' 1871. 2. 'Driftwood from Scandinavia,' 1884. 3. 'Ancient Legends, Mystic Charms, and Superstitions of Ireland' (2 vols. 1887), which includes a paper by her husband on 'The Ancient Races of Ireland,' read by him to the anthropological section of the British Association at Belfast, 1874. 4. 'Ancient Cures, Charms, and Usages of Ireland,' 1890. 5. 'Notes on Men, Women, and Books,' 1891. 6. 'Social Studies,' 1893. She also published in 1880—writing the concluding portion which had been left unfinished—her husband's 'Memoir of Gabriel Beranger,' a Frenchman who resided in Dublin during the last quarter of the eighteenth century, and was an authority on Irish antiquities.

[Dublin University Magazine, May 1875, which contains a portrait of Sir William Wilde; the Irish newspapers, April 1876; personal knowledge.] M. MacD.

WILDERSPIN, SAMUEL (1792?–1866), joint-founder of the infant school system in England, was the son of Alexander Wilderspin, and was born at Hornsey, Middlesex, in or about 1792. He began life as a clerk in a merchant's office, but left this occupation to devote himself to the development of infant schools. He was not the originator of the system, the credit of which is generally given to Oberlin, pastor of Waldbach in Alsace, and, in Great Britain, to Robert Owen [q. v.] of New Lanark. But when Lord Brougham and others resolved to open an infant school at Brewer's Green, Westminster, Wilderspin threw himself into the movement, and opened on his own account in 1820 a similar institution at Spitalfields. The difficulties he and his devoted wife had to cope with in their first attempts are amusingly told in his 'Early Discipline.' From this time his life was spent in extending the system of infant schools over the United Kingdom. At the invitation of David Stow [q. v.] he gave some lectures at Edinburgh and Glasgow. For two years (1839–41) he was headmaster of the central model school in Dublin. He finally received a pension from government, and retired to Wakefield, Yorkshire, about 1848. He died there on 10 March 1866, and was buried at the neighbouring church of Thornes.

Wilderspin was twice married. By his first wife he had three daughters. His second wife, a widow named Dowding, survived him, and died in 1873. He was a man of small stature, but very alert, and in public speaking used a good deal of action. He was also a fearless rider, and the one recreation he allowed himself was occasionally to follow the hounds.

Wilderspin wrote: 1. 'On the Importance of educating the Infant Poor,' 2nd ed. London, 1824, 8vo; a third edition appeared in 1825 as 'Infant Education; or, Remarks on the Importance,' &c. 2. 'Early Discipline illustrated,' London, 1832, 12mo; 3rd ed. 1840. 3. 'A System of Education for the Young,' London, 1840, 8vo. 4. 'A Manual for the Instruction of Young Children' (conjointly with T. J. Terrington), London and Hull, 1845, 8vo. 5. 'The Infant System for Developing,' &c. (in this he calls himself 'inventor of the system of infant training'), 8th ed. London, 1852, 12mo. Disciples of Swedenborg maintain that it was from the 'new church' writings he formed his system.

[Leitch's Practical Educationists and their Systems, 1876, pp. 166–85; Wilderspin's own writings: Blackwood's Mag. xxv. 393; Robert Owen's Autob.; information from the Rev. W. C. Boulter, Mr. Christopher Todd of Loughborough, Mr. James Speirs, and Mr. S. J. Hodson.] J. H. L.

WILDMAN, Sir JOHN (1621?–1693), politician, born about 1621, was, according to Clarendon, 'bred a scholar in the university of Cambridge' (*Rebellion*, xiv. 48). He seems to have served for a time in Sir Thomas Fairfax's lifeguards, probably about 1646, as it is hinted that he was not one of that body in the days of fighting, and had certainly ceased to belong to it by the autumn of 1647 (cf. *The Triumph Stained*, by G. Masterson, 1647, 4to, p. 15). In the autumn of 1647, when the soldiers of the new model became suspicious of their leaders for negotiating with Charles I, and some regiments appointed new 'agents' in place of the 'agitators' elected in the previous May, Wildman was the chief instigator and the spokesman of the movement. He published a violent attack on Cromwell and the chief officers, entitled 'Putney Projects,' and was probably the author of the manifesto called 'The Case of the Army Stated' (cf. *Clarke Papers*, i. 347, 356). At the meeting of the general council of the army at Putney, on 28 Oct. 1647, the five agents who represented the dissentient regiments were accompanied by Wildman and another civilian. The soldiers, explained Wildman, 'desired me to be their mouth,' and he argued on their behalf that the engagements entered into with the king should be cancelled, monarchy and the House of Lords abolished, and manhood suffrage established. He also demanded that the officers should accept the 'Agreement of the People' just put forth by the five regiments (*ib.* vol. i. pp. xlviii, 240, 259, 317, 386).

On 18 Jan. 1648 Wildman and Lieutenant-colonel John Lilburne [q. v.] were informed against by George Masterson, minister of Shoreditch, for promoting a seditious petition, and summoned to the bar of the House of Commons. The house committed both to Newgate. Bail was refused, and, in spite of frequent petitions for their release, they remained in prison until 2 Aug. 1648 (*A Declaration of the Proceedings of Lieutenant-colonel John Lilburne and his Associates*, 1648, 4to; *Commons' Journals*, v. 437, 469). Wildman's speech at the bar of the house was very ineffective, and the pamphlet he published in answer to Master-

son's charges, entitled 'Truth's Triumph,' was derisively refuted by Masterson in the 'Triumph Stained.'

On the release of the two prisoners a meeting of the levellers took place at the Nag's Head tavern, in which, says Lilburne, 'the just ends of the war were as exactly laid open by Mr. John Wildman as ever I heard in my life,' and the party agreed to oppose the execution or deposition of the king till the fundamental principles of the future constitution were settled. To that end a new 'Agreement of the People' was drawn up by sixteen representatives of different parties, but, after long debates in the council of officers, it was so altered by the officers that Lilburne and other leaders of the levellers refused to accept it, and published in May 1649 a rival 'Agreement,' drawn up themselves. Wildman, however, was probably satisfied, for he abandoned further agitation. 'My old fellow rebel, Johnny Wildman, where art thou?' wrote his former associate, Richard Overton [q. v.] 'Behold, a mighty stone fell from the skies into the bottom of the sea, and gave a mighty plump, and great was the fall of that stone, and so farewell Johnny Wildman' (Overton, *Defiance of the Act of Pardon*, 1649, p. 7). About the beginning of 1649 Wildman was major in the regiment of horse of Colonel John Reynolds, but did not accompany it to Ireland in August 1649 (*Clarke MSS.*) He preferred money-making to fighting, and became one of the greatest speculators in the forfeited lands of royalists, clergy, and papists. His purchases of land, either for himself or for others, were scattered over at least twenty counties (*Cal. of Committee for Compounding*, pp. 1653, 1769, 3100, 2201; cf. *Life of Colonel Hutchinson*, ed. 1885, ii. 174). For himself he bought in 1655 the manor of Becket, near Shrivenham in Berkshire, and other lands adjoining it, from his friend Harry Marten (Lysons, *Berkshire*, p. 366). In 1654 Wildman was elected member for Scarborough, but he was probably one of those excluded for refusing the engagement not to attempt to alter the government (*Old Parl. Hist.* xx. 305). By the end of 1654 he was plotting the overthrow of the Protector by means of a combined rising of royalists and levellers. Consequently he was arrested on 10 Feb. 1655, and sent prisoner first to Chepstow Castle, and afterwards to the Tower. At the moment when he was seized he was dictating to his servant a 'Declaration of the free and well-affected people of England now in arms against the tyrant Oliver Cromwell, esq.' (Thurloe, iii. 147; Whitelocke, *Memorials*, iv. 183). On 26 June 1656 a petition begging for Wildman's release was presented to the Protector by various persons engaged in business speculations with him, and on giving security for 10,000*l.* he was provisionally set free (*Cal. State Papers*, Dom. 1655–6, p. 387).

For the rest of the Protectorate Wildman kept out of prison, though he still continued to intrigue. He was in frequent communication with royalist agents, whom he contrived to persuade that he was working for the king's cause, and he signed the address presented to Charles II on behalf of the levellers in July 1656 (Clarendon, *Rebellion*, xv. 104; *Clarendon State Papers*, iii. 311, 315, 331, 336). It is pretty certain that Cromwell's government were aware of these intrigues, and it is probable that Wildman purchased impunity by giving information of some kind to Thurloe. For this reason he was not trusted by Hyde and the wiser royalists (*ib.* iii. 408, 419; *Hist. MSS. Comm.* 10th Rep. vi. 197). His political object in this complicated web of treachery was probably to overthrow Cromwell, and to set up in his place either a republic or a monarchy limited by some elaborate constitution of his own devising.

In December 1659, when the army had turned out the Long parliament, Wildman was employed by the council of officers, in conjunction with Whitelocke, Fleetwood, and others, to draw a form of government for a free state (Whitelocke, *Memorials*, iv. 385). At the same time he was plotting to overthrow the rule of the army, and offered to raise three thousand horse if Whitelocke, who was constable of Windsor Castle, would declare for a free commonwealth. Whitelocke declined, and Wildman, seeing which way the tide was running, helped Colonel Henry Ingoldsby to seize the castle for the Long parliament. On 28 Dec. 1659 the house promised that the good service of those who had assisted Ingoldsby should be duly rewarded (*Commons' Journals*, vii. 798; *A Letter concerning the securing of Windsor Castle to the Parliament*, 1659, 4to).

At the Restoration Wildman, thanks to these recent exploits and to his hostility to Cromwell, escaped untroubled, although an information against him was presented to parliament (*Commons' Journals*, viii. 66). In 1661 complaints were made that the officials of the post office were his creatures, and he was accused of suspicious dealings with the letters (*Cal. State Papers*, Dom. 1660–1 p. 409, 1661–2 pp. 556, 560). He was also suspected of complicity in the republican plots against the government, and on 26 Nov. 1661 he was examined and

committed to close imprisonment (*Egerton MS.* 2543, f. 65; KENNET, *Register*, pp. 567–602). For nearly six years he was a prisoner, first in the Tower, then in St. Mary's Island, Scilly, and finally in Pendennis Castle (*Cal. State Papers*, Dom. 1665–6, pp. 200, 288). His captivity was shared by his son, and, according to Burnet, he spent his time in studying law and physic. After the fall of Clarendon, on 1 Oct. 1667, Wildman was released on giving security to attempt nothing against the government (*ib.* 1667, p. 502). In December it was even rumoured that he was to be a member of the committee of accounts about to be appointed by parliament, through the influence of the Duke of Buckingham. Sir William Coventry expressed his wonder at the proposal to Pepys, Wildman having been 'a false fellow to everybody,' and Sir John Talbot openly denounced Wildman to the House of Commons (PEPYS, *Diary*, 8 Dec. and 12 Dec. 1667). The scheme fell through, and on 7 July 1670 Wildman obtained a license to travel abroad for his health with his wife and son (*Cal. State Papers*, Dom. 1670, p. 322). But his intimacy with Buckingham continued, and he was one of the trustees in whom on 24 Dec. 1675 the unsold portion of Buckingham's estate was vested (*Hist. MSS. Comm.* 12th Rep. vi. 218).

On his return to England Wildman plunged once more into political intrigues, though keeping himself at first cautiously in the background. In the plots for armed resistance to the king which followed the dissolution of Charles II's last parliament in 1681 he appears to have played a considerable part. Wildman was closely associated with Algernon Sidney, both of whom were distrusted by the leaders of the Scottish malcontents, and by the English noblemen concerned, as too republican in their aims. Wildman drew up a manifesto to be published at the time of the intended insurrection, and, though not one of the 'public managers,' was privately consulted upon all occasions' and applied unto as their 'chief oracle' (*Informations as to the Rye House Plot*, p. 50 ed. 1696; FERGUSON, *Life of Robert Ferguson* pp. 145, 434). He was also credited with suggesting the assassination of the king and Duke of York, 'whom he expressed by the name of stags that would not be impaled, but leapt over all the fences which the care and wisdom of the authors of the constitution had made to restrain them from committing spoils' (*ib.* pp. 78, 419, 434). On 26 June 1683 he was committed to the Tower for complicity in the Rye House plot, but allowed out on bail on 24 Nov. following, and finally discharged on 12 Feb. 1684 (LUTTRELL, *Diary*, i. 263, 292, 301; *The Proceedings upon the bailing the Lord Brandon Gerrard . . . Major Wildman*, &c., folio, 1683). The chief witness against him was William Howard, third lord Howard of Escrick [q. v.], who testified that Wildman undertook to furnish the rebels with some guns, which the discovery of two small field-pieces at his house seemed to confirm (BURNET, *Own Time*, ed. Airy, ii. 363; SPRAT, *Rye House Plot*, ed. 1696, ii. 107).

When the reign of James II began, Wildman, undeterred by his narrow escape, entered into communication with Monmouth, and was his chief agent in England. He sent a certain Robert Cragg, alias Smith, to Monmouth and the English exiles in Holland. According to Cragg, Monmouth complained of Wildman's backwardness to provide money for the expedition, saying that he 'would govern everybody,' 'liked nothing of anybody's doing but his own,' and thought 'by keeping his own purse-strings fast and persuading others to do the same' he would hinder the expedition from coming till what he imagined the right season. Wildman, on the other hand, complained that Monmouth and a little knot of exiles were resolved 'to conclude the scheme of the government of the nation without the knowledge of any of the people in England, and that to this day they knew not what he intended to set up or declare' (*Hist. MSS. Comm.* 12th Rep. vi. 394). Other depositions represent him as advising Monmouth to take upon him the title of king, and encouraging him by citing the example of the Earl of Richmond and Richard III (*The Secret History of the Rye House Plot*, by Ford, Lord Grey, 1754, pp. 93, 114; cf. MACAULAY, *History of England*, ii. 121, People's edit.) All accounts agree that he drew back at the last moment, did nothing to get up the promised rising in London, and refused to join Monmouth when he landed. At the beginning of June 1685 Wildman fled, and an order for his apprehension was published in the 'Gazette' for 4–8 June 1685, followed on 26 July by a proclamation summoning him and others to surrender. Wildman, who had escaped to Holland, remained there till the revolution, probably residing at Amsterdam. He was dissatisfied with the declaration published by the Prince of Orange to justify his expedition, regarding it as designed to conciliate the church party in England, and desiring to make it a comprehensive

impeachment of the misgovernment of Charles and James. The Earl of Macclesfield, Lord Mordaunt, and others supported Wildman's view, but more moderate counsellors prevailed (Burnet, *Reign of James II*, ed. Routh, p. 351). With Lord Macclesfield Wildman embarked on the prince's fleet and landed in England. He wrote many anonymous pamphlets on the crisis, sat in the Convention parliament called in January 1689 as member for Wootton Bassett, and was a frequent speaker (cf. Grey, *Debates*, ix. 28, 70, 79, 193, 326).

In the proceedings against Burton and Graham, charged with subornation of evidence in the state trials of the late reign, Wildman was particularly active, bringing in the report of the committee appointed to investigate the case, and representing the commons at a conference with the lords on the subject (Boyer, *Life of William III*, App. ii. 19; *Hist. MSS. Comm.* 12th Rep. vi. 261). On 12 April 1689 he was made postmaster-general (*Cal. State Papers*, Dom. 1689, p. 59). But ere long loud complaints were made that he was using his position to discredit the tory adherents of William III by fictitious letters which he pretended to have intercepted; and there were also reports that he was intriguing with Jacobite emissaries (Dalrymple, *Memoirs of Great Britain and Ireland*, ed. 1790, iii. 77, 94, 131, 184). Accordingly he was summarily dismissed from his post about the end of February 1691 (Luttrell, *Diary*, ii. 187, 192). Wildman, however, had been made a freeman of London on 7 Dec. 1689, became an alderman, and was knighted by William III in company with other aldermen at Guildhall on 29 Oct. 1692 (Le Neve, *Knights*, p. 439; Luttrell, i. 615, ii. 603).

Wildman died on 2 June 1693 at the age of seventy-two (Luttrell, iii. 112), and was buried at Shrivenham, Berkshire. By his will, according to the epitaph on his monument in Shrivenham church, he directed 'that if his executors should think fit there should be some stone of small price set near to his ashes, to signify, without foolish flattery, to his posterity, that in that age there lived a man who spent the best part of his days in prisons, without crimes, being conscious of no offence towards man, for that he so loved his God that he could serve no man's will, and wished the liberty and happiness of his country and all mankind' (Lysons, *Magna Britannia*, 'Berkshire,' p. 367). Macaulay is less favourable. After describing a fanatical hatred to monarchy as the mainspring of Wildman's career, he adds: 'With Wildman's fanaticism was joined a tender care for his own safety. He had a wonderful skill in grazing the edge of treason. . . . Such was his cunning, that though always plotting, though always known to be plotting, and though long malignantly watched by a vindictive government, he eluded every danger, and died in his bed, after having seen two generations of his accomplices die on the gallows' (*Hist. of England*, people's edit. i. 256; cf. Disraeli, *Sybil*, chap. iii.) There is an engraved portrait of Wildman, by Faithorne, with the motto 'Nil Admirari.'

Wildman married, first, Frances, daughter of Christopher, fourth lord Teynham (Collins, *Peerage*, vi. 85; cf. *Hist. MSS. Comm.* 14th Rep. vi. 256); his second wife's name was Lucy; she petitioned in 1661 to be allowed to share her husband's imprisonment (*Cal. State Papers*, Dom. 1661–2, p. 253). He had a son, John, who married Eleanor, daughter of Edward Chute of Bethersden, Kent, in 1676 (Chester, *London Marriage Licenses*, p. 1467; Le Neve, *Knights*, p. 439), and died without issue in 1710, leaving his estate at Becket, Berkshire, to John Shute (afterwards first Viscount Barrington) [see Barrington, John Shute-].

Wildman was the author of numerous pamphlets, nearly all of them either anonymous or published under pseudonyms: 1. 'Putney Projects; or the Old Serpent in a New Form. By John Lawmind,' 1647. 2. 'The Case of the Army stated,' 1647 (*Clarke Papers*, i. 347, 356). 3. 'A Call to all the Soldiers of the Army by the Free People of England, justifying the Proceedings of the Five Regiments,' 1647 (anon.) 4. 'Truth's Triumph,' 1648 (answered by George Masterson in 'The Triumph Stained,' 1648). 5. 'The Law's Subversion; or Sir John Maynard's Case truly stated. By J. Howldin,' 1648 (cf. Lilburne, *The Picture of the Council of State*, 1649, pp. 8, 19). 6. 'London's Liberties; or a Learned Argument between Mr. Maynard and Major Wildman,' 1651. In the 'Twelve Collections of Papers relating to the Present Juncture of Affairs in England' (1688–9, 4to), there are several pamphlets probably written by Wildman, viz.: v. 8, 'Ten Seasonable Queries proposed by an English Gentleman at Amsterdam to his Friends in England;' vi. 3, 'A Letter to a Friend advising in this Extraordinary Juncture how to free the Nation from Slavery for ever;' and, viii. 5, 'Good Advice before it be too late, being a Breviate for the Convention.' Three tracts are attributed to Wildman, jointly with others, in 'A Collection of State Tracts, published on occasion of the late Revolution and during the Reign

of William III' (1705, 3 vols. fol.), viz.: 'A Memorial from the English Protestants to the Prince and Princess of Orange' (i. 1); 'A Defence of the Proceedings of the Late Parliament in England,' anno 1689 (i. 209); and 'An Enquiry or Discourse between a Yeoman of Kent and a Knight of the Shire, upon the Prorogation of Parliament,' &c. (ii. 330).

[Authorities given in the article.]

C. H. F.

WILFORD or WILSFORD, Sir JAMES (1516?–1550), defender of Haddington, born about 1516, was the eldest son of Thomas Wilford of Hartridge, Kent, by his first wife, Elizabeth, daughter of Walter Colepeper of Bedgebery. The family came originally from Devonshire, but Sir James's grandfather James was sheriff of London in 1499, and his great-uncle Edmund was provost of Oriel College, Oxford, from 1507 to 1516. Sir James was brought up as a soldier, and fought in the French war of 1544–5. When Somerset invaded Scotland in September 1547 Wilford was appointed provost-marshal of the English army, fought at Pinkie on the 10th, and was knighted by the Protector at Roxburghe on 28 Sept. He remained on the borders, and in April 1548 was one of the captains guarding Lauder Castle, then in English hands. In that month he served under William, lord Grey de Wilton, at the capture of Haddington, and was recommended by Grey to the Protector as governor of that stronghold. On 3 June he captured Dalkeith, and before the end of the month took up his duties at Haddington. The allied French and Scots, at first under D'Essé and then under De Thermes, were already prepared to attack Haddington, and for nearly eighteen months the town stood siege; it was one of the most brilliant defences of the century, and is celebrated in Ulpian Fulwell's 'Flower of Fame . . . whereunto is added . . . a discourse of the . . . service done at Haddington' (London, 1575, 4to). According to Fulwell, Wilford 'was such a one as was able to make of a cowardly beaste a courageous man;' early in 1549, however, when leading an attack on Dunbar Castle with some of Grey's men, they deserted him, and he was wounded and taken prisoner (Fulwell, p. 55; *Lit. Rem. of Edward VI*, p. 224; it is not easy to reconcile Fulwell's and Edward VI's statements, on which the state papers throw no light). Holinshed adds that Wilford's captor was 'a Gascoigne of the country of Basque called Pellicque that won no small commendation for that his good happe in taking such a prisoner whose name for his often approved prowes was so famous among the enemies.'

Wilford was apparently exchanged in November 1549, arriving at York 'very weak' on the 21st of that month (*Rutland MS.* i. 50). Besides the various money payments made him for his services, he was on 2 Feb. 1549–50 granted the manor of Otford, Kent (*Acts P. C.* 1547–50, p. 379). He died in the following November at 'the Crutched Friars, and was carried to be buryed unto Little St. Bartholomew beside St. Anthony's' on the 24th, the funeral sermon being preached by Miles Coverdale (Machyn, *Diary*, pp. 3, 314; Stow, *Survey*, ed. Strype, bk. ii. p. 121). A portrait in oils on a panel belonging to the Rev. A. W. Hall, is reproduced as frontispiece to vol. iv. of the 'Genealogist;' a similar picture hangs in the council room of St. George's Hospital (*Notes and Queries*, 4th ser. ii. 325, 402, 477). An abstract of Wilford's will is given in the 'Genealogist' (iv. 5). His widow Joyce, daughter of John Barret, was buried beside her husband on 15 Sept. 1580.

Wilford's younger brother, Sir Thomas Wilford or Wilsford (1530?–1604?), born about 1530, was son of Thomas Wilford by his second wife, Rose, daughter of William Whetenhall of Peckham. His sister Cecily was second wife of Archbishop Edwin Sandys [q. v.] He also was brought up as a soldier, and, after considerable service (see his petition in *State Papers*, Dom. Eliz. ccxxx. 114), was in 1585 in command of a company at Ostend. He was a strong advocate of English interference in the Netherlands, and several of his letters to his patron Walsingham are quoted by Motley (*United Netherlands*, i. 375, 376, 382, 384; cf. *Leycester Corresp.* pp. 40, 79, 302; *Hatfield MSS.* iv. 35, 264, v. 367). He was knighted by Willoughby in the Low Countries in 1588 (Metcalfe, p. 137). In September 1589 he was appointed marshal of the expedition to be despatched to France (*Acts P. C.* 1589–90, p. 415; *Cal. State Papers*, Dom. Addenda, 1580–1625, pp. 202–3). In the following month he was made lieutenant of Kent, and in 1590–1 was superintending the admiralty works in Dover Harbour. In 1593 he was governor of Camber Castle; on 17 March 1594–5 he was, on Puckering's introduction, admitted a member of Lincoln's Inn; and in July 1595 was commissioned (Rymer, xvi. 279) to exercise martial law in Kent, and to arrest and summarily execute vagrants and others—a commission with which 'no other measure of Elizabeth's reign can be compared in point of violence and illegality' (Hallam, *Const. Hist.* i. 241).

On 5 April 1596 Essex appointed him colonel of the English force invading France to help Henry of Navarre, but in October 1597 he was again in England, surveying all the castles in the Downs; and in August 1599, on an alarm of a Spanish invasion, he was nominated sergeant-major of the force to be assembled to meet it. He died about 1604, probably at his manor, Hedding in Kent, having married Mary, only daughter of Edward Poynings, and leaving a son, Sir Thomas, who succeeded him and married Elizabeth, eldest daughter of Sir Edwin Sandys [q. v.] He must be distinguished from three contemporary Thomas Wilfords or Wilsfords: one was master of the Merchant Taylors' Company (Clode, *Early Hist.* and *Memorials*, passim); another was for many years president of the company of traders to Spain and Portugal; and the third was a recusant whose name frequently occurs in the state papers and acts of the privy council.

[Authorities cited; Cal. State Papers, Dom. Scottish, ed. Thorpe and Bain; Hamilton Papers; Acts of the Privy Council; Lit. Rem. of Edward VI (Roxburghe Club); Strype's Works (General Index); Gough's Index to Parker Soc. Publ.; Services of Lord Grey (Camd. Soc.) p. 47; Burnet's Hist. of the Reformation, II. ii. 6, 7; Hasted's Kent, i. 323, iii. 48, 750; Morant's Essex, ii. 34; Berry's Kent Genealogies; Familiæ Min. Gent. (Harl. Soc.) ii. 988; Genealogist, iv. 1–5; Patten's Expedicion into Scotland, 1548; Archæol. Scot. i. 57–60; Diurnall of Occurrents (Bannatyne Club); Lesley's History; Froude's Hist. of England.] A. F. P.

WILFORD, JOHN (*fl.* 1723–1742), bookseller, was actively engaged in his profession in 1723 when he began issuing a monthly circular of new books, a circumstance which would seem to preclude his identification with the John Wilford who entered Merchant Taylors' school in March 1717. Shortly after 1730, when fortunes were being made in the trade by books issued in weekly parts, Wilford, whose place of business was in the Old Bailey, entered the ranks of publishers, but obtained no more than a precarious footing; after 1742 he drops out of notice, but he may very possibly have been the John Wilford of Southampton Street who died on 2 Jan. 1764 (*Gent. Mag.* 1764, p. 46).

From March 1723 to December 1729 Wilford issued in monthly parts, at threepence each, a well-compiled price-list called 'A Monthly Catalogue or General Register of Books, Sermons, Plays, and Pamphlets, printed or reprinted either at London or the two Universities.' Appended to most of the numbers are proposals for printing various works by subscription. During 1731–2 he employed Thomas Stackhouse (1677–1752) [q. v.] upon 'the whole works' of archbishop Sir William Dawes [q. v.], with a preface and life of the author. In order to swell the third volume to the required size, Stackhouse complained that Wilford had insisted upon his 'padding out' Dawes's 'Duties of the Closet' with a set of miscellaneous prayers by various authors. In 1732 in his scarce 'Bookbinder, Bookprinter, and Bookseller refuted,' Stackhouse gives a comical account of Wilford and a fellow-publisher Edlin disputing, at the Castle Tavern in Paternoster Row, as to whether there was money to be made out of a Roman history in weekly parts. Edlin strongly advocated the attempt, but Wilford's talk ran all upon the remunerative properties of devotional tracts and family directors.

During the summer of 1734 Wilford was arrested by a government messenger in consequence of his name being on the title-page of an opposition squib, Swift's anonymous 'Epistle to a Lady,' containing a furious attack upon Sir Robert 'Brass' [Walpole]. Wilford referred the matter back to Lawton Gilliver, and the matter was eventually dropped, though not before Swift's responsibility had been betrayed (see Pilkington, *Memoirs*, i. 171; *Pope*, ed. Elwin and Courthope, vii. 319*n*.) Early in 1735 Wilford published Dr. John Armstrong's 'Essay for Abridging the Study of Physick.' During the same period he was publisher of the 'Daily Post-Boy,' and a sharer in Curll's venture with Pope's quasi-unauthorised 'Letters.' The advertisement to this work in May, setting forth the names of Pope's titled correspondents, was held to be a breach of privilege, and Wilford was summoned with Curll to attend in the House of Lords, where he was examined but disclaimed responsibility, and after a second attendance on 13 May 1735 he was discharged. During 1741 Wilford issued in weekly parts to an extensive body of subscribers 'Memorials and Characters, together with the Lives of Divers Eminent and Worthy Persons (1600–1740), collected and compiled from above 150 different authors, several scarce pieces and some original MSS. communicated to the editor ... to which is added an appendix of monumental inscriptions' (London, 1741, 4to; 'price 1*l.* 6*s.* 6*d.* in sheets'). The 'Lives' (some 240 in number, one-third of them being those of ladies) are for the most part drawn from funeral sermons, but a few are borrowed from Wood's 'Athenæ,' Thoresby's 'Leeds,' Prince's 'Worthies of

Devon,' and similar works; while one or two are abridged from regular 'Lives' by Walton or other biographers. Wilford assumed the credit of editorship, and the book is invariably known as 'Wilford's Lives,' but it was in reality the work of obscure compilers in his pay, chief among whom was John Jones (1700–1770) [q. v.] At the time of publication Wilford was living at the Three Luces in Little Britain, still the stronghold of the bookselling trade, prior to the migration to Paternoster Row.

[Nichols's Lit. Anecd. vol. ii. passim; Pope's Works, ed. Elwin and Courthope, vi. 428, 443; Lowndes's Bibl. Manual, ed. Bohn; Timperley's Cyclopædia of Printing; Roberts's Earlier History of English Bookselling, 1889; Thoms's Curll Papers, 1879, p. 100; London Magazine, ix. 512, x. 260; Brit. Mus. Cat.] T. S.

WILFRID or **WILFRITH**, Saint (634–709), bishop of York, the son of a Northumbrian thegn, is said to have been born in 634 (Eadmer, c. 1; he was thirty or 'about thirty' in 664, Eddius, c. 11; *Hist. Eccles.* v. 24). In his fourteenth year he was a handsome and well-mannered lad, fond of arms, horses, and fine clothes, but he was not happy, for he had an unkind stepmother, and he wished to enter a monastery. His father sent him to the court of Oswy [q. v.], where he pleased the queen, Eanflæd [q. v.], who sent him to Lindisfarne. Though he did not receive the tonsure there, he discharged all the duties of a novice, learning the psalter by heart in the Gallican version, and studying other books. Owing doubtless to the queen's influence, he desired to make a pilgrimage to Rome. Eanflæd sent him to her cousin, Earconbert of Kent, that he might find a companion for him. At Earconbert's court he continued his ascetic life and learnt the Roman psalter. After spending a year in Kent he left England in 653 in company with Benedict Biscop [see Benedict]. They parted at Lyons, where Wilfrid prolonged his stay with Annemund, the archbishop, who offered, if he would remain with him, to adopt him as his son and give him his niece, the daughter of Dalfinus, count of the city, in marriage; but he would not give up the life that he had chosen, and went on to Rome. There the pope's archdeacon Boniface instructed him in the Easter question and the Benedictine rule, and introduced him to Eugenius I. He returned to Lyons, received the tonsure from the archbishop, and stayed with him about three years. The party of Ebroin, mayor of the palace to Clothaire III, king of Neustria and Burgundy, beheaded the archbishop at Châlon-sur-Saône on 29 Sept. 658. Wilfrid nearly shared his fate; but when it was found that he was an Englishman, a fellow-countryman of Queen Bathild, he was set free [see under Bathilda]. He returned to Northumbria and found Alchfrith [q. v.], who was then ruling in Deira, already converted to the Roman side in ecclesiastical matters. Alchfrith gave him land for a monastery at Stanford, probably Stamford on the Derwent, and in or about 661 expelled Eata [q. v.], Cuthbert (*d.* 687) [q. v.], and the other Columbite monks from Ripon, and gave the monastery to Wilfrid, who, probably in 663, was ordained priest by Bishop Agilbert, then on a visit to Northumbria.

Early in 664 Oswy and Alchfrith held a conference at Streanæshalch, later called Whitby, to determine the dispute between the Roman and Columbite parties. Wilfrid was put forward by Agilbert as the spokesman on the Roman side in opposition to Bishop Colman. He argued ably, adopting a contemptuous tone towards his opponent. The conference ended in the victory of the Roman party. Colman left Northumbria, and Tuda, his successor, dying of the plague, Alchfrith obtained the election of Wilfrid as bishop 'for himself and his people,' which means that his see was to be at York. At his request Alchfrith sent him to Gaul for consecration, for he is said to have declared that he would not receive consecration from bishops who were quartodecimans (Eddius, c. 12), as the Celtic clergy were unfairly styled. As it seems probable that both Archbishop Deusdedit and Damian of Rochester were then dead, and as Wini was an intruder into Agilbert's bishopric, there would not be any bishop in England whose consecration would be held canonical by Wilfrid except Boniface of East-Anglia (Bright, p. 241, but cf. *Eccles. Doc.* iii. 106). Perhaps before the end of the year (Plummer, *Bede*, ii. 317) he was consecrated 'bishop of York' (Eddius, u.s.) by Agilbert and eleven other bishops at Compiègne, and was, according to a Gallican custom, borne aloft by his consecrators in a golden chair. He delayed his return to England, and meanwhile Oswy appointed Ceadda or Chad [q. v.] bishop in his place. In 666, not knowing that his see had been taken from him, he left Gaul with several clergy to return home. His ship was stranded on the coast of Sussex. The heathen South-Saxons threatened to kill the crew and passengers. Wilfrid's men beat them off, the tide rose, the ship floated again, and Wilfrid and his company escaped with the loss of five men, and landed at Sandwich. When Wilfrid found that his bishopric had been given to Ceadda, he retired to Ripon. On the invita-

tion of Wulfhere of Mercia he discharged episcopal functions in that kingdom, and Wulfhere gave him lands on which he built monasteries, one being at Lichfield. Also at the request of Egbert of Kent he ordained priests and deacons in his kingdom during the vacancy of the metropolitan see. When visiting Canterbury he gathered round him several followers, Eddi or Eddius [q.v.], his future biographer, Æona, and Putta [q.v.], all skilled in the Roman method of chanting, and he also had in his retinue many masons and other artisans whom he employed in building churches and monasteries.

When archbishop Theodore [q.v.] deprived Ceadda in 669, Wilfrid regained his bishopric. Oswy, who fell sick soon afterwards, requested him to act as his guide to Rome, but the king's design of a pilgrimage was frustrated by his death. Wilfrid sent representatives to the synod held by Theodore at Hertford in September 673, and they no doubt opposed the archbishop's scheme for an increase of the episcopate (Bright). Wilfrid administered his diocese diligently and with magnificence, receiving the sons of nobles as his pupils and, though ascetic in his personal habits, keeping great state and spending much, specially on buildings, for gifts were showered upon him. For a time King Ecgfrid showed him favour, and he was the spiritual adviser of the queen, St. Etheldreda [q. v.] He and his followers completed the conversion of the Northumbrians from the Columbite to the Roman usages and services, and introduced the Benedictine rule into the monasteries. His cathedral church at York had become ruinous; he gave it a new roof which he covered with lead, filled the windows with glass, plastered the walls, furnished the altar with ornaments and vessels, and endowed the church with lands. At Ripon he built a basilican church of dressed stone with many columns and porches. To its dedication came Ecgfrid and his brother, the under-king Ælfwine, and abbots, princes, and ealdormen of the whole north, and Wilfrid made a great feast for all comers, which lasted three days. For this church he caused to be written a copy of the gospels in letters of gold on purple vellum, and placed it in a case of gold studded with jewels. At Hexham also he built a church, the like of which, men said, was not to be seen on this side of the Alps. His diocese extended over all Bernicia and Deira, and in 678 also over Lindsey.

After a while Wilfrid lost Ecgfrid's favour. He had encouraged Etheldreda in persisting to live as a virgin, and about 672 gave her the veil. In addition to this personal grievance, Ecgfrid became jealous of his power and wealth, and this feeling was encouraged by his second wife, Eormenburh or Irminburga, who disliked her predecessor's adviser. In 678 Ecgfrid invited Theodore to visit him, and the archbishop, in conjunction with the king, and without consulting Wilfrid, decreed that two new dioceses should be made in Deira and Bernicia, and that Lindsey should again be made a separate diocese, leaving Wilfrid at York as one of four bishops who were each to have a subdivision of his former bishopric. Wilfrid appeared before the king and Theodore at a gemot, and asked them why they had done him this injury. They replied that they had no charge against him, but would not alter their decree. Knowing that he could not hope for redress elsewhere, he declared that he would appeal to Rome. This was the first time that such an appeal had been made by an Englishman. His words were received with derision. When he had left England Theodore consecrated three bishops in Wilfrid's church at York, and divided his whole bishopric between them, one of them, Bosa [q. v.], having his see at York [see under Theodore].

Ecgfrid, anxious to prevent Wilfrid from reaching Rome, arranged with Theodoric III of Neustria and Ebroin to have him waylaid at Quentavic, or Etaples, the usual landing-place from England; but their men by mistake caught Winfrid, the deprived bishop of Mercia, and Wilfrid escaped them, for he had chosen to land in Frisia. There, with the king's leave, he preached to the heathen people and baptised many, remaining there engaged in this missionary work during the winter. Ebroin, who had a grudge against Wilfrid because in the days of his power the bishop had helped Dagobert II of Austrasia to return from exile in Ireland, tried to bribe the king to deliver him up, but the king refused. In the spring of 679 Wilfrid went to the court of Dagobert, who received him honourably and offered him the bishopric of Strasburg. Wilfrid would not remain with him. He was entertained by the Lombard king Perctarit, who told him that envoys had come to him from England offering him a bribe if he would keep him from going on to Rome, but that he had refused to accept it. He reached Rome in that year. A council was held by Agatho to decide on his appeal, at which Theodore was represented, and Wilfrid appeared in person. It was decided that he should be restored to his bishopric and the intruding bishops removed, and that he should, with the advice of a council, appoint others to be his coadjutors. At another

council held in March 680 against the monophysites, Wilfrid was present as bishop of York, and spoke for the faith of the English Britons, Scots, and Picts. He set out for England, taking with him the decrees of the council to exhibit to Theodore and the king. Passing through Gaul, he found that Dagobert had been slain, and met with some danger on account of the help that he had previously given him.

On arriving in England Wilfrid showed the decrees to Ecgfrid, but the king and his councillors said that he had bought them, and put him in prison at a place called Bromnis. The queen appropriated his reliquary with its contents, kept it in her chamber when she was at home, and took it with her when she went out driving. It is said that while at Bromnis Wilfrid restored to health the wife of the king's reeve who had charge of him, and that the reeve refused to keep him any longer in prison. He was then more closely imprisoned at Dunbar. In 681, after an imprisonment of nine months, his release was procured by Ebba [q. v.], abbess of Coldingham.

On his release Wilfrid sought shelter in Mercia; but the king, anxious not to offend Ecgfrid, who was his brother-in-law, bade him depart. He went thence into Wessex, but there the queen of Centwine was Eormenburh's sister, so he was soon forced to quit the kingdom. He finally took refuge in Sussex, where the king Ethelwalch promised to keep him in safety. Ethelwalch and his queen had been baptised, but their people were heathen, and, though there was a small monastery at Bosham presided over by a Scot named Dicul, refused to listen to the monks. Wilfrid at once began to preach to the people, who were in great trouble, for a three years' drought had been followed by a terrible famine. They could not fish in the sea, being afraid probably to venture into deep water, and so only caught eels. Wilfrid had a number of their eel-nets joined together, and his men went out to fish with them, had a large catch, and so taught the people to fish. In return the South-Saxons listened to his teaching, and, as the drought broke up on a day on which he had baptised a large number, were convinced of its truth. Ethelwalch gave him the land of eighty-seven families in the peninsula of Selsey, his own estate and residence, and Wilfrid baptised all his new tenants. Among them were 250 bondmen and bondwomen, whom he set free on their baptism. He built a monastery at Selsey. While he was in Sussex he befriended an exiled member of the royal house of Wessex named Cædwalla (659?–689) [q. v.], who slew Ethelwalch, overran the country, and about 686 became king of the West-Saxons. Cædwalla gave him for God's service a fourth part of the Isle of Wight, which he conquered after he became king. Wilfrid placed over this new territory his nephew Bernwini, sending with him a priest to help him in mission work, and so the last of the English settlements that received the gospel was evangelised through his instrumentality.

In 686, when Ecgwin was dead, Theodore was reconciled to Wilfrid at London. He wrote letters on his behalf to Aldfrid, the new king of Northumbria, Ælflaed, abbess of Whitby, and Ethelred of Mercia [see under Theodore]. Aldfrid restored Wilfrid, not indeed to his former bishopric, for Lindsey, Lindisfarne, and Hexham had become separate dioceses, but only to the see of York, from which Bosa retired, and to the monastery of Ripon. For five years he retained his bishopric, but he was not content with his change of position. In 691 he was angered by the king's wish to make Ripon an episcopal see, and by a demand that he should acknowledge the validity of the decrees of Theodore for the subdivision of his old diocese. He quarrelled with the king, left York, and took shelter with Ethelred of Mercia, who gave him the bishopric of the Middle English, or of Leicester. While he was at Leicester in 692–3 Suidbert, one of the English missionaries in Friesland, came to him and received consecration from him, an evidence of the interest which he took in the mission carried on there under his old pupil Willibrord [q. v.] He sent an appeal to Pope Sergius, and, probably in consequence of a papal remonstrance, Aldfrid in 702 held a council at Estrefeld or Austerfield in the West Riding, which was attended by Archbishop Brihtwald [q. v.] and nearly all his suffragans. Wilfrid was required to give his assent to the decrees of Theodore. He answered that he would do so 'according to the rule of the canons,' a reservation which rendered his assent nugatory, for it meant that he would not give up his claims, which had been approved at Rome. He reproached the council with preferring the decrees of Theodore to the ordinances of three popes. It was at last decided that his monastery at Ripon only should be left him on condition that he would give a written promise to abide there quietly and not to fulfil any episcopal functions. He was thus to pronounce his own deprivation. He indignantly refused to comply with this demand, and appealed to the apostolic see. He returned to Mercia and thence set out

for Rome, Ethelred promising not to disturb his monasteries in Mercia before he heard how his appeal was decided. In spite of his seventy years he performed the journey on foot, taking with him Acca [q. v.], then a priest, as his companion. Before his departure Aldhelm [q. v.], then abbot of Malmesbury, wrote a letter to Wilfrid's clergy, exhorting them to be faithful to him (*Gesta Pontificum*, p. 338). On his way he visited Willibrord, then archbishop of Utrecht, who was carrying on the evangelisation of the Frisians. He reached Rome in 704.

Soon after his arrival, Brihtwald's representatives also came to Rome to accuse him. John VI held a synod on his case, at which Wilfrid was present, and his petition was read. His opponents accused him of setting at nought the archbishop's decrees, but he was pronounced blameless. It is said that the proceedings in his case lasted during four months and through seventy sittings. Finally, the pope confirmed the decision of his predecessors, and wrote to Ethelred and Aldfrid that Brihtwald was to hold a synod and endeavour to come to a satisfactory settlement, and that if he failed to do so both parties were to appear at Rome. Wilfrid desired to end his days at Rome, but was bidden by the pope to return to England. On his way home he was seized with a severe illness and carried into Meaux in a state of unconsciousness. He afterwards told Acca that the archangel Michael had appeared to him, had promised that he should be spared for four years more, and directed him to build a church in honour of the Virgin. He landed in Kent in 705 and was reconciled with Brihtwald. He visited Ethelred, then abbot of Bardney in Lincolnshire, and Ethelred wrote to his successor Coenred [q.v.] on his behalf. Aldfrid, however, to whom Wilfrid sent messengers, refused to alter his decision. He died shortly afterwards and was succeeded by Eadwulf, to whom Wilfrid sent messengers from Ripon. Eadwulf bade them take back word that Wilfrid was to leave his kingdom within six days, but he was himself driven out after a reign of two months, and was succeeded in 705 by Aldfrid's son Osred (697 ?–716) [q. v.], who at once held a council on the banks of the Nidd to decide on Wilfrid's case. The abbess Ælflaed having announced that Aldfrid on his deathbed had declared that if he lived he would fulfil the pope's commands concerning Wilfrid, and that if he died she was to charge his son to do so, it was determined to carry out Aldfrid's wish. The king, bishops, and nobles made peace with Wilfrid and restored to him the see of Hexham and the monastery of Ripon. The dispute therefore ended in a compromise by which Wilfrid surrendered his claim to York, receiving instead the see of Hexham; while on the other hand the scheme of erecting Ripon into an episcopal see was dropped, and the possession of the church was secured to him. In spite of his appeals to Rome he was not in so good a position as that in which he was left by Theodore's subdivision in 678.

While Wilfrid was bishop of Hexham a foolish charge of heresy was made against Bede in his presence. This drew from Bede his 'Letter to Plegwin,' which he desired should be read before Wilfrid, for Jarrow was in the diocese of Hexham (Bright, p. 429; Plummer, *Bede*, i. Introd. App. i. p. cxlvi. In the article on Bede, as well as by Smith, *Bede*, App. p. 802, and Raine, *Fasti*, p. 93, this incident is erroneously connected with another Wilfrid, who was bishop of York from 718 to 732). Early in the spring of 708 he was seized with sickness. He recovered, and about a year and a half later, in 709, made his will by word of mouth at Ripon, dividing all his treasure into four parts, of which he assigned the most valuable to the churches of St. Mary and of St. Paul at Rome, and left the other three to the poor, to the provosts of Ripon and Hexham for the benefit of their monasteries, and to the companions of his exile. He announced to his monks that Ceolred of Mercia had sent to invite him to come to him about matters connected with his Mercian monasteries, arranged for the election of an abbot to succeed him at Ripon in case he should not live to return, and bade the monks farewell. He was again seized with sickness at his monastery at Oundle in Northamptonshire, and died while the monks were singing Psalm civ. 30, on a Thursday, probably 3 Oct., in his seventy-sixth year (on the date see Bright, p. 433 *n.* 1; Plummer, *Bede*, ii. 328). He was buried in his church at Ripon, and an epitaph, recorded by Bede, was set up on his tomb. Archbishop Odo is said to have removed his body to Canterbury (Preface to Frithegode's *Vita S. Wilfridi* ap. *Historians of York*, i. 106), where it was translated by Lanfranc, and moved a second time soon afterwards, on 12 Oct. (*ib.* pp. 225–6). St. Oswald, however, is said to have found his bones at Ripon (*ib.* p. 462). Eadmer alleges that the bones found at Ripon were those of the younger Wilfrid, and defends the Canterbury claim, which is said to have been supported by heavenly signs (*ib.* i. 235–7, ii. 31–2). Archbishop Walter de Grey [q.v.] translated the

Ripon relics in 1226 (*ib.* ii. 480), and from that time the claim of Ripon was held to be established. An arm of Wilfrid was believed to be at York (*Fabric Rolls*, pp. 221–2; *Chronicon de Abingdon*, ii. 47).

Of brilliant intellect and vigorous and constructive genius, Wilfrid built up the Roman system in England in place of the usages of the Columbite church, in the overthrow of which he had so large a share. While he clung too much to power and wealth, he used them in God's service, and, though he refused to sacrifice them when their surrender was necessary for the well-being of the church, the unfair treatment which he received is a valid excuse for his refusal. His appeals to Rome were contrary to national sentiment; but he is not to be blamed for seeking justice at the only tribunal at which he could hope to obtain it. Courageous and firm of purpose, he was never daunted by danger or persecution. His temper was overbearing, and he was by no means conciliatory towards his opponents. Yet he was lovable; his monks and clergy were faithful to him in his troubles, and regarded him with filial affection. He was a holy as well as a magnificent prelate, and his missionary work in Frisia and in Sussex, carried on in the midst of his troubles, entitles him to a high place among the fathers of the church. The day of St. Wilfrid's deposition in the 'Calendar' is 12 Oct., which was not the day of his death, for in 709 it fell on a Saturday. His cult was widely spread and specially prevailed in the north; his banner was displayed at the battle of the standard in 1138 (John of Hexham), and his seal was held to cure murrain in cattle (*Tres Scriptores*, p. 440, Surtees Soc.)

[The prime authority is Eddi's Vita Wilfridi, the work of a strong partisan and not always accurate, but of great value, as Eddi knew Wilfrid well, and could learn about him from Acca [q. v.] and Tatbert, Wilfrid's kinsman, who had received from him a full account of his life. Eddi had access to documents, which were no doubt at Ripon, with reference to Wilfrid's appeals. Eddi's life has been printed by Mabillon (AA. SS. O.S.B. sæc. iv. i. 670 sqq.), by Gale in his Quindecim Scriptores, and by Raine in Historians of York, i. 1 sqq. (Rolls Ser.) It was used by Bede in his Hist. Eccles., which, besides scattered notices, has a brief life of Wilfrid (lib. v. c. 19), which gives some matters not mentioned by Eddi, and makes several important omissions. Bede evidently wrote in sympathy with Wilfrid's opponents. His account has been compared with the Life by Eddi, by Mr. Wells, in the Engl. Hist. Rev. vi. 535 sqq. The metrical life of Frithegode is merely a version of Eddi's work. Archbishop Odo is said by Eadmer to have put forth a Life of Wilfrid, but this probably refers to Frithegode's life written at Odo's request, and to which Odo probably supplied the preface (Hist. of York, vol. i. Pref. p. xl). Eadmer's Life, printed by Mabillon, Raine, and others, is not of original value. It is followed in Historians of York by a sermon for St. Wilfrid's day. William of Malmesbury's account of Wilfrid in his Gesta Pontificum (Rolls Ser.) is avowedly condensed from Eddi. Peter of Blois wrote a Life, preserved in Leland's time at Ripon (Collect. iii. 110), but not now known to exist; some extracts are given by Leland. The best modern authorities are Canon Bright's Early Engl. Church Hist. 3rd edit. 1897, Mr. Plummer's notes to his Bædæ Opp. Hist., and Raine's art. 'Wilfrid' in Dict. Christian Biogr. and his earlier biography in Fasti Ebor.] W. H.

WILKES, JOHN (1727–1797), politician, second son of Israel Wilkes, malt distiller, of Clerkenwell, by Sarah, daughter of John Heaton of Hoxton, was born in St. John's Square, Clerkenwell, on 17 Oct. 1727. Israel Wilkes was son of Luke Wilkes, chief yeoman of the removing wardrobe to Charles II, and grandson of Edward Wilkes of Leighton Buzzard (*Visitation of Bedfordshire*, Harl. Soc.) He throve by his distillery, and lived in the style of a city magnate, keeping his coach-and-six. He was hospitable and fond of lettered society, and, though a churchman, tolerant of dissent in his wife. He died on 31 Jan. 1761, leaving, besides John, two sons and two daughters. Sarah, the elder daughter, was an eccentric recluse—prototype of the Miss Havisham of Dickens's 'Great Expectations.' Her sister Mary was thrice married. Heaton, the youngest son, succeeded to the distillery business, mismanaged it, and died on 19 Dec. 1803, without issue. The eldest son, Israel, emigrated to the United States, and died at New York on 25 Nov. 1805, leaving issue by his wife, Elizabeth De Ponthieu (cf. Drake, *Dict. of Amer. Biogr.* 'Wilkes, Charles, Rear-admiral, U.S.A.,' who is there described as nephew of John Wilkes).

Wilkes was initiated in the rudiments of learning at a private school at Hertford, where he showed such quickness that it was decided to give him a liberal education. He was accordingly placed under the charge of a presbyterian minister, Leeson of Aylesbury, Buckinghamshire, from whom he received sound instruction in the classics and a tincture of heretical, especially Arian, theology, which predisposed him to freethinking. From Aylesbury he proceeded to the university of Leyden, where he was entered on 8 Sept. 1744 (Peacock, *Leyden Students*, Index Soc.) Among his contemporaries at

that famous and much frequented seat of learning were Alexander Carlyle [q. v.], William Dowdeswell (1721–1775) [q. v.], and Charles Townshend [q. v.]; but his especial friends were Andrew Baxter [q. v.], then at Utrecht, and Baron d'Holbach. He remained abroad less than two years, part of which was spent in travel in the Rhine lands. It is not probable that he devoted himself very seriously to study, but intercourse with his intellectual equals braced his faculties, and he returned to England with the tone and bearing of a scholar and a gentleman.

While still under age Wilkes married, in deference to his father's wishes, a woman ten years his senior, Mary, daughter and heiress of John Mead, a wealthy London grocer. The marriage placed him in possession of an estate at Aylesbury, the prebendal house and demesne, worth 700*l.* a year. His wife had a handsome jointure, and greater expectations—her mother died on 14 Jan. 1769 worth 100,000*l.*—but Wilkes's habits did not accord with the principles of the ladies, who were both strict dissenters, and in a few years a separation was arranged by mutual consent. Wilkes retained the Aylesbury estate and the custody of his only legitimate child, Mary, born on 5 Aug. 1750. His wife surrendered her jointure for an annuity of 200*l.* In 1758 she sought the protection of the king's bench against the persecution by which Wilkes was endeavouring to extort from her the surrender of her allowance (Burrow, *Reports*, i. 542). In April 1749 Wilkes was elected F.R.S. On 19 Jan. 1754 he was admitted into the Sublime Society of the Beef Steaks. His proclivities were literary and rakish. With John Armstrong (1709–1779) [q. v.], Thomas Brewster [q. v.], and John Hall-Stevenson [see Stevenson] he early formed durable friendships. Under the finished *roué* Thomas Potter [q. v.] he graduated in the fashionable vices. By Sir Francis Dashwood (afterwards Lord Le Despencer) he was enrolled in the profane and profligate confraternity of Medmenham Abbey. This set included Robert Lloyd [q. v.], Charles Churchill [q. v.], and Paul Whitehead [q. v.], all of whom became his fast friends. Among these monks of Theleme none surrendered himself to the orgie with more of the true Rabelaisian abandon than Wilkes. Their puerile mummeries, however, he despised; and on one occasion terrified most of them out of their wits by letting loose at the appropriate moment in the celebration of the *messe noire* a baboon decked out with the conventional insignia of Satan, which he had contrived to secrete within the building (Johnston, *Chrysal*, 1767, iii. 241).

In 1754 Wilkes served the office of high sheriff of Buckinghamshire, and contested (April) unsuccessfully the parliamentary representation of Berwick-on-Tweed. In 1757, by arrangement with Pitt and Potter, he succeeded the latter (6 July) as M.P. for Aylesbury. This affair, with the Berwick contest, cost him 11,000*l.* By further judicious outlay he secured his seat at the general election of March 1761. His political interest served him to make amends to Johnson for a piece of supercilious criticism. The 'Grammar' prefixed to the first edition of the 'Dictionary' (1755) contained, concerning the letter 'H,' the strange dictum, 'It seldom, perhaps never, begins any but the first syllable,' whereon Wilkes had commented in the 'Public Advertiser:' 'The author of this observation must be a man of quick apprehension and of a most comprehensive genius.' Though Johnson took no notice of the sneer, it had rankled, and Wilkes was glad of an opportunity to salve the wound. When, therefore, he learned (March 1759) that Johnson's black servant was in the clutches of the press-gang, he used his influence at the admiralty to procure his release, and he succeeded. When, however, he came to ask favours for himself, the case was different. He had entered parliament a loyal supporter of Pitt, and he had given proof of loyalty at no small cost. With Pitt's brother-in-law, Lord Temple, he was closely associated in the organisation of the Bucks militia, of which he was appointed colonel in June 1762. Through the brothers-in-law he hoped to obtain either the embassy at Constantinople or the governorship of Quebec. He was disappointed, and attributed his want of success partly to Pitt's indifference, but much more to the malign influence of Lord Bute. That he seriously disapproved of Bute's foreign policy, and also of his system of government, there is no reason to doubt; but mortification probably added vigour and venom to the attacks with which he harassed the favourite. He began with anonymous 'Observations on the Papers relative to the Rupture with Spain laid before both Houses of Parliament on Friday, 29 Jan. 1762.' The pamphlet appeared in March 1762, caught the public ear, and damaged the government. Wilkes followed up his advantage in the 'Monitor.' In two numbers especially, 357 (22 May) and 360 (12 June), he pointed an obvious moral by reference to Count Brühl (the favourite of the king of Saxony), Madame de Pompadour, and her friend the Abbé de Bernis. He was answered by Smollett in

the 'Briton;' and founded in concert with Churchill a rival organ, entitled 'The North Briton,' of which the first number appeared on 5 June. The title was adopted in irony, of which abundant use was made in the earlier numbers. The Scots were magnified, and felicitated on their triumph in the person of the favourite over their hereditary enemies, the English. Henry Fox, Halifax, and Mansfield were represented as Bute's faithful henchmen. Comparisons were ostentatiously deprecated between George III and Edward III, between the Princess Dowager of Wales and Queen Isabella, between Bute and Roger Mortimer. The attack was reinforced by an adaptation of William Mountfort's 'Fall of Mortimer,' prefaced (15 March 1763) by an ironical dedication to Bute. Nor did Wilkes disdain to fly at lower game. He lampooned Hogarth, quizzed Lord Talbot, the steward of the household, and established a reputation for spirit by exchanging pistol-shots with him on Bagshot Heath (5 Oct. 1762). He satirised his quondam friend Dashwood, the luckless chancellor of the exchequer, whose cider tax proved more damaging to the government than the peace of Paris; he insulted Samuel Martin, the secretary to the treasury; he even stooped to cast a jibe at Bute's son, a mere lad. The succeeding administration, in which Bute's influence was believed to be still paramount, fared even worse [see Grenville, George]. 'North Briton' No. 45 (23 April 1763) dealt with the speech from the throne preceding the recent adjournment, and characterised a passage in which the peace of Hubertsburg was treated as a consequence of the peace of Paris, as 'the most abandoned instance of ministerial effrontery ever attempted to be imposed on mankind;' nay, even insinuated that the king had been induced to countenance a deliberate lie. The resentment of the king and the court knew no bounds, and the law officers advised that the article was a seditious libel. Proceedings in the ordinary course were, however, precluded by the anonymity of the publication; and accordingly the two warrants which were issued by the secretaries of state (Egremont and Halifax) for the apprehension of the authors, printers, and publishers of the alleged libel and the seizure of their papers contained the names of the printers only. The secretaries had no higher jurisdiction than justices of the peace, and as a justice's warrant was valid only against the persons named therein, there was thus in fact no warrant under which Wilkes could be legally arrested. The printers were first apprehended, and, on the information of one of them, Wilkes was taken early in the forenoon of 30 April, on his way from the Temple to his house in Great George Street, Westminster. The officers entered the house with him, and John Almon [q. v.] calling about the same time, the news was carried to Lord Temple, who at once applied for a habeas corpus. Wilkes was meanwhile taken before the secretaries. He parried their questions and protracted the examination until the habeas corpus had been granted. There was, however, some delay in the actual issue of the writ, of which the secretaries took advantage by committing Wilkes to the Tower under a warrant which directed him to be kept close prisoner. The direction was obeyed to the letter, neither his legal advisers nor the Duke of Grafton nor Lord Temple being permitted to see him. Temple, as lord-lieutenant of Buckinghamshire, received the king's express orders to cancel Wilkes's commission in the militia. He obeyed (5 May), and was then himself dismissed from the lieutenancy (7 May). Wilkes's house had meanwhile been thoroughly ransacked, and his papers, even the most private and personal, seized.

There were not wanting precedents (see *Addit. MSS.* 22131–2) which, but for privilege of parliament, would have given a colour (though no more) of legality to the action of the secretaries; but the arrest of a member of parliament in such circumstances was a very grave matter, and accordingly on the return to the writ of habeas corpus, Lord-chief-justice Pratt discharged Wilkes on the ground of privilege (6 May). Actions maintained in Wilkes's name by Lord Temple were at once instituted against Halifax and under-secretary Wood, the chief agent in the seizure of Wilkes's papers. The action against Halifax was delayed until November 1769 (see below). The latter resulted (6 Dec.) in a verdict for Wilkes with 1,000*l.* damages. The affair gave rise to other successful actions by persons who had suffered in a similar way at the hands of the government; and thus a procedure essentially identical with that in use in France under *lettres de cachet* was finally abrogated [see Pratt, Charles, first Earl Camden; Murray, William, first Earl Mansfield].

Egremont, by whom he had been treated superciliously during the examination, Wilkes resolved to challenge so soon as he should be out of office. In the meantime he went to France, where in August he was himself challenged by a Scottish officer (Forbes), who resented the manner in which

the Scotch were treated in the 'North Briton.' Wilkes accepted the challenge on condition that Egremont should have precedence; and this punctilio suspended the affair until Egremont's death (21 Aug.), when the Scotchman was no longer forthcoming. Wilkes returned to England on 28 Sept., and renewed his attack on the government (12 Nov.) in the 'North Briton' (No. 46). Egremont's successor was Wilkes's old friend Sandwich, but Wilkes gained nothing by the change. Sandwich in office was a different being from the jolly monk of Medmenham. There fell into his hands an indecent burlesque of Pope's 'Essay on Man,' entitled 'An Essay on Woman,' dedicated to a fashionable and frail beauty, Fanny Murray, and garnished with notes ascribed to Bishop Warburton, and an appendix of blasphemies containing (*inter alia*) an obscene paraphrase of the Veni Creator Spiritus. The work was pseudonymous; but Wilkes's printers deposed, and their evidence was corroborated by some of Wilkes's papers, that it had been printed by Wilkes's direction at his private press. The whole edition consisted of a dozen copies, of which one or two had been stolen by workmen, the rest had remained under lock and key. The author appears to have been Thomas Potter. A manuscript (neither Potter's nor Wilkes's) of a poem with the same title is in the British Museum (Addit. MS. 30887). It lacks the dedication and notes, begins with the words, 'Awake, my Sandwich,' and is in fact entirely distinct from the poem inscribed to Fanny Murray, of which one of the few extant exemplars, beginning with the words 'Awake, my Fanny,' is in the Dyce Library at the South Kensington Museum. The spurious piece was, however, printed under Wilkes's name during his lifetime, was not disavowed by him, and was thus incautiously accepted by Lord Mahon (*History of England from the Peace of Utrecht*, v. 66) as the original poem printed at Wilkes's press. Another imposture, ascribed on the title-page to 'J. W. Senator' (in the epilogue 'Julio Wanlovi, Senator of Lucca'), appeared in London in 1763, 4to.

When parliament met (15 Nov.), the House of Lords, on the motion of Sandwich, included the essay and 'Veni Creator' in one censure as a breach of privilege (in attributing the notes to Warburton) and as an obscene and impious libel. On the same day the commons, in response to a royal message conveyed through George Grenville [q. v.], consigned the 'North Briton' (No. 45) to the hands of the common hangman to be burned as a seditious libel. Wilkes pleaded his privilege, which he offered to waive in the courts of law if it were acknowledged in parliament. The house rejected his offer, and resolved that seditious libel was not covered by privilege (23, 24 Nov.) The resolutions of the commons were endorsed by the lords (1 Dec.), Pitt in the one house, and Shelburne in the other, joining in the censure upon Wilkes, but maintaining his privilege. A strongly worded protest against the surrender of so important a security for freedom of speech was entered in the lords' journals by Temple and other peers (29 Nov.) A dangerous wound in the stomach received by Wilkes in a duel with Samuel Martin (16 Nov.) enabled him to avoid appearance to a citation by the House of Commons. During his convalescence he nailed his colours to the mast by issuing from his private press a collective reprint of the 'North Briton.' On the night of 6 Dec. a Scottish lieutenant of marines was arrested in the attempt to force an entrance into his house with the intention of assaulting him. About Christmas Wilkes slipped off for Paris. Thence he transmitted to the speaker, Sir John Cust, a medical certificate of ill-health (dated 11 Jan. 1764). The speaker read the certificate to the house, but observed that it was entirely unauthenticated, and Wilkes was thereupon expelled (19 Jan.) A copy of the certificate, duly authenticated by two notaries and the British ambassador at Paris, Lord Hertford, which Wilkes subsequently sent to the speaker, was ignored; but a motion affirming the illegality of general warrants, in support of which Pitt exerted his full strength, was only defeated by a narrow majority (17 Feb.) Wilkes expressed his gratitude to his supporters in 'A Letter to a Noble Member [Temple] of the Club in Albemarle Street' (London, 12 March 1764). Meanwhile, on 21 Feb., he had been convicted before Mansfield on both charges of libel—not as author, but as responsible for the printing and publication. These proceedings he reviewed in an 'Address to the Electors of Aylesbury' (dated Paris, 22 Oct. 1764), attributing the convictions (unjustly) to the partiality of the judge. He did not appear to receive judgment, and was outlawed (1 Nov.)

In Paris Wilkes was received by D'Holbach and Diderot as a brother in arms. He was also countenanced by the French court, and made a figure in the salons. He lodged at first at the Hôtel de Saxe, afterwards in the Rue St. Nicaise, where he lived during the greater part of 1764 with a courtesan named Corradini, in whom he discovered all the

charms of the Medicean Venus. With her, after performing the last offices of friendship for Churchill at Boulogne, he travelled in Italy, spending part of the carnival of 1765 with Winckelmann at Rome, and three months (April to June) at Naples. There he became intimate with James Boswell.

During his stay in Italy, Wilkes trifled with a projected 'History of England' (see infra), and an edition of the works of Churchill, who had made him his literary executor. Deserted by his mistress, he recrossed the Alps in July, passing a day (24 July) at the Grande Chartreuse, where he recorded his favourable impression of the monks in the visitors' book. At the monastery he fell in with Lord Abingdon [see BERTIE, WILLOUGHBY, fourth EARL OF ABINGDON], with whom he visited Voltaire at Ferney. In the autumn he returned to Paris, and established himself in the Rue des Saints Pères. French society was uncongenial to him, and he felt the pressure of pecuniary embarrassment. His pen brought him in little. His habits were extravagant; his daughter's education, which he would on no account neglect, was expensive; and in anticipation of his outlawry he had settled his entire property upon her. He was largely beholden to Lord Temple and the Rockingham whigs for the means of subsistence. He also appears to have received occasional subventions from the French government (*Walpoliana*, i. 2; GAILLARDET, *Mémoires sur la Chevalière D'Eon*, p. 186). On the return of the whigs to power he had hopes of obtaining a pardon and a pension or place; but a visit to London in May 1766 disillusioned him, and he returned to Paris. There, on Chatham's accession to power, he was encouraged by Colonel Fitzroy, brother of the Duke of Grafton, to rely upon Grafton's interest in the administration of which he was the nominal head. He therefore revisited London towards the close of October and sounded Grafton, by whom he was bidden write to Chatham. In Chatham, however, Wilkes had no faith, and he was, moreover, too proud to solicit a favour from one by whom he believed himself to have been neglected in the past. He accordingly wrote to Grafton (1 Nov.) Grafton, by Chatham's advice, ignored his letter, and Wilkes returned to Paris. There he relieved his mind in a lengthy epistle to Grafton (12 Dec.), which was published in pamphlet form both in London and in Paris, and was reprinted in Berlin. He continued to reside in Paris during the greater portion of 1767, working in a desultory way at his history. The sole result of these labours was an 'Introduction to the History of England, from the Revolution to the Accession of the Brunswick Line,' published at London in 1768, 4to. The edition of Churchill was abandoned [see CHURCHILL, CHARLES]. Meanwhile, impatience and impecuniosity determined him to end his exile at all costs, and in December he set out once more for England. He travelled by way of Holland, made a short stay at Leyden, and reached London on 6 Feb. 1768. He hired a house at the corner of Prince's Court in the immediate vicinity of his former residence in Great George Street, Westminster, and, being ignored by the government, addressed himself to the king. The course he took must have been intended as an affront; for instead of presenting a petition he made his application for pardon by a letter, which his servant handed in at Buckingham House (4 March). Of the letter no notice was taken. At the subsequent general election he appeared on the hustings as a candidate for the city of London, of which his friends had purchased for him the freedom. He failed to carry that seat, but was returned (28 March) for Middlesex by an immense majority. He then surrendered to his outlawry in the court of king's bench, and after a formal arrest was committed by Lord Mansfield to the king's bench prison (27 April). Between the court and the gaol he was rescued by the mob, but contrived to slip off and continue the journey. From his cell he issued (5 May) a spirited address to his constituents, and for some days his sympathisers congregated in increasing multitude in the vicinity of the gaol (St. George's Fields). On 10 May the mob was dispersed by a detachment of footguards, not without loss of life. The troops were publicly thanked by the secretary at war (Lord Barrington). On 8 June Wilkes's outlawry was reversed by Lord Mansfield on a technical point, but the prior convictions were affirmed, and on 18 June he was sentenced to one year and ten months' imprisonment, exclusive of the time he had already spent in gaol, fined 1,000*l.*, and required on his discharge to enter into recognisances in 1,000*l.* with two sureties in 500*l.* each for his good behaviour for seven years. Against this sentence Wilkes appealed by writ of error to the House of Lords. He also presented to the House of Commons (14 Nov.) through Sir Joseph Mawbey [q.v.] a petition which not only traversed the same ground as the writ of error, but entered at large into the merits of his case. He was strongly advised by Grafton to abandon the petition, but he had now declared war *à outrance* against the government, and he was not the man to hesitate. He therefore pressed forward the

parliamentary proceedings, while he availed himself of the abundant opportunities which the lax rules of the king's bench prison afforded of carrying on the campaign in the country. He had succeeded in issuing a 'Letter on the Public Conduct of Mr. Wilkes' (1 Nov.) and an 'Address' to his constituents (3 Nov.) His next step was to procure an authentic copy of Lord Weymouth's instructions to the chairman of the Lambeth quarter sessions, by which he and his brother magistrates were enjoined to make prompt use of the military in the event of a riot. These instructions were dated 17 April, fully three weeks before the 'massacre,' as the affair in St. George's Fields was now called. Wilkes procured their insertion, with some inflammatory remarks of his own, in the 'St. James's Chronicle' of 10 Dec., and in a subsequent address to his constituents (17 Dec.) acknowledged himself responsible for their publication. The writ of error was dismissed on 19 Jan. 1769, and the petition shared the same fate; the article in the 'St. James's Chronicle' was voted libellous by both houses, and Wilkes was again expelled the House of Commons (4 Feb.) To give a colour of legality to the expulsion, account was taken of all his previous offences and his present position as a condemned criminal. The unfairness of this treatment was ably exposed by George Grenville (now reconciled with Lord Temple) in a speech full of cold and dispassionate constitutionalism, the publication of which drew from Wilkes an ungracious 'Letter' (see infra) which ruptured his relations with Temple for ever. The expulsion led to a conflict between the electors of Middlesex, who at once re-elected Wilkes, and the House of Commons, which not only annulled the return, but resolved (17 Feb.) that he 'was and is incapable of being elected a member to serve in this present parliament,' annulled two subsequent returns, and eventually declared the beaten candidate, Colonel Luttrell, duly elected, and falsified the return accordingly (13 April). Against these unconstitutional proceedings petitions were presented to parliament and the king. Wilkes found a doughty champion in Junius; the government a dull apologist in Johnson, to whose 'False Alarm' Wilkes replied in a spirited 'Letter to Samuel Johnson, LL.D.' (London, 1770, 8vo). The matter was also handled in other pamphlets [see MEREDITH, SIR WILLIAM]. On 10 Nov. 1769 Wilkes's action against Lord Halifax, long delayed, in the first instance, by legal chicane, then by the effect of the outlawry, was brought to trial, and resulted in a verdict for Wilkes with 4,000*l.* damages.

On the formation of Lord North's administration, the opposition made of Wilkes a regular *cheval de bataille*. But a resolution that in matters of election the House of Commons is bound to judge according to the law of the land was defeated in both houses, though Chatham joined with the Rockingham whigs in its support (25 Jan., 2 Feb. 1770). The question was revived on Wilkes's discharge (17 April 1770), and Chatham proposed a bill for his reinstatement (May). The motion was negatived, and a serious conflict between the two houses was thus avoided [see WATSON - WENTWORTH, CHARLES, second MARQUIS OF ROCKINGHAM]. Chatham then suggested an address to the king for an immediate dissolution, but failed to carry the Rockingham whigs with him. Even before his discharge Wilkes had been elected (27 Jan. 1769) alderman for the ward of Farringdon Without. The city interest was strongly on his side, and on 14 March 1770 the lord mayor presented to the king the remonstrance of the livery on his behalf. It was contemptuously dismissed, and other remonstrances shared the same fate. Annual motions on the subject continued to be made in the House of Commons during the remainder of the parliament.

Wilkes had entered the king's bench prison a ruined man. He left it free from embarrassment. This prosperous turn in his affairs was due to the liberality of his sympathisers on both sides of the Atlantic, wisely directed by a committee of 'supporters of the bill of rights,' over which John Horne (afterwards Horne Tooke) presided [see TOOKE]. In discharging Wilkes's various liabilities the committee disposed of upwards of 17,000*l.* Wilkes had also his reward in other ways: he was the idol of the populace, his portrait was exposed in shop windows, decorated trinkets, and dangled before alehouses. He was able to take a villa at Fulham and once more to live delicately. If he had lost his old political connection, if the agitation which the opposition carried on in his behalf was merely designed to vindicate the constitution, a civic career was open to him; and by his election to the office of alderman he had, in fact, been invited to stand for the mayoralty. In 1771 the threatened invasion of a city charter by the bill for embanking Durham Yard (the Adelphi) embittered the city against parliament and the court. Wilkes, of course, ranged himself on the side of the malcontents, stoutly supported Lord-mayor Brass Crosby [q. v.]

in the contest with parliament which arose out of the publication of reports of the debates, and defied with impunity the speaker's citation to the bar of the House of Commons, on the ground that so long as his incapacity was maintained he was not within the jurisdiction of the house. He was elected sheriff of London and Middlesex in the same year (24 July), and courted popularity by disallowing the attendance of the military at executions. He also discountenanced the trying of prisoners in chains and the taking of money for admission to the court of Old Bailey. On 24 Jan. 1772 he was presented by the common council with a silver cup worth 100*l.* in recognition of his services to the city in the dispute about the debates. In this and the following year he was returned at the head of the poll for the mayoralty, but was rejected by the court of aldermen. The aldermen were probably influenced in some degree by the attack made upon him by Horne Tooke [for details see TOOKE, JOHN HORNE]; but the unquestionable services rendered by Wilkes to the popular cause insured his election on the third return (8 Oct. 1774). Parliament was then just dissolved, and at the ensuing general election Wilkes was once more returned for Middlesex (29 Oct.) On 2 Dec. he took his seat without opposition. He continued to represent Middlesex throughout the remainder of his parliamentary career.

An obelisk in Ludgate Circus commemorates Wilkes's mayoralty. It coincided with the definitive adoption by the government of the policy of coercing America, against which Wilkes presented to the king the remonstrance of the livery on 10 April 1775, a duty which he discharged with such dignity and tact that the king was charmed, and confessed that he had never known so well bred a lord mayor. In December 1779 he was elected to the office of city chamberlain, which he held with credit for the rest of his life.

In parliament Wilkes supported the scheme of economic reform adopted by the Rockingham whigs, but went far beyond them by his proposals for the redistribution of seats (21 March 1776), which anticipated the salient features of the bill introduced by Pitt in 1783. Throughout the struggle with America he opposed the measures of the government with vigour and pertinacity. On 28 April 1777 he pleaded the claim of the British Museum to a more liberal treatment by the nation. In 1779 (10 March, 20 April) he supported the bill for the relief of dissenting ministers and schoolmasters from the limited subscription to the Thirty-nine articles of religion required by the Toleration Act. During the Gordon riots in June 1780 he was conspicuous by the firmness and courage with which he asserted the authority of the law. On the return of the whigs to power the erasure from the journals of the House of Commons of the record of his incapacitation, for which he had made annual motions since his reentrance into parliament, was at length carried (3 May 1782). He took a strong line in opposition to Fox's East India bill (8 Dec. 1783), and on Pitt's accession to power gave him independent support, but broke with him decisively on the impeachment of Warren Hastings (9 May 1787). He did not seek re-election after the dissolution of 11 June 1790.

In his declining years Wilkes had a villa at Sandown, Isle of Wight; and two town houses, one in Kensington Gore, the other in Grosvenor Square (corner of South Audley Street). He died, as he had lived, insolvent, at the latter residence on 26 Dec. 1797. He was interred in Grosvenor Chapel without other memorial than a mural tablet bearing the inscription: 'The Remains of John Wilkes, a friend to liberty, born at London 17 Oct. 1727 O.S.: died in this parish.' His daughter Mary died unmarried on 12 March 1802. Wilkes had also two natural children, a son and a daughter.

Wilkes was rather above the middle height. His features were irregular to the point of ugliness, and a squint lent them a sinister expression, maliciously exaggerated in the celebrated caricature by Hogarth (see *Catalogue of the Huth Library*, v. 17, 43*). He was painted by Pine (*Cat. Third Loan Exhib.* No. 878), and with John Glynn and Horne Tooke by Houston (*Cat. Guelph Exhib.* No. 321); a portrait of Wilkes and his daughter was painted by Zoffany (*Cat. Second Loan Exhib.* No. 654). A sketch of him in chalks by Earlom is in the National Portrait Gallery, London; engraved portraits are in the British Museum.

Wilkes had fine manners and an inexhaustible fund of wit and humour which made his society acceptable even to those who, like Gibbon and Johnson, thoroughly distrusted him (GIBBON, *Misc. Works*, ed. Sheffield, 1837, p. 64 *n.*; BOSWELL, *Life of Johnson*, ed. Birkbeck Hill, iii. 64–79, 83). In his vices he was by no means singular; and his tender affection for his daughter and the constancy of his friendship (proved among others by D'Eon, with whom his intimacy, begun in France, was renewed in London and terminated only by death) are

redeeming traits in his character. His free-thinking was only skin-deep; and when to Thurlow's asseveration, 'May God forget me when I forget my sovereign,' he muttered the retort, 'God forget you: He'll see you damned first,' there was just a suspicion of sincerity in the grim pleasantry. His part in public life he played with courage and consistency; but there was a deeper sense than appeared on the surface in his arch denial that he was ever a Wilkite. By nature unquestionably he was no demagogue, but a man of fashion and a dilettante; nor did he possess the ready eloquence which is characteristic of the born leader of the masses. His speeches were always carefully prepared, and smelt too much of the oil for popular effect. He retained his dilettantism, and especially his interest in French and Italian literature and painting, to the last. Towards the close of his life he conferred a boon on bibliophiles by two éditions de luxe: (1) 'C.V. Catullus. Recensuit Johannes Wilkes, Anglus, Londini, 1788. Typis Johannis Nichols' (three hundred copies on vellum, one hundred on fine paper, 4to); (2) 'Θεοφράστου χαρακτῆρες ἠθικοί, Johannes Wilkes, Anglus, recensuit. Londini, 1790. Typis Johannis Nichols' (three copies on vellum, one hundred on fine paper, 4to). He made some way with a translation of Anacreon, which was admired by Joseph Warton, but remained unpublished. Some trifles in verse are included in 'Letters from the year 1774 to the year 1796 of John Wilkes, esq., addressed to his daughter,' published with prefatory memoir at London in 1804, 2 vols. 12mo. He was probably author of the English version of Boulanger's posthumous 'Recherches sur l'Origine du Despotisme Oriental,' published at Amsterdam under the title 'The Origin and Progress of Despotism in the Oriental and other Empires of Africa, Europe, and America,' in 1764, 8vo. The French original had been printed in the previous year at his private press. His prose is uniformly nervous, idiomatic, and lucid. A collection of 'Epigrams and Miscellaneous Poems' was added to a private reprint of the 'Essay on Woman' (London, 1871, 4to).

Besides the two Monitors mentioned above, Wilkes appears to have written Nos. 340, 358, 373, and 376–80. The following are the principal collective editions of the 'North Briton:' 'Nos. 1–45,' London, 1763, 2 vols. 12mo; 'Nos. 1–46, with explanatory notes and index,' London, 1763, 8vo; 'Nos. 1–45, revised and corrected by the author,' Dublin, 1766, 2 vols. 12mo; 'Forty-six numbers complete with explanatory notes, and a collection of all the proceedings in the House of Commons and courts of Westminster,' London, 1772, 4 vols. 12mo. With the continuation by Bingley, Wilkes had nothing to do.

Collective editions of Wilkes's 'Speeches in the House of Commons' appeared at London in 1777 and 1786, 8vo. His 'Speech in the House of Commons, 9 May 1787, respecting the Impeachment of Warren Hastings,' appeared in pamphlet form at London in 1787, 8vo. The speeches in which as city chamberlain he presented the freedom of the city to distinguished persons are printed in 'Correspondence of the late John Wilkes with his Friends, in which are introduced Memoirs of his Life by John Almon,' London, 1805, 4 vols. 8vo. The same compilation contains the 'Introduction to the History of England from the Revolution to the Accession of the Brunswick Line,' and 'A Supplement to the Miscellaneous Works of Mr. Gibbon' (reflections on the acceptance by Gibbon of office under Lord North).

Wilkes himself edited 'Letters between the Duke of Grafton, the Earls of Halifax and Egremont, Chatham, Temple, Talbot, Baron Botetourt, Right Hon. Henry Bilson Legge, Right Hon. Sir John Cust, bart., Mr. Charles Churchill, Monsieur Voltaire, the Abbé Winckelmann, and John Wilkes, Esq. With Explanatory Notes,' 1769, 12mo; also 'A Letter to the Right Hon. George Grenville occasioned by the publication of the speech he made in the House of Commons on the motion for expelling Mr. Wilkes, Friday, Feb. 3, 1769, to which is added A Letter on the Public Conduct of Mr. Wilkes first published Nov. 1, 1768. With an Appendix,' London, 1769, 8vo. 'The Controversial Letters of John Wilkes, Esq., the Rev. John Horne, and their principal adherents: with a supplement containing material anonymous pieces,' appeared at London in 1771, 12mo (cf. the *Letters of Junius*, Nos. l–liv and the private correspondence). Wilkes's diaries, with fragments of autobiography and much inedited correspondence and other papers, are in Additional MSS. 30865–88; other miscellaneous remains are scattered through Additional MSS. 12114, 27777–8, 27925, 29176–7, 29194; cf. Additional MSS. 32948 ff. 161 et seq., 33053 f. 317; Egerton MS. 2136, ff. 29, 49; and Stowe MS. 372; also Hist. MSS. Comm. 2nd Rep. App. p. 63, 3rd Rep. App. pp. 124, 223, 415, 4th Rep. App. pp. 397 et seq., 5th Rep. App. p. 257, 10th Rep. App. pp. 357, 413–18, 14th Rep. App. i.; also Cal. Belvoir Castle MSS. iii. 3, 36; 15th Rep. App. ii. 359–60. From Additional MS. 30865 Mr. W. F.

Taylor published in 1888 (Harrow, 16mo) Wilkes's account of his life abroad in 1764–5, including his relations with his mistress Corradini. The book is entitled 'John Wilkes, Patriot: an unfinished Autobiography.'

[The principal authorities have already been indicated, others are as follows: Lipscomb's Buckinghamshire, ii. 26, 37, 44; Cal. State Papers, Dom. 1667 p. 376, 1667–8 pp. 450, 601, 1668–9 p. 240; Pepys's Diary, 19 Sept. 1666; Autobiography of Alexander Carlyle; Nichols's Lit. Anecd. and Illustr.; Gent. Mag. 1761 p. 44, 1763 pp. 424, 525, 605, 1769 p. 55, 1797 ii. 1077, 1798 i. 77, 1802 i. 285, 1803 ii. 1194, 1805 ii. 1238; Ann. Reg. 1763 pp. 133–47, 1765 p. 174, 1766 p. 182, 1768 pp. 83–111, 121–130, 183, 1771 pp. 59 et seq., 68, 83, 95, 101, 1772 Chron. p. 131, 1773 Chron. p. 98, 1774 pp. 155–7, 1775 p. 101, Chron. pp. 106–7, 137, 255, 1780 p. 196, 1797 Chron. pp. 58, 369; Almon's Polit. Reg. 1767–8, 1770–72; Comm. Journ. xxix. 666, 689, xxxii. 156, 178, 224–8, 334; Lords' Journ. xxx. 417, 425–30, xxxii. 205–43; Parl. Hist. xv. 1354, xvi. 511–95, 875, 954–78, xviii–xxvi.; Cavendish's Debates, i. 46–185, 226–37, 404–33, 516–45; Howell's State Trials, xix. 982–1175, 1382–1418; Almon's Hist. of the late Minority, vol. ii., and Anecdotes, i. 5, ii. 1–30; Chesterfield's Letters, ed. Mahon; D'Eon's Loisirs, vii. 13, 134; Johnson's Letters, ed. Birkbeck Hill; Farmer's Plain Truth, being a genuine Narrative of the Methods made use of to procure a copy of the Essay on Woman (1763); Kidgell's Genuine and Succinct Narrative of a scandalous, obscene, and exceedingly profane Libel, entitled An Essay on Woman (1763); A Complete Collection of the Genuine Papers, Letters, &c., in the case of John Wilkes, Esq. (Paris, 1767); The whole Account of John Wilkes, Esq., from the time of his being chosen M.P. for Aylesbury till his departure into France (1768); A Narrative of the Proceedings against John Wilkes, Esq. (1768); A Collection of all Mr. Wilkes's Addresses to the Gentlemen, Clergy, and Freeholders of Middlesex (1769); English Liberty: being a Collection of interesting Tracts from the years 1762 to 1769, containing the Private Correspondence, Letters, Speeches, and Addresses of John Wilkes; Life and Political Writings of John Wilkes, Esq. (Birmingham, 1769); Walpole's Memoirs of the Reign of George III, ed. Le Marchant, rev. Russell Barker; Walpole's Letters, ed. Cunningham; Walpole's Journal of the Reign of George III, ed. Doran; Cradock's Life of John Wilkes, Esq. (1773); Grenville Papers, ed. Smith; Warburton's Works, Supplement by Kilvert, pp. 223–32; Chatham's Corresp.; Grafton's Autobiography; Burke's Works, ed. 1852, iii. 149, 152; Prior's Life of Burke; Prior's Life of Malone; Stephens's Life of Horne Tooke; Nicholl's Recollections and Reflections; Fitzmaurice's Life of Shelburne; Harris's Life of Lord-chancellor Hardwicke; Winckelmann's Lettres Fam. i. 155, 243, 245, 263; Diderot's Mémoires, ii. 313; Ségur's Royaume de la Rue Saint-Honoré, p. 65; Whitehead's Poems, ed. Thompson, p. xxxiii; Wraxall's Hist. and Posth. Mem. ed. Wheatley; Butler's Reminiscences, 4th ed. i. 73; Georgian Era, i. 312; Brougham's Hist. Sketches, 3rd ser. p. 182; Dilke's Papers of a Critic; Rogers's Hist. Gleanings, 2nd ser. pp. 131 et seq.; Selby Watson's Biographies of Wilkes and Cobbett, and Life of Warburton; Fraser Rae's Wilkes, Sheridan, Fox; Fitzgerald's Life of Wilkes and Life of Boswell; Sharpe's London and the Kingdom, iii. 71 et seq.; London's Roll of Fame, pp. 17 et seq.; Gregory's John Wilkes: a Political Reformer of the Eighteenth Century; Notes and Queries, 2nd ser. i. 367, 4th ser. v. 47, 5th ser. viii. 225, xii. 462; Adolphus's Hist. of England; Bisset's Hist. of the Reign of George III; Massey's Hist. of England; Martin's Catalogue of Privately Printed Books; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.; Lowndes's Bibliogr. Manual, ed. Bohn; Brit. Mus. Cat.] J. M. R.

WILKES, RICHARD (1691–1760), antiquary and physician, born at Willenhall in Staffordshire on 16 March 1690–1, was the eldest son of Richard Wilkes (1666–1740) of Willenhall by his wife Lucretia (*d.* 24 July 1717), youngest daughter of Jonas Asteley of Woodeaton, Staffordshire. He was educated at Trentham and at Sutton in Warwickshire, and entered St. John's College, Cambridge, on 13 March 1709–10, being admitted a scholar in 1710. On 6 April 1711 he commenced attending the lectures of Nicholas Saunderson [q. v.], afterwards Lucasian professor of mathematics, and formed a close friendship with him. He graduated B.A. in January 1713–14 and M.A. in 1717, and was elected a fellow of St. John's on 21 Jan. 1716–17. On 4 July 1718 he was chosen Linacre lecturer at the college. He took deacon's orders, but, finding no preferment, he began to practise physic at Wolverhampton in February 1720, resigned his fellowship in 1723, and became eminent in his profession (cf. Nichols, *Illustr. of Literature*, iii. 275). In 1725 he received a fortune with his first wife, and settled on his paternal estate, where he died in 1760, and was buried at Bilston on 4 March.[1]

He was twice married: first, on 24 June 1725, to Rachel, daughter of Roland Manlove of Leigh's Hill, Abbot's Bromley, in Staffordshire. She died in May 1786, and in October he married Frances (*d.* 24 Dec. 1798), daughter of Sir John Wrottesley, bart., and widow of Heigham Bendish of East Ham in Essex. He had no issue, and was succeeded in his estate by his cousin, Thomas Unett.

His portrait, engraved by Granger, is in Shaw's 'History of Staffordshire.'

Wilkes was the author of: 1. 'A Treatise on Dropsy,' London, 1730, 8vo; new edit. 1777. 2. 'A Letter to the Gentlemen, Farmers, and Graziers of the County of Staffordshire on the Treatment of the Distemper now prevalent among Horned Cattle, and its Prevention and Cure,' London, 1743, 8vo. He contemplated a new edition of Butler's 'Hudibras,' for which he made notes, and wrote part of a history of Staffordshire, which is preserved in manuscript in the Salt Library, together with a transcription by Captain Fernyhough, made in 1832. It was discovered by Stebbing Shaw [q. v.] in 1792, and incorporated by him in his 'History of Staffordshire.' Several letters, written between 1746 and 1755, from Wilkes to Charles Lyttelton [q. v.], afterwards bishop of Carlisle, are preserved in the British Museum (*Stowe MS.* 753, ff. 70, 242, 248, 286).

[Shaw's Hist. of Staffordshire, 1798–1801, vol. i. preface, vol. ii. pt. i. pp. 147–9, 205; Simms's Bibliotheca Stafford. 1894; Baker's Hist. of St. John's Coll. 1869, i. 303, ii. 1008; Admissions to St. John's Coll. 1893, ii. 196.]

E. I. C.

WILKES, Sir THOMAS (1545?–1598), diplomatist, born about 1545, is said by Wood (*Fasti*, i. 188) to have been a native of Sussex. The Oxford registers do not supply his father's name, and the family occurs in many counties and in many forms, such as Wikes, Wylkes, Weekes, Wyckes, and other variations. A Richard Wilkes (*d.* 1556) was master of Christ's College, Cambridge, from 1548 to 1553 (Cooper, *Athenæ Cantabr.* i. 162, 548); a Thomas Wilkes represented Chippenham in the 'reformation' parliament of 1529–35 (*Official Return of Members of Parl.* i. 370), and another Thomas Wilkes, haberdasher, of London, was fined 200*l.* in 1551 for refusing to serve as sheriff (Wriothesley, *Chron.* ii. 51–4). The diplomatist commenced in 1564 to travel on the continent, and after spending eight years in France, Germany, and Italy, he returned to England and settled at Oxford, where in 1572 he became probationer-fellow of All Souls', graduating B.A. in February 1572–3 (Wilkes's statement in *Cal. State Papers*, Dom. 1591–4, p. 398; *Reg. Univ. Oxon.* II. iii. 25). On 19 March following Dr. Valentine Dale [q. v.], an ex-fellow of All Souls', was appointed ambassador to France, and he invited Wilkes to become his secretary. Some objection to his absence was raised by the fellows on the ground that Wilkes was 'not a fellow, only a probationer;' but a letter from the privy council, sent on 24 May at Dale's request, produced the requisite license of absence (*Cal. State Papers*, For. 1572–4, No. 904; *Acts P. C.* 1571–5, p. 107; *Lansdowne MS.* 892, f. 201).

From the first Wilkes was employed on important and delicate negotiations at Paris. In April 1574 he was instructed by Elizabeth to convey assurances of her support to Henry of Navarre and the Duc d'Alençon, who had been arrested by the queen-mother, Catherine de' Medici (*Cal. State Papers*, For. 1572–4, Nos. 1390, 1395). In July Alençon revealed the negotiation to Catherine, who would have arrested Wilkes but for the intervention of the king of Navarre; as it was, Wilkes had to leave France, and on 10 July Catherine wrote to Elizabeth bitterly accusing him of instigating Alençon and Navarre to rebel. Elizabeth, as usual, threw the whole responsibility on her agent; and in August sent Wilkes back to Catherine with an order 'to clear himself or never see her face again.' He had an interview with Catherine at Lyons on 7 Sept., and attempted to allay her suspicions. He was allowed to remain in France, though he distrusted Catherine and was alarmed for his safety (*ib.* Nos. 1540 sqq.; *Harl. MS.* 1582, f. 13).

In February 1574–5 Wilkes was summoned to England, where, on the 16th, he received 'letters and instructions to Count Frederick, palatine of the Rhine;' the object of this secret embassy was to induce the elector to send an army into France in aid of the Huguenots under Condé. He returned in April, but in August was again sent to Heidelberg to accompany the elector's invading army. Before it started Wilkes was requested by the elector and Condé to lay their plans in person before Elizabeth (*ib.* 1574–7, Nos. 27, 69; *Hatfield MSS.* ii. 119, 120). Having accomplished this mission, Wilkes returned to Germany and followed the invading army into France, being 'mounted and armed at his own charge' (*Cal. State Papers*, Dom. 1591–4, p. 399). He remained with the Huguenot army during its various movements until the conclusion of peace between Catherine and the Huguenots in June 1576 (*ib.* For. 1574–7, Nos. 801, 811); he then returned to England with the commendations of Condé and Alençon, and on 18 July was sworn one of the four clerks of the privy council (*Acts P. C.* 1575–7, p. 166). Soon afterwards he was granted the office of queen's printer, which he sold to Christopher Barker [q. v.] (cf. *Hatfield MSS.* ii. 187).

In December 1577 Wilkes was sent on another important mission; he was to convey to Philip II 'a clear and simple state-

ment of Elizabeth's intentions and designs' in the Netherlands (*Cal. Simancas MSS.* 1568–79, pp. 550, 558; *Lansd. MS.* 982, f. 201). He was to represent that the queen's efforts had been always directed towards keeping the Netherlands loyal to Philip, but that the only remedy was conciliation and the recall of Don John of Austria. If Philip adopted these recommendations, Elizabeth would join with him in putting down the rebels; but if not, she would not be able to refrain from helping them. Wilkes was received with more consideration than might have been expected, but the only reply he got was that Mendoza, the new ambassador to England, would bring Philip's answer. Wilkes returned by way of France, reaching England on 16 Feb. 1577–8 (Walsingham's 'Diary' in *Camden Miscellany*, iv. 35; *Cal. State Papers*, Venetian, 1558–80, No. 698, Dom. Addenda, 1564–77, pp. 532–3). On 4 April he was sent to Don John to offer Elizabeth's mediation between him and the Netherlands and advocate a cessation of hostilities; in case of refusal he was to threaten that she would give all the aid in her power to the insurgents. On the way he conferred at Antwerp with the Prince of Orange and the council of state. Don John refused the proffered mediation, and on 29 April Wilkes returned (*ib.*; *Cal. Simancas MSS.* 1568–79, pp. 573, 579).

For the next seven years Wilkes was occupied in matters of domestic policy. In January 1578–9 an agreement was made between the four clerks of the privy council by which each clerk should only be in attendance for six months in the year, Wilkes's months being May–August and November–December. In October 1581 he was employed in examining prisoners in the Tower, and in March 1581–2, as a reward for his services, the queen induced the warden and fellows of Winchester College to grant her, in Wilkes's behalf, a lease of the parsonage and rectory of Downton, Wiltshire; they reluctantly agreed to this singular proposal on condition that it was not made a precedent (*Cal. State Papers*, Dom. 1581–90, p. 47; Hoare, *Modern Wilts*, vol. iii. 'Downton,' pp. 32–5). Wilkes appointed as his vicar his cousin, Dr. William Wilkes (*d.* 1637), fellow of Merton College, and afterwards chaplain to James I, and author of 'Obedience, or Ecclesiastical Union' (London, 1605, 8vo), and of 'A Second Memento for Magistrates' (London, 1608, 8vo) (see Wood, *Athenæ*, ii. 46–7; Foster, *Alumni Oxon.* 1500–1714; Brodrick, *Mem. of Merton*, pp. 270–2; *Cal. State Papers*, Dom. 1591–4, p. 189). In November 1583 he was staying with Sir Thomas Lucy at Charlecote inquiring into the conspiracy of Somerville, Arden, and Hall, and on 25 Oct. 1584 he was returned to parliament for Downton.

In July 1586 Wilkes was sent to report on the state of the Netherlands. Leicester had urged the selection of as wise a politician as could be found for this important mission, and on 7 Aug. he wrote: 'Wylkes hath exceedingly wisely and wel behaved himself. Her majestie doth not know what a iewel she hath of him. I would I suffered a great payne I had such a one to join withall here' (*Leycester Corresp.* pp. 360, 383). Wilkes returned to England early in September, but he was immediately selected to succeed Henry Killigrew as English member of the council of state of the Netherlands (*ib.* p. 432; *Acts P. C.* 1586–7, p. 239; his instructions are in *Cotton. MS.* Galba cx. 79, and *Addit. MS.* 14028, f. 66). 'Always ready to follow the camp and to face the guns and drums with equanimity, and endowed beside with keen political insight, he was more competent than most men to unravel the confused skein of Netherland politics' (Motley, *United Netherlands*, ii. 90). He was strongly in favour of breaking entirely with Spain and of Elizabeth's acceptance of the sovereignty of the Netherlands; a 'Discourse' which he wrote in August 1587 against the proposed treaty with Philip, urging that 'the true policy of England is to maintain the independence of the United Provinces,' is extant in the record office (*Cal. State Papers*, Dom. 1581–1590, p. 439). But he came into collision with Barneveld by saving the life of 'the violent democrat and Calvinist' Reingault, and by maintaining Leicester's authority as governor (Motley, ii. 107 *n.*, 221–5). Leicester ill requited this service; he quarrelled with all his subordinates, Buckhurst, Sir John Norris, and others, and his enmity to Wilkes was especially bitter because Wilkes had made a very candid exposure of Leicester's mistakes and intrigues in his reports to the English government. In consequence Leicester circulated malicious reports to the effect that Wilkes had spoken evil of Burghley and Davison. The suspicious proceedings of Sir William Stanley (1548–1630) [q. v.] and Rowland Yorke [q. v.], Elizabeth's parsimony, her support of Leicester in his most foolish acts, and the hatred of Leicester, determined Wilkes to leave the Netherlands with Sir John Norris in July 1587. On their arrival in England Norris was forbidden the queen's presence, and Wilkes

was thrown into the Fleet prison. 'Surely,' wrote Leicester, 'there was never a falser creature, a more seditious wretch, than Wilkes. He is a villain, a devil, without faith or religion' (Motley, ii. 160–5, 185–7, 235–7, 252, 277–9).

Wilkes did not remain in prison long, but the queen's displeasure forbade his resuming his duties as clerk of the council. In January 1587–8, and again on 13 July, he petitioned for restoration to favour (*Cal. State Papers*, Dom. 1581–90, pp. 457, 502). In August he was sent on a mission to Alexander of Parma (*Acts P. C.* 1588, p. 213), and on 29 Oct. he was returned to parliament for Southampton. The death of Leicester removed his bitterest foe, and on 4 Aug. 1589 he resumed his place as clerk of the council (*ib.* 1589–90, p. 11). In May 1590 he was again sent to the Netherlands to renew and amend the treaties with England (instructions in *Cotton. MS.* Galba D, vii. 131, 143). He remained there four months, making various proposals to the states and receiving their answers in October (*Harl. MS.* 287, ff. 166, 173, 176, 179, 183; Collins, *Letters and Memorials*, i. 301–16). On 1 Jan. 1590–1 it was reported that he was to be sworn secretary of state (*Hist. MSS. Comm.* 4th Rep. app. p. 335). From March to July 1592 he was employed in an embassy to France to obtain some towns in guarantee for the help sent to Henry of Navarre by Elizabeth; during this mission Henry, remembering Wilkes's early services, knighted him. On 19 Feb. 1592–3 he was returned to parliament for Southampton, and in July he was once more sent to the French king 'to dissuade him from revolt in religion, and, in case his conversion should be performed, to deal with him for a continuance of his conjunction with her majesty against Spain, and for matters concerning her troops in Brittany, in which negotiation he obtained an alliance with her majesty, offensive and defensive, against the king of Spain' (*Cal. State Papers*, Dom. 1591–4, pp. 399–400; instructions in *Cotton. MS.* Cal. E, ix. 35–41). In September 1594 he was selected for an important embassy to the archduke at Brussels 'relating to the Spanish power in the Netherlands;' he was also to complain of the treasons of Dr. Lopez and others, and to demand the extradition of Sir William Stanley, Charles Paget, Holt, Gifford, and Dr. Worthington. On 14 Oct. the archduke granted him a passport, couched in such terms that on the 30th the English council declined to proceed with the negotiation. This seems to have been a pretext, the real reason being the hostility of the Dutch and French to Elizabeth's proposals (see *Cotton. MS.* Vespasian C, viii. 234–40; *Hatfield MSS.* v. 11–12, 19).

For the next three years Wilkes was occupied with his duties as clerk to the council and matters of domestic policy, but in February 1597–8 he was despatched on another embassy with Sir Robert Cecil to the French king (instructions in *Cotton. MS.* Julius F, vi. 94). They landed at Dieppe and proceeded to Rouen, where Wilkes, who had been ill for some time, died on 2 March 1597–8 (Collins, *Letters and Memorials*, ii. 94), leaving a widow, Margaret, daughter of Ambrose Smith of London, by his wife Joan, daughter of John Coe of Coggeshall, Essex (*Visit. Leicestershire*, 1619, p. 66). In addition to Wilkes's voluminous despatches in the record office, Cottonian and other manuscripts in the British Museum, he wrote 'A Briefe and Summary Tractate shewing what apperteineth to the Place, Dignity, and Office of a councellour of estate in a Monarchy or other Commonwealth,' dedicated to Sir Robert Cecil, and extant in British Museum Stowe MS. 287.

[Brit. Mus. Cotton., Harl., Lansdowne, and Addit. MSS. passim; Cal. State Papers, Dom., For., and Spanish Series; Acts of the Privy Council, ed. Dasent; Hatfield MSS. vols. ii–vii.; Hist. MSS. Comm. 4th Rep. app. passim; Leycester Corresp. and Camden Miscellany, vol. iv. (Camden Soc.); Collins's Letters and Memorials, i. 273, 325–7, 329, 350; Digges's Compleat Ambassador; Corresp. of Sir Henry Unton (Roxburghe Club); Official Ret. Memb. of Parl.; D'Ewes's Journals; Camden's Annales; Wood's Fasti, i. 188; Foster's Alumni Oxon. 1500–1714; Meteren's Hist. van der Nederlanderen, 10 vols. Breda, 1748–63; Wagenaar's Vaterlandsche Hist. 21 vols. Amsterdam, 1749–59; Kervyn de Lettenhove's Relations politiques des Pays-Bas et de l'Angleterre, 10 vols. 1882–91; Motley's United Netherlands, vol. ii.; Froude's Hist. of England.] A. F. P.

WILKIE, Sir DAVID (1785–1841) painter, was born at Cults, on the banks of Eden Water, in the county of Fife, on 18 Nov. 1785. He came of an old Midlothian stock, being the third son of David Wilkie, minister of Cults. His mother, a third wife, was Isabella, daughter of James Lister, farmer, of Pitlessie Mill, about a mile from Cults. Wilkie's artistic bias was manifest almost from his infancy. He 'could draw,' he says of himself, 'before he could read, and paint before he could spell;' and he began early to adorn the walls of his nursery with rude cartoons, and to scrawl upon the floor primitive portraits in chalk of the visitors to the manse or the adjoining kirk. Soon he went on to

note the strange figures of the high road, the broken soldiers and sailors, the pedlars, the beggars, and to transfer their pictures to a little book he carried in his pocket. At seven or thereabouts he was sent to school at Pitlessie, where he continued his studies of character. Upon the after-report of his schoolfellows he was quiet and kindly, bad at games, but ready to look on amused, 'his hands in his pouches,' and much inclined to 'lie *a grouſe* on the ground with his slate and pencil, making queer drawings' (Cunningham, *Life*, 1843, i. 13). Sometimes his studies would be portraits of his schoolmates, to be trucked against pens or marbles. At the commencement of 1797 he left Pitlessie for Kettle, two miles further up the Eden, and here he remained fifteen or eighteen months under John Strachan [q. v.], afterwards bishop of Toronto. Strachan describes his pupil as 'the most singular scholar he ever attempted to teach,' and says that 'although quiet and demure, he had an eye and an ear for all the idle mischief that was in hand' (*ib.* i. 14). At Kettle he learned something of weaving and shoemaking, and developed a mechanical turn for making models of mills and carriages. A sketch-book of this date gives evidence of his ruling passion, but affords little indication of his future bent. It includes a portrait of himself, in which he is shown as 'round-faced, and somewhat chubby.'

His father would doubtless have preferred that his son should follow his own calling. But by the time the boy was fourteen his family had reluctantly convinced themselves that his heart was set on painting. Equipped with an introduction from the Earl of Leven to George Thomson [q. v.], the secretary of the Trustees' Academy of Design, he set out in November 1799 for Edinburgh. The specimens of his powers which he carried with him for credentials were not considered remarkable, and his patron had to intervene in order to secure his admission to the school, then presided over by John Graham (1754–1817) [q. v.] Young Wilkie established himself up two pair of stairs in Nicholson Street, and straightway began the (to him) novel experience of drawing from the antique. His first efforts were apparently only moderately successful, for there is a pleasant legend that a matter-of-fact Cults elder being shown one of the boy's performances failed to recognise its resemblance to a human foot. 'A foot! it's mair like a fluke' [i.e. a flounder], said this candid critic. But it is recorded that the young artist was already remarkable for an unusual determination to know everything about the objects which he drew, a matter of no small importance. Among his fellow-students were John Burnet [q. v.], afterwards one of the most successful of his engravers, and Sir William Allan [q. v.] In the St. James's Square Academy Wilkie was not without successes. One of his pictures was a scene from 'Macbeth;' another, which gained him a ten-guinea premium, depicted 'Calisto in the Bath of Diana,' subjects which seem unexpected preludes to the 'Rent Day' and the 'Penny Wedding.' But through all these essays his art was progressing in its foregone direction. His application was intense, his cultus of the cast and life unwearied, and at 'trystes, fairs, and market places' he was always industriously furnishing his 'study of imagination.'

While at the Trustees' Academy he made some progress in portrait-painting, miniature and otherwise; and he executed two small illustrative pictures, one borrowed from Allan Ramsay's 'Gentle Shepherd,' the other from the 'Douglas' of John Home. But in 1804 he finally took leave of the Edinburgh school and returned to Cults, to begin almost immediately, with a chest of drawers for easel and a larger canvas than hitherto, his first important composition. He had hesitated between a country fair and a field preaching, but ultimately decided upon the former. He had his models round about him on the countryside, and into 'Pitlessie Fair,' as it was ultimately called, he introduced several members of his own family. His father in particular, who was represented talking to a publican, was only ingeniously consoled for that equivocal proceeding by the suggestion that he was warning the other to keep a decorous house. 'Pitlessie Fair' brought great local renown to the young artist at the manse, and a discerning spae-wife predicted that as there had been a Sir David Lindsay in poetry, so in painting there would be a Sir David Wilkie. What was more to the point, Wilkie sold his work to a Fife gentleman, Mr. Kinnear of Kinloch, for 25*l.* He then tried his fortune as a portrait-painter at Aberdeen and two or three other places with small success, and on 20 May 1805 he embarked in a Leith packet boat for London. With him he carried for sale a small picture called the 'Bounty Money; or, the Village Recruit,' which he had painted at Cults.

By this time he was in his twentieth year. After a preliminary sojourn in Aldgate he established himself in the parlour of a coal-merchant at No. 8 Norton Street (now Bolsover Street), Portland Road. He had some letters of introduction, one of which, from Sir George Sandilands to Caleb Whitefoord [q. v.],

is printed in the 'Whitefoord Papers,' 1898 (pp. 260–1), and prompted a later picture. It was too early in the year for him to begin his studies as a probationer at the academy, but with the assistance of a Charing Cross dealer he somewhat increased his small funds by selling the 'Village Recruit' for 6*l.* Shortly after he began his attendance at the academy, gaining his admission with a drawing from the Niobe. At Somerset House he speedily made friends. He was introduced to Fuseli, soon to be the new keeper; to Flaxman, Nollekens, and West; and he found sympathetic contemporaries of his own age in John Jackson, Mulready, William Collins, and Haydon, the last not entirely well disposed at the outset to the 'raw, tall, pale, queer,' and quiet Scotsman, with 'something in him,' of whose advent he was apprised. But Haydon soon found that Wilkie, who, as he told a friend, was convinced that 'no picture could possess real merit unless it was a just representation of nature,' would not interfere with his own ambitions as a history painter, and the pair speedily became fast friends. Meanwhile Wilkie passed from the condition of probationer to that of student, attended Bell's lectures on anatomy, and got to work upon a new picture, of which he had already made a preliminary study at Edinburgh. By the instrumentality of a friend, Mr. Stodart, the pianoforte-maker of Golden Square, this effort, 'The Village Politicians,' was brought to the notice of the Earl of Mansfield, who agreed, not very definitely, to purchase it, when completed, for the modest sum of fifteen guineas. By March 1806 it was all but finished, and Lord Mulgrave and Sir George Beaumont, to whom it was praised enthusiastically by Jackson, immediately gave Wilkie commissions. When ultimately it found its way to the walls of the academy, it was the picture of the year. Crowds surrounded it at all times, and various offers were made to the artist by would-be purchasers. Lord Mansfield, however, held to his bargain, though, after some unseemly haggling, he eventually paid Wilkie a sum of 31*l.* 10*s.*

With this success no one seemed to have been more genuinely astonished than the artist himself, and Haydon, in his 'Autobiography' (Taylor, *Life*, 1853, i. 43), gives an amusing account of his reception of the first favourable press notices. But his even nature was not unduly exalted by his good fortune, one result of which, according to the above authority, was the despatch of a consignment of female finery to his mother and sisters at Cults. Presently he set to work vigorously upon Sir George Beaumont's commission, 'The Blind Fiddler' (afterwards presented by its owner to the National Gallery), which was finished in 1806, and exhibited in 1807, obtaining a success which could not be qualified by the highly coloured classic subjects which, according to report, academic jealousy had thoughtfully hung on either side of it. Shortly after the opening of the exhibition Wilkie went to Cults, where he fell ill. But he was back again in October, working eagerly at new and old commissions. One of these, 'Alfred in the Neat Herd's Cottage,' 1807, for the historical collection of Mr. Alexander Davison, is now in the Northbrook Gallery; another was 'The Card Players' (1808), painted for the Duke of Gloucester; a third, 'The Rent Day' (1808), for Lord Mulgrave, for whom he had also executed a 'Sunday Morning' (1806). Other pictures executed about this time were 'The Jew's Harp' (1808) for Mr. Annesley, 'The Cut Finger' (1809) for Mr. Whitbread, and 'A Sick Lady visited by her Physician' (1809), which was bought by the Marquis of Lansdowne. Commissions, indeed, seemed to have poured in upon him. 'I believe I do not exaggerate when I say that I have at least forty pictures bespoke,' he told his brother John in India. By November 1809 he had been elected an associate of the Royal Academy. His home was now at Sol's Row, Hampstead Road, where he resided until he removed to 84 Great Portland Street, Cavendish Square. By this time his circle of acquaintances was extensive. We hear of his visits, either professional or friendly, to various country seats. In 1808 he is painting the Marchioness of Lansdowne at Southampton Castle; later on he is at Coleorton with Sir George Beaumont, or touring in Devonshire with Haydon.

In 1810 he prepared for exhibition, but did not exhibit, a picture called 'The Man with a Girl's Cap; or, the Wardrobe Ransacked,' the reason for its withdrawal being apparently the fear entertained by the council of the academy that it would fail to sustain his reputation in this line against the rivalry of Edward Bird [q. v.] But at the close of September in the previous year he had begun one of his most ambitious canvases, 'The Alehouse Door,' later known as 'The Village Festival,' and now in the National Gallery, for which it was acquired by parliament in 1824, with the rest of the Angerstein collection. Upon this he laboured for some months. Then he fell ill, probably from overwork. He was carefully tended by Dr. Baillie, migrating for his convalescence to the house of his physician's sister, Miss Joanna Baillie, at Windmill Hill, Hampstead. On

11 Feb. 1811 he was elected a royal academician, and in this year exhibited two pictures, 'A Humorous Scene' and 'Portrait of a Gamekeeper.' In May of the following year the 'Alehouse Door' was exhibited, with a number of other pictures, in a separate Wilkie exhibition, at No. 87 Pall Mall. In addition to 'Pitlessie Fair' and a number of pictures which had appeared on the academy walls, this included several studies and original sketches. Although it advanced his reputation, it was not a financial success, and before the month was out the artist had to pay 32*l.* in order to release the 'Village Festival,' which had been seized for the rent of the room. This incident, according to report, gave rise to the subsequent and more successful painting known as 'Distraining for Rent.' But perhaps one of the most interesting circumstances in connection with this enterprise was the announcement in the catalogue that Abraham Raimbach [q.v.] was engraving the 'Village Politicians.'

At the end of 1812 (1 Dec.) Wilkie's father died, and in August 1813 his mother and his sister Helen joined him in London at 24 Lower Phillimore Place, Kensington, a house which he had taken in 1813, and where he continued to reside until 1824. In 1813 he exhibited 'Blind Man's Buff,' and was engaged on 'The Bagpiper;' 'Duncan Gray; or the Refusal,' and the reminiscence of his first visit to Caleb Whitefoord, 'The Letter of Introduction,' which now belongs to Mr. Ralph Brocklebank. The last two figured in the exhibition of 1814, after which he set out on a visit to Paris with Haydon, duly chronicled by the latter, with much graphic description of his companion's queer Scotch cautions and wonderments. 'The greatest oddity' in that Paris of oddities, according to Haydon, 'was unquestionably David Wilkie. His horrible French, his strange, tottering, feeble, pale look; his carrying about his prints to make bargains with printsellers, his resolute determination never to leave the restaurants till he had got all his change right to a centime, his long disputes about sous and demi-sous with the *dame du comptoir*, whilst madame tried to cheat him, and as she pressed her pretty ringed fingers on his arm without making the least impression, her "Mais, Monsieur!" and his Scotch "Mais, Madame!" were worthy of Molière' (Taylor, *Life of Haydon*, 1853, i. 254).

At the beginning of July they returned to England, and to 'Distraining for Rent,' of which the genesis has been given. It was finished in this year, and bought for six hundred guineas by the British Institution, who exhibited it in 1815. In the same year Wilkie visited Brighton with Haydon. But a more important tour was that which he took in the autumn of 1816 to the Netherlands with Raimbach, who engraved 'Distraining for Rent.' It was upon this occasion that Wilkie had the odd experience of repeating at Calais the misadventure of William Hogarth [q.v.] He, too, was arrested for sketching Calais gate, and carried before the mayor, by whom he was politely dismissed. He still solicited subscribers to the engravings of his pictures wherever he went, as at Paris; but it may be assumed that the Dutch and Flemish schools of painting interested him more nearly than the galleries of the Louvre. At all events, his letters to Haydon were declared to be 'full of fresh and close observation,' which could scarcely have been said of his French diary.

Scotland was the scene of his holiday wanderings in 1817. Here he became acquainted with Dr. Chalmers, and was invited to Abbotsford by Scott, then writing 'Rob Roy.' 'I have my hand in the mortar-tub, but I have a chamber in the wall for you, besides a most hearty welcome. I have also one or two old jockies with one foot in the grave, and know of a herd's hut or two tottering to the fall, which you will find picturesque,' said the Shirra. Another notability he met was James Hogg (1770–1835) [q.v.], who was pleased to find him so young a man. At Abbotsford Wilkie painted (for Sir Adam Ferguson) the Scott family in the garb of south-country peasants. This work was exhibited in 1818, at the close of which year he completed for the prince regent one of his most popular efforts, 'The Scotch, or Penny Wedding,' now in the royal collection. 'The Reading of the Will' (at the Pinacothek at Munich) and several smaller pictures followed. Meanwhile, the indefatigable artist was slowly carrying forward a larger work, which had been commissioned by the Duke of Wellington, 'The Waterloo Gazette; or, the Chelsea Pensioners reading the Gazette of the Battle of Waterloo,' begun in 1817 and finished in 1821. It appears from Wilkie's 'Journal' that it cost him 'full sixteen months' constant work,' and the duke paid him twelve hundred guineas, characteristically counting out the money himself to the artist in banknotes. The picture was exhibited in 1822, making nearly as much stir as Waterloo itself. According to the painter's critics, it marks a second manner in his work, a transition from the influence of Teniers to the influence of Ostade. In July 1822 he went

again to Scotland, then buzzing with expectation of the arrival of George IV. Wilkie began making studies for a picture of John Knox preaching, and he also collected the materials for a memento of the 'King's Entrance to Holyrood.' The preparation of these two pictures occupied him for some time to come; the former being finished only in 1832, the latter in 1830. But in 1823 he exhibited a portrait of the Duke of York, and another of his own special subjects, 'The Parish Beadle,' bequeathed to the National Gallery in 1854 by Lord Colborne, whose commission it was. It is a further transition picture as to style, but also one of the finest of his works. Other efforts which followed the 'Parish Beadle' in 1823 were 'The Gentle Shepherd; or, the Cottage Toilet,' 'Smugglers offering Run Goods for Sale,' and 'The Highland Family.' The last named was also the last picture he exhibited before he left England in 1825.

He was at Edinburgh collecting materials for John Knox at the end of 1824, and was royally entertained by the Edinburgh artists. But he was summoned hastily to London by his mother's illness, and failed to reach it before she died. His mother's death was followed by that of an elder brother, James, who not long before had returned from Canada broken in health and means. Close upon this second bereavement came, early in 1825, tidings of the death in India of his eldest brother, John, a soldier; and, to crown all, his favourite sister, Helen, lost her *fiancé* on the day before her intended marriage. These things, besides sorrow, meant money cares for Wilkie; and his health, never that of a robust man, failed under the strain. Paris and the Louvre, and even Talma, proved powerless to restore his energies, and he turned his face to Italy, visiting Florence, Rome, and Naples in succession, sending many pleasant letters to English friends concerning his travelling impressions, social and artistic. But misfortune followed him abroad. His printsellers, Hurst & Robinson, became bankrupt, and health refused to return. He visited Herculaneum and Pompeii, wrote a note to Chantrey from the crater of Vesuvius, wandered on to Bologna, Parma, Padua, Venice, then to Munich (where, with some difficulty, he was permitted to inspect in the Bavarian palace his own 'Reading the Will'), Dresden, &c., gravitating at the close of 1826 to Rome once more, in time to eat a Christmas haggis with Severn the artist, and to be feasted later (16 Jan. 1827) by the Scottish art residents of the imperial city. In the summer of 1827 his health was sufficiently established to allow him to paint; and at Geneva he set to work upon the 'Princess Doria washing Pilgrims' Feet.' From Switzerland he proceeded to Spain, the Spain that henceforth so powerfully influenced his style. At Madrid in seven months he painted no fewer than four pictures, two of which were 'The Maid of Saragossa' and the 'Guerilla Council of War.' When in May 1828 he left Madrid, Titian, Velasquez, and Murillo had become his chief models. It is possible, as alleged by many, that his health made the minute finish of the Dutch method no longer congenial to him; but the 'unpoached game preserve of Europe,' as he styled the art-riches of Spain, must also count for much in directing the new development of his genius.

He was again in London in June 1828, after a three years' absence, talking enthusiastically of Spanish and Italian art, and undervaluing his earlier successes. In the exhibition of 1829 were eight pictures in the new taste, the 'Princess Doria,' the 'Maid of Saragossa,' the 'Guerilla Council,' the 'Pifferari,' and four others—one a portrait (the Earl of Kellie). Criticism was freely bestowed upon this fresh departure. But the artist had made up his mind on the subject, and George IV bought four of the best pictures. The 'Entrance to Holyrood' was resumed and finished; and he flung himself with ardour into the 'Preaching of Knox before the Lords of the Congregation, 10 June 1559,' which was exhibited in 1832, and is now in the National Gallery, having been purchased in 1871 with the Peel collection. In 1830 he was made painter in ordinary at the death of Sir Thomas Lawrence, retaining this office under William IV and Victoria. He escaped being elected president of the Royal Academy in the same year, that post being offered to Sir Martin Archer Shee [q. v.], who in some respects was better fitted for the decorative part of the duties. Wilkie's more important pictures for the next few years may be briefly enumerated. They are 'Columbus' and 'The First Earring,' 1835 (National Gallery); 'Peep-o'Day Boy's Cabin,' 1836 (National Gallery); 'The Duke of Wellington writing a Despatch,' 'Napoleon and the Pope in Conference at Fontainebleau,' both 1836; and 'Sir David Baird discovering the Body of Tippoo Saib,' 1839. In June 1836 he was knighted. A year later he moved from Phillimore Place to Vicarage Place, Kensington, where he built a 'beau ideal of a studio.' In 1839 he went to Scotland again to collect the material for a new Knox; but got no further than a sketch, now in the Scottish Academy. In 1840 he had eight pictures

in the exhibition, but at the close of the year he once more left England; this time for the east, going through Holland and Germany to Constantinople (where he painted a portrait of the young sultan, Abdul Medjid), and thence to Jerusalem, which he reached on 27 Feb. 1841. His letters show that he fully recognised in the Holy Land a further field for artistic inspiration. In April he left Jerusalem on his homeward journey, reaching Alexandria on the 26th. At Alexandria he painted the famous Pacha Mehemet Ali. Then on 26 May he started home once more. But he died suddenly on the morning of 1 June 1841, shortly after leaving Gibraltar, and, on account of the quarantine regulations, was buried at sea in 36° 20′ north latitude and 6° 42′ west longitude—an incident which has been magnificently commemorated by the brush of Joseph Mallord William Turner [q. v.]

Wilkie was unmarried. In character he was modest, frugal, and ceremonious, but extremely lovable and highly esteemed by many friends. He began life almost instinctively as a genre painter of the Dutch school; he developed in later life into a history and portrait painter, whose work was largely influenced by his study of art in Italy and Spain. Roughly speaking, his work may be divided into that executed before and after 1825; but there are distinct stages in his development through both of these periods. At the National Gallery a comparison of the 'Blind Fiddler' with the 'Parish Beadle,' and then of these with the 'Preaching of Knox' and Peep-o'Day Boy's Cabin,' will illustrate the evolution of his manner better than pages of description. His different styles have each their advocates; but it is probable that the best examples of his earlier period will longest retain their popularity. His works have been sympathetically engraved by Burnet, Raimbach, Sharpe, and others.

There is a portrait of Wilkie, by himself, at twenty-nine, in the National Portrait Gallery of London. Another, which represents him in 1840, aged 55, was exhibited at the Guelph Exhibition of 1891 by Colonel David Wilkie. There are two portraits in the Scottish National Portrait Gallery—one by Sir William Beechey, bequeathed by Dr. Hunter of Woodbank, near Largs; and another, presented by the Duke of Buccleuch, of Wilkie and his mother, painted by himself in 1803.

[The standard authority for Wilkie's Life is Allan Cunningham's Biography, 3 vols. 1843. There is also a brief memoir by his engraver, Raimbach, in that writer's Memoirs and Recollections (privately printed), 1843. See also Memoirs of the Life of Collins, 1848; Tom Taylor's Life of Haydon, 1853; Redgrave's Dict. of Artists; Heaton's Continuation of Cunningham's Lives, vol. iii.; and for an admirable comparison of Wilkie and Hogarth, Hazlitt's Lectures on the Comic Writers, 1841, pp. 274–311.] A. D.

WILKIE, WILLIAM (1721–1772), 'the Scottish Homer,' son of James Wilkie, a farmer, was born at Echlin, parish of Dalmeny, Midlothian, on 5 Oct. 1721. He was educated at Dalmeny parish school and Edinburgh University, having among his college contemporaries John Home, David Hume, William Robertson, and Adam Smith. His father dying during his curriculum, he succeeded to the unexpired lease of a farm at Fishers' Tryste, near Edinburgh. This he carried on in the interests of his three sisters and himself, prosecuting at the same time his studies for the ministry of the church of Scotland. Licensed as a preacher by the presbytery of Linlithgow on 29 May 1745, he combined, while waiting for a charge, the pursuits of literature and scientific agriculture. On 17 May 1753 he was appointed, under the patronage of the Earl of Lauderdale, assistant to John Guthrie, parish minister of Ratho, Midlothian, on whose death in 1756 he became sole incumbent. His learning and his abstracted moods—his occasionally omitting, for instance, to put off his hat before entering the pulpit—somewhat marred the success of his pastorate. In 1759 he was appointed professor of natural philosophy at St. Andrews, where he did sound work, devoting his leisure to successful experiments in moorland farming. Robert Fergusson, one of his students, eulogises him in a memorial eclogue (Fergusson, *Poems*, p. 29, ed. Grosart). In 1766 the university of St. Andrews conferred on Wilkie the honorary degree of D.D. Subject to ague, he weakened his constitution by excessive clothing and absurd sleeping arrangements. He died on 10 Oct. 1772.

Regarded by his college friends as the ablest of the distinguished students of his day (Mackenzie, *Life of John Home*), Wilkie continued to impress later contemporaries by his originality, remarkable attainments, and conversational power, and to shock them by his eccentricity and slovenly habits (cf. Lockhart, *Life of Scott*, v. 25, ed. 1837). Meeting him at Alexander Carlyle's in 1759, Charles Townshend (1725–1767) [q. v.] considered that no man of his acquaintance 'approached so near the two extremes of a god and a brute' (*Autobiography of Dr. Alexander Carlyle*, chap. x. p. 394). Credited with parsimony, Wilkie was nevertheless

charitable without ostentation. He had, he said, learned economy through his having 'shaken hands with poverty up to the very elbow.' At his death he left property worth 3,000*l.*

In 1757 Wilkie published 'The Epigoniad,' in nine books, based on the fourth book of the 'Iliad,' and written in heroic couplets in the manner of Pope's 'Homer.' To a second edition in 1769 he appended an ingenious apologetic 'Dream in the manner of Spenser.' On the appearance of this edition Hume warmly eulogised 'The Epigoniad' in a letter to the 'Critical Review,' complaining that the journal had unduly depreciated the poem when first published. Wilkie has no genuine right to be called 'the Scottish Homer,' but as a mere achievement in verse his 'epic' is creditable; it has a fair measure of fluency, its imagery is apt and strong, and it is brightened by occasional felicities of phrase, descriptive epithet, and antithetical delineation. In 1768 Wilkie published a small volume of sixteen 'Fables,' in iambic tetrameter reminiscent of Gay, with an added pithy and pointed 'Dialogue between the Author and a Friend' in dexterous heroics. The sixteenth fable, 'The Hare and the Partan' [i.e. crab], is a notable exercise in the vernacular of Midlothian.

[Chalmers's English Poets; Anderson's British Poets; Lives of the Scottish Poets, by the Society of Ancient Scots, pt. iv.; Hew Scott's Fasti Eccl. Scot. i. 140; Chambers's Biogr. Dict. of Eminent Scotsmen; Grosart's edition of Fergusson's Poems, and his Robert Fergusson in Famous Scots Series, 1898.] T. B.

WILKIN, SIMON (1790–1862), editor of the 'Works of Sir Thomas Browne,' born at Costessey (Cossey), Norfolk, in 1790, was son of William Wilkin and his wife Cecilia Lucy, daughter of William Jacomb of London. Losing his father in 1799, he went to reside at Norwich with his guardian, Joseph Kinghorn [q. v.], who superintended his education. He became proficient both in ancient and modern languages and in general literature. When of age he came into an ample fortune, and devoted himself largely to natural history, especially entomology, and his fine collection of insects ultimately came into the possession of the Zoological Society. He was elected a fellow of the Linnean Society, and a member of the Wernerian Society of Edinburgh. Through the disastrous failure of large paper mills with which he was connected he lost his property, and soon after established himself in Norwich as a printer and publisher, greatly raising the character of the Norwich press, and issuing some very erudite works. In 1825 he published a 'Catalogue of the Public Library and City Library of Norwich,' Norwich, 8vo. His edition of Sir Thomas Browne's works occupied the leisure of thirteen years, and he spared no pains in the collation of manuscripts and early editions so as to produce the best possible text; also in the examination and utilisation of Browne's vast correspondence in the libraries of the British Museum and the Bodleian. The work, which was published in 1836 in four volumes (London, 8vo), and was reissued in Bohn's 'Library' in 1852 (3 vols.), was pronounced by Robert Southey to be 'the best reprint in the English language.'

Wilkin was the means of establishing the Norfolk and Norwich Literary Institution, as well as the museum which now holds a foremost rank among provincial collections. He also wrote the catechisms on the use of the globes for Pinnock's series of 'Catechisms' (2 parts, Norwich, 1823–6, 12mo), and contributed the introductory chapter and illustrative notes to the life of his guardian, entitled 'Joseph Kinghorn of Norwich: a Memoir, by Martin Hood Wilkin,' Norwich, 1855, 8vo.

In 1825 Wilkin married Emma, daughter of John Culley of Cossey, and in the latter part of his life he removed to London, residing at Hampstead until his death on 28 July 1862. He was buried at his native village of Cossey.

[Wilkin's Works in Brit. Mus. Library; Athenæum, 1862, ii. 182; private information.] M. H. W.

WILKINS, Sir CHARLES (1749?–1836), orientalist, born at Frome, Somerset, in 1749 (or in 1750, for contemporary authorities differ as to his age at death), was the son of Walter Wilkins of that town, and his wife Martha Wray, niece of Robert Bateman Wray [q. v.] the engraver. In 1770 he proceeded to Bengal in the service of the East India Company as a writer, and became superintendent of the company's factories at Maldah. 'About 1778,' he writes, his 'curiosity was excited by the example of his friend Mr. Halhed to commence the study of the Sanskrit' [see Halhed, Nathaniel Brassey]. The vernaculars he had of course previously studied, and he also took up Persian. His first important work was the leading part which he played in establishing (also in 1778) a printing-press for oriental languages. Here he was not only organiser, but also (in the words of Halhed) 'metallurgist, engraver, founder, and printer' of types for alphabets so elaborate and distinct from one another as Bengali and Persian. He also co-operated with Sir William Jones

[q. v.] in the foundation of the Asiatic Society of Bengal. Leaving India for health in 1786, he resided for a time at Bath, occupied with translations from the Sanskrit; and later on at Hawkhurst, where he commenced the formation of a fount of Nagari type for printing Sanskrit. But in 1800 he re-entered the service of the East India Company as librarian, an office then established mainly for the custody of oriental manuscripts taken at Seringapatam and elsewhere. On the establishment in 1805 of the company's college at Haileybury he accepted the offices of examiner and visitor, and continued the duties without any intermission up to his death in London on 13 May 1836; he was interred at 'the chapel in Portland Town.' His portrait was painted in later life by J. G. Middleton, and a mezzotint by J. Sartain was published in 1830.

Wilkins was twice married, and left three daughters, one of them being married to the numismatist, William Marsden (1754–1836) [q. v.]

Wilkins's literary achievements were recognised by his being elected F.R.S. on 12 June 1788, and created D.C.L. Oxon. in 1805; while in 1825 the Royal Society of Literature awarded him their medal as 'princeps litteraturæ Sanscritæ.' He was knighted in 1833, and was also an associate of the Institut de France.

Wilkins was the first Englishman to gain a thorough grasp of Sanskrit, and as such was greatly esteemed (as may be seen in extant correspondence) by Sir William Jones, who stated that 'but for' Wilkins's 'aid he would never have learned' Sanskrit. In Indian epigraphy he was especially a pioneer, being the first European to study Sanskrit inscriptions, which were unintelligible to the pandits of his day. Of five articles by him in the earlier volumes of 'Asiatic Researches,' four are on this subject, one of primary importance to the real history of India, which still has to be written.

Besides these articles he published the following works:

Translations from the Sanskrit: 1. 'The Bhagavad-gitā,' one of the most remarkable philosophical poems of the world, issued in London in 1785 by the East India Company, with an introductory letter by Warren Hastings (republished in French by J. P. Parraud, 1787). 2. 'Hitopadeśa,' Bath, 1787. 3. 'Story of Śakuntalā, from the Mahābhārata,' 1793 (in 'Oriental Repertory'), and 1795 (separate).

Grammatical and lexical works: 4. 'New Edition of Richardson's "Persian, Arabic, and English Dictionary,"' 1806. 5. 'Grammar of the Sanskrita Language,' commenced in India, continued at Hawkhurst, and finally issued mainly for use at Haileybury in 1808. 6. 'Radicals of the Sanskrita Language' (from ancient sources), 1815. He also compiled in 1798 a catalogue of Sir William Jones's manuscripts.

[Gent. Mag. 1836, ii. 97–8; English Cyclop. and Penny Cyclopædia; Annual Register for 1836; Centenary volume Asiatic Soc. Bengal; letters in Journal Amer. Oriental Society, 1880, vol. x.; prefaces to Sir W. Jones's Sacontala, and to Wilkins's Sanskrita Grammar.] C. B.

WILKINS, DAVID (1685–1745), scholar, was born of Prussian parentage in 1685. His true name was Wilke, which he latinised as Wilkius, and then anglicised into Wilkins, a name already renowned in the person of John Wilkins [q. v.], bishop of Chester. He led for some years the life of a migratory student, visiting Berlin, Rome, Vienna, Paris, Amsterdam, Oxford, and Cambridge. Oxford denied him the M.A. degree (23 May 1712); but at Cambridge he was created D.D. in October 1717, and appointed lord almoner's professor of Arabic in 1724. Besides Arabic he was versed in the Hebrew, Chaldaic, Coptic, Armenian, and Anglo-Saxon tongues —a width of erudition purchased by a certain want of accuracy. Wilkins was ordained in the church of England, and found a patron in Archbishop Wake, who made him in 1715 librarian at Lambeth Palace, and rewarded his services with the Kentish rectories of Mongeham Parva (30 April 1716) and Great Chart (12 Sept. 1719), both of which he resigned upon his collation in November 1719 to the rectories of Hadleigh and Monks Eleigh, Suffolk, and the place of joint commissary of the archiepiscopal deanery of Bocking, Essex. In the same year he was appointed (21 Nov.) domestic chaplain to the primate. To these preferments were added the twelfth prebend in the church of Canterbury (26 Jan. 1720–1721) and the archdeaconry of Suffolk (19 Dec. 1724). On 13 Jan. 1719–20 he was elected F.S.A.

Wilkins died at Hadleigh on 6 Sept. 1745. His remains were interred in the chancel of Hadleigh church. His portrait is in Lambeth Palace library. He married on 15 Nov. 1725, Margaret, eldest daughter of Thomas, fifth lord Fairfax, of Leeds Castle, Kent, by whom he left no issue. She died on 21 May 1750. Her brother Robert (afterwards seventh Lord Fairfax) is supposed to have

purchased the greater part of Wilkins's manuscripts. The printed books were dispersed.

Wilkins was librarian at Lambeth for little more than three years; but during that time he improved and completed Gibson's catalogue, and also compiled a separate catalogue of the manuscripts. He contributed the Latin prefaces to Chamberlayne's polyglot edition of the Lord's Prayer, and Tanner's 'Bibliotheca Britannico-Hibernica' [see CHAMBERLAYNE, JOHN; and TANNER, THOMAS, 1674-1735]. He edited the following works: (1) 'Paraphrasis Chaldaica in Librum Chronicorum,' Amsterdam, 1715, 4to; 'Novum Testamentum Ægyptium, vulgo Copticum,' Oxford, 1716, 4to; 'Leges Anglo-Saxonicæ Ecclesiasticæ et Civiles; accedunt Leges Edvardi Latinæ, Gulielmi Conquestoris Gallo-Normannicæ, et Henrici I Latinæ. Subjungitur Domini Henrici Spelmanni Codex Veterum Statutorum Regni Angliæ quæ ab ingressu Gulielmi I usque ad annum nonum Henrici III edita sunt. Toti operi præmittitur Dissertatio Epistolaris G. Nicolsoni de Jure Feudali Veterum Saxonum,' London, 1721, fol.; (2) 'Johannis Seldeni Jurisconsulti Opera omnia tam edita quam inedita,' London, 1725, 1726, 3 vols. fol. (3) 'Quinque Libri Moysis Prophetæ in Lingua Ægyptia,' London, 1731, 4to; (4) 'Concilia Magnæ Britanniæ et Hiberniæ a Synodo Verolamiensi A.D. 446 ad Londinensem A.D. 1717; accedunt Constitutiones et alia ad Historiam Ecclesiæ Anglicanæ spectantia,' London, 1737, 4 vols. fol. His sole English publication seems to have been a 'Sermon preached at the Consecration of Thomas [Bowers], Lord Bishop of Chichester,' London, 1722, 4to. He left in manuscript an 'Historical Account of the Church of Hadleigh,' which passed into the possession of his successor in the living, Dr. Tanner, and an 'Historia Ecclesiæ Alexandrinæ.' As an orientalist Wilkins did laborious pioneer work, and the inaccuracy of his scholarship was largely due to the want of adequate apparatus. His fame rests chiefly upon the 'Concilia,' a magnificent monument of learning and industry, even yet only very partially superseded by Haddan and Stubbs's 'Councils and Ecclesiastical Documents relating to Great Britain and Ireland,' Oxford, 1869-71, 3 vols. 8vo.

[For correspondence of and concerning Wilkins, see Thesaur. Epistol. Lacroz. Leipzig, 1742, 4to; Letters to and from William Nicolson, D.D., ed. Nichols (1809); Addit. MSS. 6185 f. 212, 6190 ff. 87, 97, 6468 f. 22, 32415 f. 239, 32556, f. 211, 34265, ff. 160, 164, 166, 168; Bodl. Lib. Tanner MS. xxxiii. f. 55; Hist. MSS. Comm. 6th Rep. App. pp. 467–8, 8th Rep. App. i. 100, iii. 10, 12, 11th Rep. App. iv. 191. To the above-mentioned correspondence may be added as authorities: Nichols's Lit. Anecd. and Illustr.; Hearne's Remarks and Collections (Oxford Hist. Soc.); Adelung's Mithridates, i. 664; Zedler's Univ. Lexikon; Hirsching's Hist.-Litt. Handbuch; Russell's Life of Cardinal Mezzofanti, ed. 1863, p. 64; Cooper's Annals of Cambridge, iv. 186; Gent. Mag. 1745, p. 502; Chron. List of Soc. of Antiq.; Herald and Genealogist, ed. Nichols, vi. 406; Addit. MS. 19088, f. 166; Pigot's Hadleigh (Lowestoft, 1860), p. 205; New and Gen. Biogr. Dict. ed. Tooke; Biogr. Univ.; Chalmers's Biogr. Dict.; Rose's Biogr. Dict.; Quatremère's Recherches sur la Langue et la Littérature de l'Egypte, p. 80; Bibl. Topogr. Brit. vol. ii. pt. iv. p. 72; Le Neve's Fasti Eccl. Angl.; Allen's History of Lambeth, p. 189; Todd's Cat. of the Archiepiscopal manuscripts in the library at Lambeth Palace, preface; Hasted's Kent (fol.), iii. 251, iv. 143, 622; Morant's Essex, ii. 389; Lowndes's Bibliographer's Manual, ed. Bohn; Brit. Mus. Cat.] J. M. R.

WILKINS, GEORGE (*fl.* 1607), dramatist and pamphleteer, was a hack-writer of small account, whose works and career are rendered of interest by his professional association with great writers of the day. The burial register of the parish of St. Leonard, Shoreditch, which has been consulted by the present writer, attests that 'George Wilkins the Poet' died at Holywell Street, Shoreditch, on 19 Aug. 1603, and was buried in the churchyard on the same day. The entry leaves no doubt that Wilkins 'the Poet' was a victim of the plague. Holywell Street, where he lived, was a favourite place of residence at the time for actors and playwrights, who frequented the neighbouring Curtain Theatre. No other reference to this man has been discovered, and no extant writings can be assigned to him. 'The Poet' George Wilkins may have been father of the dramatist and pamphleteer. He cannot be identical with him. The latter's publications all appeared at a date subsequent to the burial entry of 'the Poet' in 1603, and none of them can be regarded as posthumous works.

The earliest extant book which bore the name of George Wilkins on the title-page was 'Three Miseries of Barbary: Plague Famine, Civill Warre. With a relation of the death of Mahamet the late Emperor [i.e. Alimad Al Mansúr] and a briefe report of the now present Wars betweene the three Brothers. Printed by W[illiam] I[ones] for Henry Gosson, and are to be sold in Pater Noster Rowe, at the signe of the Sunne' (Brit. Mus.) The tract (in prose)

is without date, and cannot be traced in the 'Stationers' Registers,' but it probably appeared in 1604. In it frequent reference is made to the recent plague in London. The name of the author, George Wilkins, is subscribed to a dedication 'to the right worshipfull the whole Company of Barbary Merchants.' Subsequently Wilkins was associated as a playwright with the king's company of actors, of which Shakespeare was a leading member. He was mainly employed in revising old plays or collaborating in new ones. The first extant dramatic production in which Wilkins had a share was 'The Travailes of the three English Brothers, Sir Thomas, Sir Anthony, Mr. Robert Shirley. As it is now play'd by her Maiesties Seruants. Printed at London for John Wright,' 1607 (Brit. Mus.) The dedication 'To honours fauourites, and the intire friends to the familie of the Sherleys, health,' was subscribed 'John Day, William Rowley, George Wilkins.' The piece, a very pedestrian performance, is reprinted in Mr. A. H. Bullen's edition of John Day's 'Works.' It was licensed for publication 'as yt was played at the Curten' on 29 June 1607 (Arber, *Stationers' Registers*, iii. 354).

In the same year Wilkins co-operated with yet another dramatist, Thomas Dekker, in a catchpenny pamphlet in prose, 'Jests to make you Merie: with the conjuring up of Cock Watt (the walking Spirit of Newgate) to tell Tales. Unto which is added, the miserie of a Prison and a Prisoner. And a Paradox in praise of Serjeants. Written by T. D. and George Wilkins. Imprinted at London by N.O. for Nathaniell Butter,' 1607, 4to. An address 'to the reader' is subscribed 'T. D. and G. W.,' and dwells upon the caution of publishers in providing literature for the 'Paules Churchyard walkers.'

A second play produced during the same year by the king's company was apparently Wilkins's unaided handiwork. It was licensed for publication on 31 July 1607 (Arber, iii. 357), and was published under the title of 'The Miseries of Inforst Mariage. As it is now playd by his Maiesties Seruants. By George Wilkins, London. Printed for George Vincent,' 1607, 4to (Brit. Mus.) The drama was based on the story of Walter Calverley [q. v.], which served about the same time for the plot of a better known drama, 'The Yorkshire Tragedy.' The authorship of 'The Yorkshire Tragedy,' which was also acted by the king's players, was fraudulently assigned by Thomas Pavier, when he published it in 1608, to Shakespeare. Its true author is not known. Wilkins's drama, although very crudely executed, proved quite as popular as its more powerful rival. His 'Miseries of Inforst Mariage' was reissued in new editions in 1611, 1629, and 1637. In 1677 Mrs. Aphra Behn published an adaptation of it under the title of 'The Town Fop.' It was reprinted in all editions of Dodsley's 'Old Plays,' and in the collection called 'Ancient British Drama,' 1810.

About the same period as he was engaged on 'The Miseries of Inforst Mariage,' Wilkins was probably brought into literary relations with the greatest of all his contemporaries, Shakespeare. There is a likelihood that two late Shakespearean plays, which in their present condition are obviously the result of collaboration, were based by Shakespeare on the rough and unedifying drafts of a playhouse hack. The greater part of each was completely rewritten or reconstructed by Shakespeare. The two plays are 'Timon of Athens' and 'Pericles,' both of which came into being in 1608. Many of the indifferent passages in 'Timon of Athens,' which are not by Shakespeare, may have come from Wilkins's pen (Delius in *Shakespeare Jahrbuch*, 1867). There is less doubt that Wilkins is largely responsible for the inferior scenes of 'Pericles.' To that play Shakespeare contributed acts iii. and v., and part of iv., which together form a self-contained whole, and do not combine satisfactorily with the remaining scenes. Most of those may safely be allotted to Wilkins. His trick of promiscuously interspersing rhyme in blank-verse speeches, which is characteristic of his 'Miseries of Inforst Mariage,' is not uncommon in the non-Shakespearean parts of 'Pericles.' The presence of a third hand in 'Pericles' has been suspected; it is probably that of William Rowley, one of Wilkins's collaborators in 'The Travaile of the Three English Brothers' (cf. Delius in *Shakespeare Jahrbuch*, 1868, pp. 175–200; Boyle in *Transactions of New Shakspere Soc.* 1880–5, pt. ii. pp. 323–40).

The play of 'Pericles' was published surreptitiously in 1608. Immediately afterwards Wilkins based on it a novel called 'The Painful Adventures of Pericles, Prynce of Tyre, being the True History of the Play of Pericles as it was lately presented by the worthy and ancient Poet, John Gower. At London. Printed by T. P. for Nat. Butter,' 1608, 4to. Two copies of the novel are in existence—one, imperfect, in the British Museum; the other, complete, in the public library of Zürich. The Zürich copy, which was reprinted at Oldenburg by Professor Tycho Mommsen in 1857, with a preface by John Payne Collier, has the dedication,

which is wanting in the British Museum copy; it is addressed to 'Maister Henry Fermor, J. P. for Middlesex.' There is much in the novel that does not appear in the play, but at some points the novel follows the play verbatim. Taking advantage of the exceptional popularity of the play on the stage, Wilkins, as an enterprising hack-writer, doubtless sought extra profit by elaborating a prose version of the plot. It has been argued that Wilkins's novel was undertaken in a spirit of hostility to Shakespeare, and was issued in order to diminish public interest in the play, which, although it embodied contributions by Wilkins, was published as Shakespeare's sole work. But the appearance of the novel might not unnaturally be expected to excite additional interest in the theatrical representation of the piece. In any case, the rivalry between the published novel and the published play was not destined to cause Shakespeare any pecuniary injury. The play of 'Pericles,' as the corrupt text proves, was published surreptitiously, without Shakespeare's approval or assent, and from the publication he derived no profit.

[Tycho Mommsen's and Collier's Introductions to Mommsen's reprint of Wilkins's Adventures of Pericles, Oldenburg, 1857; Collier's Bibliographical Cat.; Ward's History of English Dramatic Literature, 1899; Fleay's Life of Shakespeare; Lee's Life of Shakespeare; Fleay's Biographical Chronicle of the Stage.] S. L.

WILKINS, GEORGE (1785–1865), divine, born at Norwich in 1785, was son of William Wilkins (1749–1819), and younger brother of William Wilkins [q. v.] He was educated at Bury St. Edmund's grammar school; thence, in 1803, he passed to Caius College, Cambridge, graduating B.A. in 1807, M.A. in 1810, and D.D. in 1824.

In 1808 Wilkins became curate of Plumstead. Thence he proceeded to Hadleigh under Dr. Hay-Drummond, uncle of the Earl of Kinnoull, and married his daughter, Amelia Auriol Hay-Drummond, in September 1811, having first run away with her to Gretna. He became vicar of Lexington on 1 Dec. 1813, of Lowdham on 19 Jan. 1815, and on 8 Nov. 1817 of the important parish of St. Mary's, Nottingham, which even then possessed a population of twenty-eight thousand souls. In 1823 he was collated by the archbishop of York to the prebendal stall of Normanton in Southwell collegiate church. Lord Eldon presented him to the rectory of Wing in 1827, mainly on the strength of his book 'Body and Soul,' and on 24 April 1832 Wilkins became archdeacon of Nottingham in succession to William Barrow [q. v.] In 1839 Wilkins resigned all his preferments involving cure of souls, and gave himself up to an assiduous discharge of his archidiaconal duties. He accepted, however, in 1843 the rectory of Beelsby, Lincolnshire, and held it till his death, but never resided there.

In Nottinghamshire Wilkins worked hard for more than half a century, building two chapels of ease in Nottingham itself, and commencing a third, while he collected 2,000*l.* to restore St. Mary's Church and provide sittings for two thousand people.

Tall, active both in body and mind, and of a fine presence, Wilkins was famous for his pulpit oratory. The latter part of his life was spent at Southwell as last canon residentiary. There he devoted himself for many years to the restoration both of the services and the fabric of Southwell church. He died at the Residence, Southwell, 13 Aug. 1865, and was buried south-east of the church. Of his sons, Henry St. Clair is noticed separately; another son, J. Murray Wilkins, was the last rector of Southwell collegiate church before it became a cathedral.

Wilkins wrote, besides various sermons, charges, letters, and addresses: 1. 'Lines addressed to Mrs. Hay Drummond,' Hadleigh, 1811, 4to. 2. 'History of the Destruction of Jerusalem as connected with the Scripture Prophecies,' Nottingham, 1816, 8vo. 3. 'Body and Soul,' 1822, 8vo (this provoked some controversy, especially with Rev. J. H. Browne, archdeacon of Ely). 4. 'A Brief Harmonised Exposition of the Gospel,' 1823, 8vo. 5. 'The Village Pastor,' 1825, 12mo. 6. 'Three Score Years and Ten,' 1856, 8vo.

[Le Neve's Fasti Eccl. Angl. ed. Hardy; Foster's Index Ecclesiasticus; Graduati Cantabr. 1800–84; Nottingham Journal, 14 and 18 Aug. 1865; Guardian, 16 Aug. 1865; Church Mag. December 1840; personal knowledge.]

M. G. W.

WILKINS, HENRY ST. CLAIR (1828–1896), general, son of George Wilkins (1785–1865) [q.v.], archdeacon of Nottingham, was born on 3 Dec. 1828. After passing through the military college of the East India Company at Addiscombe, he received a commission as lieutenant in the Bombay engineers on 11 June 1847. The dates of his further commissions were: captain, 27 Aug. 1858; lieutenant-colonel, 1 March 1867; colonel, 15 Aug. 1868; major-general, 21 Dec. 1877; lieutenant-general, 31 Dec. 1878; general, 18 Jan. 1882, when he retired on a pension.

He served with the field force from Aden

against the Arabs in 1858. He commanded the royal engineers throughout the Abyssinian campaign of 1868, was mentioned in despatches by Lord Napier of Magdala for his 'invaluable and important services during the expedition,' was appointed aide-de-camp to the queen, with the rank of colonel in the army, and received the medal.

An accomplished draughtsman and artist, Wilkins was employed in architectural and engineering works in the public works department of India, and his designs were remarkable for their fitness and beauty. Among them may be noted: at Aden, the restoration of the ancient tanks in the Tawella Valley, dating from about 600 A.D.; at Bombay, the government and the public works secretariats (he also won the first prize in a competition by his design for the European general hospital); at Puna, the Sassoon hospital, the Deccan college, the Jewish synagogue, and the mausoleum of the Sassoon family; at Bhuj, the palace of the rao of Kach; at Bhejapur, the restoration and adaptation of ancient buildings to the requirements of a new station.

Wilkins published 'Reconnoitring in Abyssinia,' 1868, and 'A Treatise on Mountain Roads, Live Loads, and Bridges,' 1879. He was engaged in the revision of the latter work when he died suddenly, on 15 Dec. 1896, at his residence at Queen's Gate, South Kensington. Wilkins married, in 1856, Violet, daughter of Colonel Colin Campbell McIntyre, C.B., of the 78th highlanders.

[Royal Engineers Records and Professional Papers, vol. xvii. (1869); Despatches; Times, December 1896; Memoir by General John Fuller, R.E., in Royal Engineers' Journal, 1897.] R. H. V.

WILKINS, JOHN (1614–1672), bishop of Chester, was the son of Walter Wilkins, an Oxford goldsmith, 'a very ingeniose man with a very mechanicall head. He was much for trying of experiments, and his head ran much upon the perpetuall motion.' He married a daughter of John Dod [q. v.] 'the decalogist,' at whose house at Fawsley in Northamptonshire John Wilkins was born in 1614. Walter Wilkins appears to have died when his son was young, and his widow, by a second marriage, became the mother of Walter Pope [q. v.]

John Wilkins's early education was directed by his grandfather; he was then sent to a private school in Oxford kept by Edward Sylvester, 'the common drudge of the university,' whence, at the early age of thirteen, he was entered at New Inn Hall on 4 May 1627. Migrating to Magdalen Hall, where his tutor was John Tombes [q. v.], he graduated B.A. in 1631 and M.A. in 1634. After acting as a tutor at Oxford for a few years he took orders, and became in 1637 vicar of his native parish of Fawsley; but, on realising that he could promote his interests better by attaching himself to persons of influence, he resigned his benefice, and became successively private chaplain to William Fiennes, first viscount Saye and Sele; George, eighth lord Berkeley; and to the prince palatine, Charles Lewis, nephew of Charles I, and elder brother of Prince Rupert, who, deprived of his hereditary dominions, was residing in England in the hope of obtaining help to recover them. Wilkins is said to have been made his chaplain on account of his proficiency in mathematics, to which and to scientific pursuits he devoted all his leisure. In 1638 he published anonymously his first work, wherein he attempted to prove that the moon was a habitable world. In a subsequent edition he added a chapter on the possibility of it being reached by volitation. A second work, showing the probability of the earth being a planet, appeared in 1640. During his stay in London as a chaplain he was an active promoter of the weekly meetings which, as early as 1645, were held by 'divers worthy persons inquisitive into natural philosophy and other parts of human learning, and particularly of what hath been called the new philosophy or experimental philosophy.' These gatherings of philosophers, the 'Invisible College' of Robert Boyle, were the beginnings of the Royal Society.

Wilkins adhered to the parliamentary side during the civil war and took the covenant. In April 1648, having previously qualified himself by taking his B.D. degree, he was made warden of Wadham College, in the place of the ejected Dr. John Pitt, by the visitors appointed by parliament to reform the university of Oxford. He did not graduate D.D. till 18 Dec. 1649, having been dispensed from taking this degree within the statutable time 'in consequence of his attendance on the prince elector.' Then, or at a later period, Wilkins visited Heidelberg to wait upon the prince, who had been restored to his dominions by the peace of Westphalia.

Wilkins at once took a leading position in the government of the university. He became a member of the various delegacies and committees appointed to carry out the will of the party in power. His subscription to the engagement had secured him the support of the independents, and on 16 Oct. 1652 he was made one of the five commis-

sioners named by Cromwell to execute the office of chancellor, John Owen and Thomas Goodwin being among his colleagues. In 1656 he increased his influence by marrying Robina, widow of Peter French, canon of Christ Church, and sister of Cromwell, from whom he obtained a dispensation to retain his wardenship, in spite of a statute against marriage.

As warden of Wadham Wilkins exercised a wise and beneficent rule. The college quickly became the most flourishing in the university. The cavaliers gladly placed their sons under the care of one who strove to be tolerant. Youths of promise were attracted by his learning and versatility. During his wardenship the college numbered among its alumni Christopher Wren, Seth Ward, John, lord Lovelace, Sir John Denham, Sir Charles Sedley, Thomas Spratt, Samuel Parker, and William Lloyd. Musical parties were held in the college and foreign artistes welcomed there. Several of the London 'philosophers' having migrated to Oxford, the weekly meetings were resumed within the warden's lodgings. The London society regularly corresponded with the Oxford branch, which counted among its members 'the most inquisitive' members of the university. Prominent among these were Seth Ward, Robert Boyle, Sir W. Petty, John Wallis, Jonathan Goddard, Ralph Bathurst, and Christopher Wren. Of this brilliant group Wilkins was the centre; and he deserves, more than any other man, to be esteemed the founder of the Royal Society.

Many royalists were deeply attached to Wilkins. 'He is John Evelyn's "deare and excellent friend," with whom he sups at a magnificent entertainment in Wadham Hall (10 July 1654); whom he goes to hear at St. Paul's, when he preached in the presbyterian fashion before the lord mayor (10 Feb. 1656), and to whom, at Sayes Court, he presents his "rare burninge glasse." Wilkins's services to the university were considerable, and Evelyn observes that "he tooke great pains to preserve the universities from the ignorant, sacrilegious Commanders and Soldiers, who would faine have demolish'd all places and persons that pretended to learning."'

On 3 Sept. 1659 Wilkins resigned the wardenship of Wadham on his appointment, by parliament, on the petition of the fellows, to the mastership of Trinity College, Cambridge (17 Aug. 1659). He had been incorporated at Cambridge in 1639; he was reincorporated as D.D. on 18 March 1659. At Trinity 'he revived learning by strict examinations at elections; he was much honoured there and heartily loved by all.' At the Restoration, notwithstanding an earnest petition from the fellows of his college, he was deprived of his mastership, which had been promised to Henry Ferne [q. v.] many years before.

Wilkins lost no time in making his peace with the royalist party. His moderation and gentleness in the past had secured him many powerful friends at court. He was made a prebendary of York on 11 Aug. 1660, and in the same year rector of Cranford, Middlesex; and probably dean of the collegiate church of Ripon, though some authorities give 1668 as the date of this appointment; he vacated the rectory of Cranford in 1662 on being presented by the king to the vicarage of St. Lawrence Jewry. He became preacher to Gray's Inn in 1661. He had to contend for a while with the not unnatural dislike of Sheldon, the chief dispenser of the royal preferment; but, by the intervention of Ward, now bishop of Exeter, this was to a great extent removed. In 1666 he was made vicar of Polebrook, Northamptonshire, in 1667 prebendary and precentor of Exeter, and in 1668 prebendary of Chamberlain Wood in St. Paul's Cathedral.

During the early years of Charles II's reign Wilkins took a leading part in the foundation of the Royal Society. The founding of a 'Colledge for the promotion of Physico-Mathematicall Experimentall Learning' was discussed at a meeting at Gresham's College on 28 Nov. 1660, when Wilkins was appointed chairman, and a list of forty-one persons judged likely and fit to join the design was drawn up. At the next meeting the king's approval of the scheme was notified, and on 12 Dec. it was resolved that the number of the society should be fixed at fifty-five. In October 1661 the king offered to become a member, and next year the society was incorporated under the name of the 'Royal Society,' the charter of incorporation passing the great seal on 15 July 1662. Wilkins was its first secretary.

There are numerous references to Wilkins at this period of his life in Evelyn's and Pepys's 'Diaries.' In July 1665 Evelyn writes: 'I called at Durdans, where I found Dr. Wilkins, Sir W. Petty, and Mr. Hooke contriving chariots, a wheel for one to run races in, and other mechanical inventions; perhaps three such persons together were not to be found elsewhere.' In 1666 Wilkins's vicarage-house, goods, and valuable library, as well as the manuscript of his work on the 'Real Character,' were destroyed by the great fire of London.

In 1668, by the influence of George Vil-

liers, second duke of Buckingham, Wilkins was made bishop of Chester. At his consecration (15 Nov.) Tillotson, who had married his stepdaughter, Elizabeth French, was the preacher. Afterwards there was 'a sumptuous dinner, where were the Duke of Buckingham, judges, secretaries of state, lord-keeper, council, noblemen, and innumerable other company, who were honourers of this incomparable man, universally beloved by all who knew him' (Evelyn). With his bishopric he held the rectory of Wigan *in commendam*.

As a bishop, Wilkins showed great leniency to the nonconformists. Pliant himself to the requirements of the Act of Uniformity, he exerted his influence with considerable success to induce the ejected ministers to conform. 'Many ministers were brought in by Wilkins's soft interpretation of the terms of conformity.' He joined with Sir Matthew Hale and other moderate men in 1668 in an abortive attempt to bring about a comprehension of the dissenters. In the same year he and Cosin of Durham were the only bishops who supported the act for the divorce of Lord Roos. In 1670 he opposed the second conventicle act in a long speech at the risk of losing the royal favour, in which he stood so high that it was reported that the king purposed to make him lord treasurer (Pepys, *Diary*, 16 March 1669).

Wilkins died of suppression of the urine at Tillotson's house in Chancery Lane on 19 Nov. 1672. He was buried in St. Lawrence Jewry on 12 Dec., William Lloyd (afterwards bishop of St. Asaph's) preaching the funeral sermon. Tillotson was appointed executor to the bishop's will, wherein legacies were left to the Royal Society and Wadham College.

'Wilkins had two characteristics, neither of which was calculated to make him generally admired: first, he avowed moderation, and was kindly affected towards dissenters, for a comprehension of whom he openly and earnestly contended; secondly, he thought it right and reasonable to submit himself to the powers in being, be those powers who they would, or let them be established how they would. And this making him ready to swear allegiance to Charles II after he was restored to the crown, as to the usurpers while they prevailed, he was charged with being various and unsteady in his principles, with having no principles at all, with Hobbism and everything that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many eminent and good men.' Tillotson says of him: 'I think I may truly say that there are or have been few in this age and nation so well known and greatly esteemed and favoured by so many persons of high rank and quality and of singular worth and eminence in all the learned professions.' Burnet speaks equally highly of him. 'He was a man,' he says, 'of as great a mind, as true a judgement, as eminent virtues, and of as good a soul as any I ever knew.... Though he married Cromwell's sister, yet made no other use of that alliance but to do good offices, and to cover the university of Oxford from the sourness of Owen and Goodwin. At Cambridge he joined with those who studied to propagate better thoughts, to take men off from being in parties or from narrow notions, from superstitious conceits and fierceness about opinions. He was also a great preserver and promoter of experimental philosophy. He was naturally ambitious, but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good.' Anthony à Wood says: 'He was a person endowed with rare gifts; he was a noted theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any man of his time. He also highly advanced the study and perfection of astronomy both at Oxford and London; and I cannot say that there was anything deficient in him, but a constant mind and settled principles.'

In person Wilkins was 'lustie, strong growne, well sett, and broad-shouldered' (Aubrey), and in his manners refined and courteous. There are several portraits of him; two original paintings being at Wadham, and a third painted by Mary Beale belonging to the Royal Society. There are engravings by A. Blooteling, R. White, and Sturt.

Wilkins's works are as follows: 1. 'The Discovery of a World in the Moone, or a Discourse tending to prove that 'tis probable there may be another Habitable World in that Planet,' 1638; to the third edition (1640) is added a 'Discourse concerning the Possibility of a Passage thither.' Wilkins obtained several hints from the notable 'Man in the Moone' (1638) of Bishop Francis Godwin [q. v.] There can be little doubt that the hero of Robert Paltock's 'Peter Wilkins' derived his surname from our author. A French translation, entitled 'Le Monde dans La Lune,' was published at Rouen by Le Sieur de la Montagne in 1655 (note from G. Maupin of Nantes). 2. 'A Discourse concerning a new Planet, tending

to prove that 'tis probable our Earth is one of the Planets,' 1640. This appeared as a second book to the 'Discovery.' 3. 'Mercury, or the Secret and Swift Messenger, showing how a Man may with Privacy and Speed communicate his Thoughts to a Friend at any Distance,' 1641; a very ingenious work on cryptography and modes of rapid correspondence. 4. 'Ecclesiastes, or a Discourse concerning the Gift of Preaching, as it falls under the Rules of Art,' 1646. 5. 'Mathematical Magick, or the Wonders that may be performed by Mechanical Geometry,' 1648. 6. 'A Discourse concerning the Beauty of Providence in all the Rugged Passages of it,' 1649. 7. 'A Discourse concerning the Gift of Prayer; showing what it is, wherein it consists, and how far it is attainable by Industry,' 1653; a French translation by Le Sieur de la Montagne appeared in 1665. 8. 'An Essay towards a real Character and a Philosophical Language,' to which was appended 'An Alphabetical Dictionary wherein all English Words according to their various significations are either referred to their places in the Philosophical Tables, or explained by such Words as are in those Tables,' 1668. This is Wilkins's most important work, in preparing which he was assisted by John Ray, Francis Willughby, and many others. It was suggested by the 'Ars Signorum' of George Dalgarno. The author of this work 'was a learned man, but with a vein of romance about him' (De Quincey, i. 66–7). 9. 'On the Principles and Duties of Natural Religion,' two books, 1678, with a preface by Tillotson. In this work there are thoughts which anticipate the argument of Butler's 'Analogy.' 10. 'Sermons (15) preach'd upon several occasions,' 1682, with a preface by Tillotson, wherein he vindicates Wilkins's character against Wood. Wilkins also published a few separate sermons, some of which were reprinted together at different dates, and contributed a 'Dissertatiuncula de Animalibus in arcâ Noachi conservatis,' in vol. 1 of Poole's 'Synopsis,' 1669. Wilkins's mathematical and philosophical works, comprising 1, 2, 3, 5, and an abstract of 8, were published in one volume in 1708, with a short life of the author. They were reprinted in two volumes in 1802. The preface to Seth Ward's 'Vindiciæ Academiarum,' 1654, is either by Wilkins or John Wallis [see Webster, John, 1610–1682].

[Aubrey's Lives; Burnet's History of his own Times and Life of Sir M. Hale; Wood's Athenæ and Life and Times; Pope's Life of Seth Ward; Evelyn's Diary and Works; Pepys's Diary; Memorials of Ripon, vol. ii. (Surtees Soc.); Bridgeman's Hist. Church and Manor of Wigan; Le Neve's Fasti; Foster's Alumni Oxonienses; Sprat's, Birch's Weld's, and Thomson's Histories of the Royal Society; Hearne's Langtoft and Diaries; Martindale's Life; Angiers's Life; Henry's Life; Calamy's Account and Continuation; Willughby's Life; Echard's Hist. of England; Gardiner's Registers of Wadham; Jackson's Hist. of Wadham College; Boyle's Works; Cal. State Papers; Hist. MSS. Comm. Reports.] F. S.

WILKINS, WILLIAM (1778–1839), architect, eldest son of William Wilkins (1749–1819), an architect of Norwich, was born there on 31 Aug. 1778. His brother, George Wilkins (1785–1865), is noticed separately. His father, who built the museum of the Philosophical Society at York and restored Norwich Castle, was author of an 'Essay towards a history of the Venta Icenorum of the Romans and of Norwich Castle . . .,' printed in 'Archæologia,' xii. 132–80, and of various other antiquarian and astronomical papers (see *Archæologia*, General Index, and *Gent. Mag.* 1835, ii. 426).

The son received his early education at Norwich grammar school. He entered Caius College, Cambridge, as a scholar in 1796, graduated B.A. as sixth wrangler in 1800, and the next year, being one of West's travelling bachelors, started on a tour of four years in Greece, Asia Minor, and Italy, during which he was elected a fellow of Caius. In 1804 he began his architectural career by a Greek design for Downing College, portions of which, costing over 50,000*l.*, he carried out between 1807 and 1811. In 1806 he both designed Haileybury College for the East India Company, and built or added to Oxberton House, near Worksop. These works were followed in 1807 by the spire of Yarmouth church, which cost 1,890*l.*, and was covered with tinned sheet copper, in 1808 by the Doric entrance to the Lower Assembly Rooms at Bath, and by a villa at North Berwick for Sir H. D. Hamilton. Grange Park, Hampshire, designed by Wilkins in 1809, was built on the site of a house by Inigo Jones, part of which was retained but altered. In 1814–17 Wilkins attempted the Gothic manner in Lord Rosebery's house, Dalmeny; in 1816 he began Lord Falmouth's seat, Tregothnan, near Truro, and in the same year he was again engaged at Cambridge in the alterations of the Perse school for the Fitzwilliam collection. The Nelson column on the sands at Gorleston, Great Yarmouth, was undertaken in 1817, probably from a design made in 1808 for a similar (unexecuted) monument at Dublin. In the same year Wilkins also began Bol-

hamsell church, Nottinghamshire, and obtained the premium for the national monument to the army, estimated to cost 200,000*l.*

A design which Wilkins prepared about 1815 for new buildings at Caius College was not carried out, but Cambridge again provided him employment in 1818, when he designed the bridge at King's, for which college in 1822 he obtained in competition the commission to erect the hall, provost's lodge, library, and stone screen towards Trumpington Street. These buildings, conceived in a bastard Gothic style, secured for their designer further instructions, happily unfulfilled, to gothicise James Gibbs's classic building on the west side of the court [see GIBBS, JAMES].

Wilkins began in 1823 the king's court of Trinity, also an essay in Gothic, and started in the same year and in the same style the new buildings at Corpus Christi, including the chapel, since altered by Sir Arthur Blomfield. It is possible that in the design of these buildings the architect owed much to the taste and assistance of the Rev. T. Shelford, a fellow of the college. Wilkins was not always successful in his competitions for Cambridge buildings. In 1822 his design for the observatory was placed second only; in 1825 Messrs. Rickman & Hutchinson [see RICKMAN, THOMAS] defeated him in a design for additions to St. John's College, and in 1829 he took part unsuccessfully in the competition for the extension of the University Library. This competition proceeded to a second stage in 1830, and again to a third in 1836. Wilkins, who was unsuccessful throughout, published his second design in 1831, and also an 'Appeal to the Senate' in its favour. The work was entrusted to and partly carried out by Charles Robert Cockerell [q. v.] Wilkins's latest design for the university was that submitted (1835) for the Fitzwilliam Museum. Twenty-seven architects competed, and George Basevi [q. v.] was selected. Meanwhile Wilkins had been carrying out important work in London and elsewhere. In 1822–6 he designed the United University Club House, Pall Mall East, in conjunction with P. J. Gandy-Deering, who also collaborated with him in a model of the proposed 'Tower of Waterloo,' 280 feet high, exhibited at the Royal Academy in 1826.

The London University College, Gower Street, which is perhaps Wilkins's greatest work, was designed in 1827–8. Outwardly it is a building of great dignity, but its internal arrangements are ill considered. St. George's Hospital (remarkable for the use of square columns) followed in 1827–8, and the National Gallery in 1832–8. All these London works are of a severe classic type, successful and unpretentious. In the National Gallery, which was subsequently altered by Edward Middleton Barry [q. v.], Wilkins was hampered by the necessity for introducing the portico from Carlton House and by an alteration in the allotted site. The gallery, as originally designed, with a broad flight of steps down to the level of the fountains and with a group of 'Venetian' horses as the crowning feature, would no doubt, in spite of the vexatious conditions of the government (which included the provision of roadways through the building to give access to the barracks behind), have done greater justice to Wilkins than the façade which now exists. The price was restricted to 70,000*l.*, and the building was set back wisely, though to the annoyance of the architect, to clear the view of St. Martin's Church. About 1828 Wilkins made alterations to the house of the East India Company in Leadenhall Street, having been appointed architect to the company in 1827. In 1828 he also reported on the central piers of Sherborne church, and designed the house at Bylaugh, Norfolk, for E. Lombe. In 1829 he added the portico to King Weston, Somerset. He competed in 1834 for the duke of York's column, and in 1836 for the Houses of Parliament. After the latter competition he attacked the plans of his rivals and the decision of the committee in a pamphlet signed 'Phil-archimedes.'

He became in 1817 a member of the Society of Dilettanti, was elected associate of the Royal Academy in 1824, full member in 1826, and professor of architecture in 1837 in succession to Sir John Soane [q. v.] Wilkins, who lived for many years at 36 Weymouth Street, London, died on his birthday, 31 Aug. 1839, at his house 'Lensfield' at Cambridge, and was buried under the sacrarium of the chapel of Corpus Christi, which he had erected.

As a commentator on Vitruvius Wilkins has earned posthumous credit for his interpretation of the much vexed passage in book v. which treats of the *Scamilli impares*. He was wrong in the details of his interpretation, but was the first to express the view (ridiculed in Marini's 'Vitruvius') that they were a device for correcting an optical illusion, and the means adopted to secure the curvature subsequently confirmed by Pennethorne and Mr. F. C. Penrose [see PENNETHORNE, JOHN].

Wilkins's published works were: 1. 'Antiquities of Magna Græcia,' Cambridge, 1807, fol. 2. 'Atheniensia, or Remarks on the Buildings of Athens,' 1812, 8vo; 1816, fol.

3. 'The Civil Architecture of Vitruvius' (a translation, with plates), 1812, fol. and 1817. 4. 'Prolusiones Architectonicæ' (essays on Greek and Roman architecture), 1827, and 1837, 4to. He also wrote in 'Archæologia' (1801, xiv. 105) an account of the Prior's Chapel at Ely and in the 'Vetusta Monumenta' (vol. iv. Cambridge, 1809) a paper on John of Padua and the Porta Honoris.

[Architectural Publishing Society's Dict.; Gent. Mag. 1839, ii. 426–7; Athenæum, 1839, p. 685; Architect, 1886, pp. 138–9; Builder, 1864, xxii. 499; Willis and Clark's Archit. History of Cambridge; information from Rev. W. H. Wilkins.] P. W.

WILKINSON, CHARLES SMITH (1843–1891), geologist, was born in Northamptonshire in 1843, his father, David Wilkinson, being an engineer who had been associated with George Stephenson [q. v.] in designing the first locomotive. The family went out to Australia in 1852, settling in Melbourne, where the boy was educated. In 1859 he was appointed for a time on the geological survey of Victoria, and he surveyed the district from north of Bass Strait to Ballarat in 1861; the Cape Otway mountain in 1863; and worked in the gold district of the Leigh River in 1866. Here his health failed, and he spent three years in the Wagga district recruiting. In 1872 he passed the examination as a licensed surveyor, and, after reporting on the tin mines in the New England district, was appointed in 1874 geological surveyor to the department of lands, and the year following government geologist, both of them for New South Wales. After becoming a government official he took an active part, until his death on 23 Aug. 1891, in exhibitions and commissions of inquiry, and most of his best geological work is embodied in official reports, but a list of his separate papers will be found in the 'Australian Catalogue' (Etheridge and Jack). He was elected F.G.S. in 1876 and F.L.S. in 1881, was president of the Linnean Society of New South Wales in 1884, and of the Royal Society of that colony in 1888.

[Obituary notices Quart. Journ. Geol. Soc. xlviii. Proc. p. 54, Geol. Mag. 1891, p. 571 (with engraved portrait), and Mining Journ. 17 Oct. 1891.] T. G. B.

WILKINSON, HENRY (1610–1675), canon of Christ Church, Oxford, son of Henry Wilkinson (1566–1647), by his wife Sarah, was born at Waddesdon, Buckinghamshire, on 4 March 1609–10. His father, who was elected fellow of Merton College, Oxford, in 1586, was created B.D. on 7 July 1597, and was from 1601 till his death on 19 March 1646–7 rector of Waddesdon. He was chosen one of the Westminster divines in 1643, and published 'A Catechism' (4th edit. London, 1637, 8vo), and 'The Debt-Book, or a Treatise upon Rom. xiii. 8' (London, 1625, 8vo). By his wife Sarah, daughter of Arthur Wake of Salcey Forest, Northamptonshire, and sister of Sir Isaac Wake [q. v.], he had six sons and three daughters.

Henry Wilkinson the younger matriculated from Magdalen Hall, Oxford, on 14 Feb. 1622–3, aged 12, graduated B.A. on 25 Nov. 1626, M.A. on 11 June 1629, and B.D. on 16 Nov. 1638 (Foster, *Alumni Oxon.* 1500–1714). He preached in and about Oxford, although not, Wood says, without 'girds against the actions and certain men of the times.' For a sermon attacking some of the ceremonies of the church, preached at St. Mary's on 6 Sept. 1640, Wilkinson was suspended from his divinity lecture, and from all his priestly functions in the university until he should recant. He appealed to the Long parliament, and in December 1640 was restored by the committee of religion of that body, who ordered the sermon to be printed.

Subsequently Wilkinson removed to London, was appointed minister of St. Faith's under St. Paul's, chosen a member of the Westminster assembly, and in 1645 became rector of St. Dunstan's-in-the-East. In 1646 he was one of the six preachers despatched by the Long parliament to Oxford, where he was chosen senior fellow of Magdalen, and deputed a parliamentary visitor. On 12 April 1648 he was appointed canon of Christ Church on the expulsion of Dr. Thomas Iles. He was created D.D. on 24 July 1649, and elected Margaret professor of divinity on 12 July 1652, which office he filled until 1662. In 1654 he served on the commission for ejecting scandalous ministers from Oxfordshire. He was known in Oxford as 'Long Harry' or 'senior' to distinguish him from Henry Wilkinson (1616–1690) [q. v.]

After the Restoration he was ejected from his professorship by the king's commissioners and left Oxford. Wilkinson preached first at All Hallows, Lombard Street, and afterwards at Clapham. A conventicle of sixty or more persons to whom he was preaching was broken up at Camberwell in August 1665 (*Cal. State Papers*, Dom. 1664–5, p. 539). After the 'indulgence' he took out a license on 2 April 1672 for his house or the schoolhouse at Clapham to be a presbyterian meeting-house. He was well known and highly appreciated around London as a preacher, and when he died on 5 June 1675

either at Deptford or Putney (Wood says he heard both places mentioned), his body was conducted by many hundreds of persons to Drapers' Hall, and thence to its burial in St. Dunstan's Church.

According to Wood he married 'a holy woman called the Lady Carr,' and in his will, proved 5 April 1675, he mentions one son and two daughters. Wood also remarks that his voice in preaching was shrill and whining, and his sermons full of dire confusion, yet admits that he was 'a good scholar, a close student, and an excellent preacher.' Some elegiac verses were published as a broadside shortly after his death (British Museum). Wilkinson also published three separate sermons preached before parliament. Others appear in Samuel Annesley's 'Morning Exercise,' 1661, and 'Supplement,' 1674 (republished in 1844).

[Brook's Lives of the Puritans, iii. 59; Masson's Milton, ii. 523; Wood's Athenæ Oxon. iii. 230, 1628 iv. 136, 334, and his Fasti, passim; Walker's Early Registers of Halifax, p. 8; Lipscomb's Hist. of Bucks, i. 496, 501; Palmer's Nonconformist's Memorial, i. 241; Burrows's Visitation, pp. 110 *n.*, 493, 514, 567; Wood's Life and Times, ed. Clark, i. 130, 147, ii. 96, 317, 475, 513, iv. 60, 61; Cal. State Papers, Dom. 1671–2, p. 273; Bloxam's Reg. of Magdalen Coll. ii. c. v. 104; Walker's Sufferings of the Clergy, i. 123, 131, 133, 135, 137, 140; Le Neve's Fasti Eccles. Angl. iii. 519; Calamy's Continuation, ii. 61.] C. F. S.

WILKINSON, HENRY (1616–1690), principal of Magdalen Hall, Oxford, son of William Wilkinson, curate or chaplain of Adwick-le-Street, Yorkshire, was born there in 1616. John Wilkinson (*d.* 1650), principal of Magdalen Hall and president of Magdalen College, Oxford, is stated by Wood to have been his uncle.

After some time spent at Edward Sylvester's school, Oxford, Henry matriculated from Magdalen Hall on 10 Oct. 1634, aged 17. He graduated B.A. on 28 Nov. 1635, M.A. on 26 May 1638, and became a noted tutor and dean of his house. When the civil war broke out, Wilkinson left Oxford and joined the parliament, took the covenant, and became a preacher in much request. He was appointed lecturer or minister of Buckminster, Leicestershire, in 1642, and was instituted vicar of Epping, Essex, on 30 Oct. 1643. He was appointed one of the parliamentary visitors of Oxford University on 1 May 1647. He was created B.D. on 14 April 1648, fellow and vice-president of Magdalen College on 25 May, principal of Magdalen Hall on 12 Aug. 1648, and Whyte's professor of moral philosophy on 24 March 1649. A strong parliamentarian, Wilkinson entertained Cromwell, Fairfax, and the other commanders at Magdalen Hall on 19 May 1649, and, preaching before them next day, 'prayed hard for the army' (Bloxam, *Reg. of Magdalen College*, vol. ii. p. cviii). He seems to have been elected a prebendary of Worcester in July 1652, but was never installed (Le Neve, *Fasti Eccles. Angl.* iii. 85). A salary of 60*l.* for preaching regularly at Carfax was voted him by the council of state on 27 May 1658 (*Cal. State Papers*, Dom. 1657–80, p. 375, and *Addit. MS.* 5755, fol. 122).

At Oxford Wilkinson was known as 'Dean Harry' to distinguish him from his two contemporaries, Henry Wilkinson (1566–1647), and the latter's son Henry (1610–1675) [q. v.] Chancellor Hyde, on his visitation in September 1661, addressing him as 'Mr. Dean,' chided Wilkinson for the nonconformity of his house, and complained that it contained only 'factious and debauched persons' (Wood, *Life and Times*, ed. Clark, i. 4, 14, 415). Wood adds that the chancellor declared he was afraid to come to his hall.

The principal was ejected from Magdalen Hall by the Act of Uniformity, although some of the heads of the university desired to keep him there, as he was a good disciplinarian (*Athenæ Oxon.* iv. 285). After again preaching for a short time at Buckminster he returned to Essex and settled at Gosfield. There, during an interim in the vicars (1669–72), he seems to have officiated at the parish church. The visitation book of the archdeaconry contains under date of 9 June 1671 an entry of his citation for not reading divine service according to the rubric. On 19 July he was pronounced contumacious and excommunicated. After the second indulgence he took out on 16 May 1672 a license to be a presbyterian teacher at Gosfield, as well as one for his house to be a presbyterian meeting-house. In 1673 he removed to the neighbouring parish of Sible Hedingham, where his library was distrained on his refusing to pay the fine for unlawful preaching. In November 1680 he was living at Great Cornard in Suffolk, where he remained until his death on 13 May 1690. He was buried at Milding, near Lavenham, in the same county.

Wilkinson married, first, Elizabeth, daughter of Anthony Giffard of Devonshire, who died on 8 Dec. 1654, aged 41; and, secondly, Anne. He had issue by both wives.

Besides sermons, Wilkinson published several works in Latin. The chief are: 1. 'Conciones tres apud Academicos,' Oxford,

1654, 16mo. 2. 'Brevis Tractatus de Jure Dei Dominicæ,' Oxford, 1654, 8vo. 3. 'The Hope of Glory,' Oxford, 1657, 8vo. 4. 'Conciones sex ad Academicos,' Oxford, 1658, 8vo. 5. 'The Gospel Embassy,' Oxford, 1658, 4to. 6. 'De Impotentia Liberi Arbitrii ad bonum spirituale,' Oxford, 1658, 8vo. 7. 'Three Decads of Sermons,' Oxford, 1660, 4to. 8. 'The Doctrine of Contentment briefly explained and practically applied,' London, 1671, 8vo. 9. 'Two Treatises,' London, 1681, 8vo. He also had a hand in compiling the 'Catalogus Librorum in Biblioth. Aulæ Magdalenæ,' Oxford, 1661, 16mo, and wrote prefaces to Henry Hurst's 'Inability of the Highest,' &c., Oxford, 1659, 8vo, and Nicholas Clagett's 'Abuse of God's Grace,' Oxford, 1659, 4to; as well as an elegy in verse appended to his funeral sermon (Oxford, 1657, 8vo) on Mrs. Margaret Corbet, daughter of Sir Nathaniel Brent [q. v.]

[Wood's Athenæ Oxon. iii. 932, iv. 274, 284; Palmer's Nonconformist's Memorial, i. 241, iii. 130; David's Evangelical Nonconformists in Essex, p. 578; Kennet's Register, pp. 72, 127, 213, 246, 487, 737; Wood's Life and Times, ed. Clark, i. 147, 407, 413, 440, 453, ii. p. viii; Cal. State Papers, Dom. 1660–1 p. 2 1671–2 pp. 568, 587, 589; Nalson's Collections, i. 700, 765; Wood's Hist. and Antiq. ed. Gutch, p. 687; Burrows's Visitation of Oxford, pp. 110 *n.*, 519, 567; Le Neve's Fasti Eccles. Angl. iii. 523, 587; Calamy's Continuation, iii. 62; Staunton's Sermon preached at the funeral of his wife, Elizabeth Wilkinson, Oxford, 1659, 4to, with elegiac verses by several hands, including her husband's; Ellis's Account of Great Milton, privately printed, Oxford, 1819, where Henry and John, D.D., are called brothers.] C. F. S.

WILKINSON, JAMES JOHN GARTH (1812–1899), Swedenborgian, born in London, in Acton Street, Gray's Inn Lane, on 3 June 1812, was the eldest son of

James John Wilkinson (*d.* 1845), eldest son of Martin Wilkinson of the city of Durham. He entered Gray's Inn on 26 Nov. 1802, and afterwards practised as a special pleader. He was also a judge of the county palatine of Durham; he married Harriet Robinson of Sunderland, and died in 1845. He was the author of: 1. 'The Practice in the Act of Replevin,' London, 1825, 8vo. 2. 'A Treatise on the Limitation of Actions, as affecting Mercantile and other Contracts,' London, 1829, 8vo. 3. 'The Law relating to the Public Funds,' London, 1839, 12mo. 4. 'The Law of Shipping as it relates to the Building, Registry, Sale, Transfer, and Mortgage of British Ships,' London, 1843, 8vo.

His son was educated at a school in Sunderland, and afterwards at a private school at Mill Hill kept by John Charles Thorowgood, and at Totteridge in Hertfordshire. About the age of sixteen he was apprenticed by his father to Thomas Leighton, senior surgeon of the infirmary at Newcastle-upon-Tyne. In 1832 he came to London to walk the hospitals, and in June 1834 he became a member of the Royal College of Surgeons of England and a licentiate of the London Apothecaries Society. Convincing himself of the merits of homœopathic treatment, he established himself as a homœopathic doctor at rooms in Wimpole Street, and received the honorary degree of M.D. from the university of Philadelphia.

Wilkinson possessed the temperament of a mystic. He was attracted by the writings of William Blake (1757–1827) [q. v.], and in 1839 edited his 'Songs of Innocence and of Experience' (London, 8vo), with considerable alterations. A volume of his own poems, entitled 'Improvisations from the Spirit' (London, 16mo), which appeared in 1857, showed many traces of Blake's influence. Early in life Wilkinson was introduced by his maternal uncle, George Blakiston Robinson, to the writings of Swedenborg, and he became a member of the committee of the Swedenborg Society and of the subcommittee for promoting the issue of a uniform edition of Swedenborg's works. From 1839 he devoted his literary energies to the translation and elucidation of Swedenborg's writings. When in 1840 he began to contribute to the 'Monthly Magazine,' the originality of his philosophic intellect immediately attracted attention. A paper which appeared in 1841 dealing with Coleridge's comments on Swedenborg's 'Œconomia Regni Animalis' and his 'De Cultu et Amore Dei' gained the admiration of the American writer Henry James, father of the novelist. James corresponded largely with him, and two of his works, 'The Church of Christ not an Ecclesiasticism' (2nd edit. 1856) and 'Christianity the Logic of Creation' (1857), were composed of letters originally addressed to Wilkinson. In 1843 and 1844 Wilkinson published his translation of Swedenborg's 'Regnum Animale.' These volumes were followed by further translations, one of which, 'Outlines of a Philosophic Argument on the Infinite,' won him the friendship of Emerson. Wilkinson's translations were accompanied by preliminary discourses which were declared by Emerson to 'throw all contemporary philosophy of England into shade' (*Representative Men*, 1882, p. 65; cf. *English Traits*, 1857, p. 140). Besides enjoying the esteem of Emerson, Wilkinson was intimate

with Carlyle, James Anthony Froude, Dickens, Tennyson, and the Oliphants, and was the friend of Edward Augustus Freeman, who was a relative.

Wilkinson was a considerable traveller, being in Paris during the revolution of 1848, and was versed in Icelandic and Scandinavian literature. He was a member of the Icelandic Society of Copenhagen, and corresponded with Dr. Rudberg, the Scandinavian philologist. He visited America, and was about 1850 the English correspondent of several New York and Boston papers. His earliest abode in London was at 25 Church Row, Hampstead. About 1848 he took up his abode in Finchley Road. During later life, while still maintaining his interest in Swedenborg and his works, he devoted a large part of his time to other subjects, chiefly of a medical and social character. He was a very strong opponent of vaccination, publishing a large number of tracts on the subject, and he condemned vivisection with equal severity. He died at 4 Finchley Road on 18 Oct. 1899, and was buried on 21 Oct. in West Hampstead cemetery. On 4 Jan. 1840 he married Emma Anne, daughter of William Marsh of Diss, Norfolk. By her he had a son and three daughters. A bust and portrait of Wilkinson are at the headquarters of the Swedenborg Society in Bloomsbury Street.

Besides those already mentioned, Wilkinson's chief works were : 1. 'Emanuel Swedenborg: a Biography,' London, 1849, 8vo ; 2nd edit. 1886. 2. 'The Human Body and its Connection with Man,' London, 1851, 8vo ; 2nd edit. 1860. 3. 'The Ministry of Health ; treating of Public Medicine and Public Freedom,' London, 1857, 12mo. 4. 'On the Cure, Arrest, and Isolation of Small-pox by a New Method,' London, 1864, 8vo. 5. 'On Human Science, Good and Evil ; and on Divine Revelation and its Works and Sciences,' London, 1876, 8vo. 6. 'The Greater Origins and Issues of Life and Death,' London, 1885, 8vo. 7. 'Oannes according to Berosus: a Study in the Church of the Ancients,' London, 1888, 8vo. 8. 'Isis and Osiris in the Book of Respirations,' London, 1899. He also edited the following works of Swedenborg: 1. 'The Doctrine concerning Charity,' London, 1839, 8vo (translation of 3). 2. 'The Last Judgment,' London, 1839, 8vo. 3 'Doctrina de Charitate,' London, 1840, 8vo. 4. 'The Animal Kingdom considered,' London, 1843–4, 2 vols. 8vo (translation of 6). 5. 'Opuscula quædam argumenti Philosophici, nunc primum edidit,' London, 1847, 8vo. 6. 'Œconomia Regni Animalis,' London, 1847, 8vo. 7. 'Outlines of a Philosophical Argument on the Infinite and Final Cause of Creation,' London, 1849, 8vo. 8 'Hieroglyphic Key to Natural and Spiritual Mysteries,' London, 1847, 8vo. 9. 'Posthumous Tracts,' London, 1847, 8vo. 10. 'The Generative Organs,' London, 1852, 8vo. 11. 'Angelic Wisdom concerning the Divine Love and Wisdom,' London, 1885, 8vo. He was also associated with Jón A. Hjaltalín in translating Swedenborg's 'Divine Love and Wisdom' (1869) into Icelandic, and contributed a 'Life of Swedenborg' to the 'Penny Cyclopædia.'

[Information kindly given by Mr. James Speirs ; Times, 23 Oct. 1899 ; Dublin Univ. Mag. new ser. 1879, iii. 673–92 ; Tafel's Documents concerning Swedenborg, 1877, ii. 1193–5 ; Thomson's Biogr. and Critical Studies, 1896, p. 268 ; Fraser's Magazine, 1857, lv. 178 ; Gilchrist's Life of Blake, 1863, i. 123–4, 382 ; Allibone's Dict. of Engl. Lit. ; Corresp. of Carlyle and Emerson, 1883. ii. 203 ; Garnett's William Blake (Portfolio Monographs, No. 22), 1895, p. 76.] E. I. C.

WILKINSON, JOHN (1728–1808), 'father of the south Staffordshire iron trade,' was born at Clifton, Cumberland, in 1728. His father, Isaac Wilkinson, had a small farm in Cumberland, but was also a workman or overlooker at an iron furnace in the neighbourhood ; he was a shrewd, intelligent man, and sent his son to the academy of Dr. Caleb Rotherham [q.v.] at Kendal. In July 1738 Isaac took out a patent for a laundress's box-iron, and, having migrated with his eldest son John to Blackbarrow, near Furness, they began to manufacture those articles, thus laying the foundation of the family fortunes.

About 1748 John left his father and got employment, first at Wolverhampton and then at Bilston, Staffordshire, where he eventually succeeded in obtaining sufficient means to enable him to build the first blast furnace in that place, to which he gave the name 'Bradley Furnace ;' and there, after many failures, he finally succeeded in substituting mineral coal for wood-charcoal in the smelting and puddling of iron-ore. In the meantime Isaac Wilkinson had moved his works to Bersham, near Wrexham in Denbighshire. There, after a short period, he was about 1756 joined by John, who constructed an improved plant for boring cylinders with accuracy ; these new cylinders were from 1775 employed with great benefit by Watt in building his Soho engines. John became manager and owner of the Bersham works from 1761–2 ; he next set up a forge upon a much larger scale at Broseley, near Bridgnorth, and commenced the manufacture of wrought iron ; and it is said that

the first engine completed at Soho was ordered by John Wilkinson to blow the bellows at the Broseley ironworks. His improved bellows and the extended use that he made of coal in place of charcoal in all his foundries enabled Wilkinson to supplant most of his rivals in Coalbrookdale, while his improved boring appliances proved of the greatest value in the construction of cannon. He soon obtained orders from the government for swivels, howitzers, mortars, and shells. Many of the cannons used in the Peninsular war were made at Bersham and Broseley. A quantity of artillery material is also said to have been smuggled through (down the Severn) to France. For purposes of transport, having experimented with his father many years before upon an iron boat, Wilkinson built iron barges to carry castings down the Severn from his Coalbrookdale works. The first of these barges was launched near Broseley on 9 July 1787 (*Universal Mag.* lxxxiii. 276). 'It answers all my expectations,' wrote Wilkinson, and 'it has convinced the unbelievers, who were 999 in a thousand' (Smiles, *Men of Invention and Industry*, 1884, pp. 52 sq.)

In the meantime, during 1779 Wilkinson was chiefly instrumental in casting the pieces for the first iron bridge in the country—that over the Severn between Madeley and Broseley. In the following years, at his new additional works at Bradley, Staffordshire, Wilkinson cast tubes and ironwork, and also erected the first large working steam-engine in France in connection with the Paris waterworks. His patent of 1790 (No. 1735) for making lead-pipe is of great importance. James Watt had such a high opinion of the work done at Coalbrookdale that he sent his son to study there in May 1784. A claim to the invention of the hot-blast has been set up on behalf of Wilkinson, and in 1843, during the trial of Nelson *v.* Baird [see Nelson, James Beaumont], it was sought to show that Wilkinson had made an experiment at Bradley in which the air supplied to a blast-furnace was previously heated. The date of the experiment was variously assigned to the years 1795–9, but the judge held that no previous use had been established (see *Report of the Trial*, Edinburgh, 1843, pp. 21, 88–103, 163–210, 316).

His accumulated wealth alone made Wilkinson a great local figure. He cultivated with success a five hundred-acre farm at Brymbo, near Wrexham, where he is said to have erected a threshing-machine worked by steam. In 1787 he sent to the Society of Arts a specimen of hemp grown from seeds distributed by the East India Company (*Trans.* v. 171). In 1791 he sent to the same society an account of his coke ovens near Bradley (*ib.* ix. 132). In 1799 he was high sheriff for Denbighshire. He issued numerous tokens, both silver and copper, and also 'guinea notes' for private circulation, which had a wide currency in Staffordshire and Shropshire. Though he could be very generous to those who served him well, he is not depicted as an amiable figure, and seems to have been not over-scrupulous whether in his treatment of rivals or of his own relatives. He was in a state of constant feud with his brother William, who migrated to France at one period in order to escape this fraternal persecution, and made large sums there by the introduction of coal for the manufacture of iron. Arthur Young wrote in 1794 of 'Monsieur Weelkinsong's' ordnance factories near Nantes and elsewhere. 'The French say that this Englishman taught them to bore cannon in order to give liberty to America.' A blast-furnace is still known in France as a 'four Wilkinson.' William Wilkinson died in 1808. There was another brother, Henry, and a sister Mary, who was married to Joseph Priestley on 23 June 1762; after the destruction of Priestley's property at Birmingham, John Wilkinson came forward with substantial assistance for his brother-in-law. The local celebrity of John Wilkinson, who was vulgarly reputed an atheist and a disciple of Tom Paine (cf. Kenyon Papers, *Hist. MSS. Comm.* 14th Rep. App. iv. 536–7), found vent in a number of humorous ballads, some of which are still extant in 'Grinning made Easy' (Oswestry, n.d.) and similar repertories of the Welsh border.

The 'great iron-master' died at Bradley, Staffordshire, on 14 July 1808, and was buried on 25 Aug. in an iron coffin at his seat of Castle Head, near Ulverston (whence his remains have three times since been removed). His first wife, Anne (Mawdsley), whom he married in 1755, died on 17 Nov. 1756, aged 23. He married secondly, in 1763, a Miss Lee of Wroxeter, 'with an ample fortune.' The bulk of his immense property appears to have been lost during twelve years of litigation between his nephews and his three illegitimate sons (see *Lords Journals*, 1823, pp. 760 *a* and 1773 *b*, where the facts disclosed reveal that Wilkinson's domestic arrangements were of a very peculiar character). A portrait of Wilkinson hangs in the town-hall at Wolverhampton; another portrait is in the possession of Mr. Edward Jones of Wellington, and formerly of Brymbo.

[John Randall's The Wilkinsons, Madeley [1876] (with a reproduction of the Wolverhampton portrait); Bye Gones, i. 251, ii. 37, 60, iii. 189, 2nd ser. v. 348–9; Cymmrodorion Society Trans. 1897–8; Notes and Queries, 8th ser. xii. 289, 377; Commercial and Agricult. Mag. November 1799; Gent. Mag. 1808, ii. 662, 849; Stockdale's Annales Carmoelenses, 1872; E. M. Jones's Wrexham; Palmer's Wrexham, 1893, p. 279; Palmer's Older Nonconformity of Wrexham, p. 135; Nicholson's Cambrian Travellers' Guide, 1813; notes very kindly communicated by D. Lleufer Thomas, esq., and by R. B. Prosser, esq.; Birmingham Weekly Post, 16 Nov. 1895; Muirhead's Life of Watt, 1859, pp. 240, 251, 285.] T. S.

WILKINSON, Sir JOHN GARDNER (1797–1875), explorer and Egyptologist, born on 5 Oct. 1797 and baptised at Chelsea on 17 Jan. 1798, was the son of the Rev. John Wilkinson of Hardendale, Westmoreland, and descended from Sir Salathiel Lovell [q.v.] His father was a member of the African Exploration Society and a fellow of the Society of Antiquaries, and his mother Mary Anne, daughter of the Rev. Richard Gardner, was a classical scholar. He is said to have developed a taste for antiquities and sculpture at an early age, his childish pleasure being to see the plates published by the learned societies to which his father belonged. His parents died while he was a minor, leaving him a competency. He became the ward of the Rev. Dr. Yates, who sent him in 1813 to Harrow school, to which he in later years manifested his attachment by presenting it with a collection of Egyptian and classical antiquities, such as he thought would have helped his studies when a schoolboy; and indeed he appears both at school and at Exeter College, whence he matriculated on 1 April 1816, to have utilised every opportunity that he had for familiarising himself with architecture and the history of art. He seems to have left the university without a degree (Foster, *Alumni Oxon.* 1715–1886), and in 1820 he went, partly for the sake of his health, to Italy. There he became acquainted with Sir William Gell, by whose advice he resolved to take part in furthering the study of Egyptology, which the researches of Thomas Young and Champollion were beginning to open out.

Wilkinson arrived at Alexandria in 1821, and, making Cairo his basis, spent twelve years in Egypt and Nubia. After devoting some time to the acquisition of Arabic, both spoken and written, he visited in 1823 the eastern desert of Upper Nubia in company with D. Burton. His account of this journey did not, however, appear till 1832, when an extract from his diary was published in the Geographical Society's 'Journal.' He twice ascended the Nile as far as the second cataract, and many times as far as Thebes, where he spent much of the years 1824, 1827, and 1828, and where in 1827 he carried on elaborate excavations and caused many of the tombs to be uncovered. During his residence in Egypt he became acquainted with many of the pioneers of Egyptology, and studied Coptic in order to be able to follow their researches; and he arrived independently at conclusions similar to those of Champollion (whom he never met), to whose interpretation of the hieroglyphs he contributed criticisms and corrections rather than positive additions. His first work bearing on Egyptian antiquities, called 'Materia Hieroglyphica: containing the Egyptian Pantheon and the succession of the Pharaohs from the earliest times to the conquest of Alexander, with Plates and Notes,' was printed at Malta in 1828, and followed by 'Extracts from several Hieroglyphical Subjects, with Remarks on the same,' printed at Malta in 1830, but with a dedication to Sir W. Gell, dated from Thebes, 1827. Both of these were printed in a limited number of copies, in some of which the author supplemented with his own hand the deficiencies of the Maltese printing-office. In 1830 he completed his 'Topographical Survey of Thebes,' of which the Royal Geographical Society undertook the publication.

His long residence in Egypt having begun to affect his health, Wilkinson returned to England in 1833, where he was elected F.R.S. on 18 Dec. 1834, and in 1835 published his first popular work, 'The Topography of Thebes and General Survey of Egypt,' which he had intended printing at Alexandria some years before, but had been prevented by the printer's death. This work contained the chief results of the author's researches in Thebes, where his discoveries in the tomb quarter by Karnak and the Ramesseum constituted his chief advance on the work of the authors of the 'Description d'Égypte;' but it also was intended to be a practical guide to European travellers. In the opinion of Letronne it was the completest and most substantial work on Egypt that had appeared since the French description, and the favourable reception accorded it induced the author to give the world his most important book, 'Manners and Customs of the Ancient Egyptians' (3 vols. London, 1837), to which two more volumes on Egyptian religion and mythology were afterwards added. In this standard work the statements of ancient

writers about Egypt, together with the results of modern excavations and researches conducted by the author and others, were lucidly arranged, explained in a fascinating style, and richly illustrated with plans, engravings, and coloured plates. Wilkinson's remarkable acquaintance with botany, zoology, and the technique of the arts, together with his command of ancient literature, gave him unique qualifications for the treatment of this subject; and it was acknowledged that he had brought to light many new facts connected with Egyptian manners, history, and religion. The work brought the author into general notice, both as a savant and as a popular writer; and on 26 Aug. 1839 a knighthood was conferred on him by Melbourne's administration in recognition of his services to literature, public attention having been previously called to the fact that his researches, unlike those of Champollion, Rosellini, and others, had received no assistance from government.

In 1839 he published a paper 'On the Nile and the Present and Former Levels of Egypt' in the 'Journal' of the Geographical Society, of which he was that year elected a fellow; and in 1842 he revisited Egypt and made a 'Survey of the Valley of the Natron Lakes and of a part of the Bahr-el-Farg,' which appeared in the same journal in 1843; and in 1843 he also published an enlarged edition of his topography, with the title 'Moslem Egypt and Thebes' (2 vols.), in which, besides an abundance of archæological and topographical information, the very fullest directions were given for travellers, including a good vocabulary of modern Arabic. This work was afterwards incorporated in Murray's series of handbooks, and was frequently reprinted. Towards the end of the same year he started for Montenegro, and spent 1844 in travelling through that country, Herzegovina, and Bosnia, where he surveyed, sketched, and collected inscriptions. During his stay at Mostar he made an attempt, unfortunately ineffectual, to mitigate the cruelties practised by Turks and Montenegrins in their wars. His account of this journey, which appeared in 1848 (2 vols.), contains valuable notes on the manners, traditions, and condition of the people he visited, as well as carefully compiled historical notices, and gives an accurate history of the Paulician heresy, as well as other valuable digressions. Some of the political forecasts of that work have since been verified by events. The winter of 1848–9 he again spent in Egypt and Nubia, and the results of this journey appeared in an article in the Geographical Society's 'Journal' for 1851: 'On the Country between Wady Halfah and Jebel Berkel.'

For the winter of 1849–50 Wilkinson returned to Italy and studied the Turin papyrus, in which Champollion had first detected the royal lists, which had been pieced together by Seyffarth and edited by Lepsius; and owing to the fact that the latter had omitted to reproduce the writing on the back of the papyrus, Wilkinson judged it wise to publish a fresh facsimile, which was printed by subscription in 1851 and issued together with dissertations by Wilkinson and Hincks. A short treatise 'On the Architecture of Ancient Egypt,' which was published by subscription in 1850, contains some of the results of his studies in the Roman museums in 1849. On 23 June 1852 he was created D.C.L. of Oxford University.

In 1854 he published 'A Popular Account of the Ancient Egyptians,' which was an abridged edition of his larger work brought into uniformity with Lane's 'Modern Egyptians.' In 1855 he visited Thebes for the last time. He met with a sunstroke, which, however, did not permanently injure him.

On 16 Oct. 1856 he married, at Llanover, Caroline Catherine, eldest daughter of Henry Lucas of Uplands, Glamorganshire, authoress of a work on 'Weeds and Wild Flowers,' which appeared two years later. In 1857 he published a companion to the Crystal Palace Egyptian collections, called 'Egypt at the Time of the Pharaohs,' and also made important contributions to the notes appended to Rawlinson's translation of Herodotus. In 1858 there appeared his treatise on 'Colour and Taste,' in which some articles contributed by him to the 'Builder' in 1855 were incorporated. His purpose in that work was to bring before the English public canons of taste which he had learnt in his studies in continental museums; but it also shows that the author had been influenced by Ruskin. He lays down artistic principles in it with unusual precision, endeavours to detect æsthetic errors in a variety of English usages, and pleads earnestly for the Sunday opening of museums and galleries.

In 1860 he was in Cornwall, and contributed a paper on the antiquities of Redruth to the 'Transactions' of the Royal Institution of Cornwall. In 1864 he made a collection of shells in the Bay of Cadiz, and in the following year published in the 'Zoologist' (vol. xxii.) an account of a new British oyster which he had discovered at Tenby, where he was then residing. In 1867 he pleaded successfully in the 'Archæological Journal' for the preservation of an ancient gateway at Tenby, the destruction of which

was threatened. Various other papers were contributed by him to the 'Transactions' of the Royal Society of Literature, and to other literary and scientific periodicals.

He died at Llandovery on 29 Oct. 1875, and was buried there on 3 Nov. His collection of antiquities was presented by him to Harrow school in 1864, accompanied with an elaborate catalogue drawn up by himself; a more modern description by Dr. Budge was published by the school authorities in 1887. Other antiques collected by him are in the British Museum.

[Obituary Notices in Journal of Royal Geographical Society and Archæological Journal; Foster's Alumni Oxon. 1715–1886; Boase and Courtney's Bibl. Cornub.; Lists of the Royal Society.] D. S. M.

WILKINSON, TATE (1739–1803), actor, the son of the Rev. John Wilkinson, D.D., and his wife, Grace Tate, the daughter of an alderman of Carlisle, was born on 27 Oct. 1739. His father, a chaplain to the Savoy and to Frederick, prince of Wales, was rector of Coyty in Glamorganshire, and had other preferment. Tate Wilkinson was educated at schools kept by a Mr. Bellas in Church Lane, Chelsea, and a Mr. Tempest, near Wandsworth, and in November 1752 was sent to Harrow, where, having previously displayed some skill in mimicry and some taste for the stage—he had indeed, through a chance intimacy, been admitted to rehearsals at Covent Garden—he played Lady Townley and other parts. His father was transported to America in March 1757 for continuing to solemnise marriages at the Savoy by his own license, in defiance of the marriage act of 26 George II, and died at Plymouth, where the vessel had put in during the voyage. A commission offered Tate by influential friends was declined, in spite of the protests of his father's friend, Jonas Hanway [q. v.], and some lessons were taken from John Rich [q.v.], who dismissed the lad as incapable of becoming an actor. His chief enemy was Margaret Woffington, who, irritated by his imitation of her, insisted on his dismissal. The company all but Shuter took the part of the leading lady. Shuter, for his benefit at Covent Garden, on 18 April 1757, brought Wilkinson on as the Fine Gentleman in 'Lethe,' when he was announced as 'a person who had never appeared.' This part he repeated for Bencraft's benefit on the 29th. On his second appearance he was derided, and did not venture to make another experiment. His aristocratic patrons, who were numerous, got him an engagement for the autumn from Garrick, whom his imitations, especially that of Foote, delighted. Meantime he became a sharing member of a company under Wignell, and opened at Maidstone as Aimwell in the 'Beaux' Stratagem.' He played other parts with little success, and on appearing at Drury Lane under Garrick was treated as a supernumerary. Garrick introduced him to Foote, who, after hearing his imitations, took him to Ireland. A fever caught on the journey prevented his appearance for some weeks. He was nursed into convalescence and entertained by friends, and became extremely popular in Dublin. Near the end of 1757 he appeared with Foote at Smock Alley Theatre under Sheridan, playing the pupil in Foote's entertainment 'Tea.' His imitations gave great delight, and he obtained with Garrick's leave an engagement at three guineas a week. His imitations of Foote were highly approved. He acted Cadwallader, Foote's part in 'The Author,' after Foote's return to London. He then won acceptance as Othello, which he played in the manner of Spranger Barry [q. v.], and gave imitations of Mrs. Woffington, Sparks, and Foote. His manager Sheridan he greatly offended by offering to imitate him. For his benefit, on 25 Feb. 1758, he played Hastings in 'Jane Shore' and Queen Dollalolla in 'Tom Thumb.' His social and financial successes in Dublin were equally conspicuous, and he returned to London with 130 guineas in his pocket. He was still engaged to Garrick, who refused to pay him for the time he had been away. On 8 May, for a benefit, he played in Bath as Othello and in Foote's 'Tea.' Through the influence of fashionable friends he was engaged at Portsmouth, where the fleet was then stationed. Here, in addition to parts already named, he was seen between 9 June and 14 Aug. 1758 as Romeo, Hotspur, Lord Townly, Richard III, Castalio, Horatio, Essex, Lear, Hamlet, Orestes, Osmyn in the 'Mourning Bride,' Lord Chalkstone, and Petruchio.

Wilkinson's first appearance under Garrick at Drury Lane took place with Foote on 17 Oct. in Foote's two-act farce, 'The Diversions of the Morning.' In this he was Bounce, and gave imitations of Sparks in Capulet, Barry in Alexander, Sheridan in Orestes, and of Foote, and others. These were so successful that Sparks complained. Their withdrawal by managerial order led to a riot. They were then recommenced, Garrick submitting, in order to pacify others, to be himself imitated. Garrick called Foote and Wilkinson at the time 'the Exotics.' Wilkinson was generally but unjustly spoken of as Foote's pupil. For his benefit he acted

Othello for the first time in London, and as Lady Pentweazel greatly to Garrick's delight he took off Foote, with whom Wilkinson had had a difficulty.

After another summer season in Portsmouth Wilkinson, whom Garrick had taken into favour, reappeared at Drury Lane as Mrs. Amlet in the 'Confederacy,' and on 5 Nov. 1759 played Bajazet in 'Tamerlane.' On Garrick's advice he then revisited Dublin, arriving on 26 Dec. 1759, and was engaged at Smock Alley Theatre, where he acted in opposition to Foote, who was at Crow Street. He played with much success in many minor parts, gave his imitations, and received for his benefit a larger sum than had at that time been taken in the theatre. Returning to England he was engaged at Winchester, where many militia regiments were quartered. On 24 Nov. 1760, in Foote's comedy, 'The Minor,' he made his first appearance at Covent Garden. He played the same parts in the piece as Foote was exhibiting at Drury Lane—Shift, Smirk, and Mrs. Cole—and delivered the epilogue, imitating Foote himself to the life. He also imitated Garrick, who was so incensed that he never again spoke to the offender. Foote tried very hard to frighten Rich, the manager, out of making the experiment, but failed. Among others Wilkinson imitated was Whitefield. Subsequently he made his first appearance in Bath, where, as everywhere, he was very popular.

Refusing a three years' engagement at Covent Garden, he joined Foote (to whom he had become reconciled) at the Haymarket, appearing in June as Shift and Dr. Squintum, and in July was the first Peter Primer in the 'Mayor of Garratt,' a part in which he imitated Sheridan. Next year he was the first Golcondus in Foote's 'Tragedy à la Mode,' in which he was assisted by mute actors dressed ridiculously in high tragedy style. He had in the meantime played for the first time in Norwich and York, reaching Edinburgh, where he opened on 15 Feb. 1764 in the 'Minor,' playing subsequently Bayes in the 'Rehearsal,' Major Sturgeon, and many other comic and serious parts. Other places were also visited. Wilkinson had made in York the acquaintance of Joseph Baker, the proprietor and manager of a newly built and unlicensed theatre, who conceived a strong liking for him, confided to him the management of his house, and spoke of him always as his adopted son. Baker had himself been an actor, and was a painter of church interiors and of theatrical scenery. A suggestion was made to him that he should associate Wilkinson with him in management. Wilkinson put, in course of time, fourteen hundred pounds into the speculation, and became partner with Baker in the management of several Yorkshire theatres and of the theatre at Newcastle. His début in this capacity was made in York in January 1766 as Coriolanus. In October 1768 he married, in York, Miss Jane Doughty, and the following year he obtained at the price of 500*l.* patents of twenty-one years each for the theatres in York and Hull. Baker died in 1770 in debt to the extent of 3,000*l.*, leaving Wilkinson sole manager of the theatres in York, Hull, and Newcastle. The last-named Wilkinson abandoned a year or two later, and opened in its stead a new theatre in Leeds. He gave performances in the race week at Doncaster, and at other times at Beverley, Halifax, Pontefract, Sheffield, and Wakefield. In the summer of 1772 he revisited Dublin and acted at Crow Street Theatre. Visits to Dublin, Birmingham, Edinburgh, Glasgow, Norwich, &c., were more or less frequently made, and on 15 Jan. 1778 he reappeared at Covent Garden, playing Captain Ironsides in the 'Brothers' and Don Manuel in 'She would and she would not,' besides his customary parts in the pieces of Foote. From this visit he took the name he bore of 'the Wandering Patentee.' In 1780 and again for a short time in 1781 he added to his other responsibilities the management of the Edinburgh Theatre. He broke his leg for the second time in 1788, and was thenceforward prevented from playing juvenile characters. Wilkinson died on 16 Nov. 1803, leaving five surviving children, one of whom (John Wilkinson, like himself an actor, and during some years a member of the company) succeeded him in management.

Concerning Wilkinson's powers as an actor little is known, so completely overshadowed are they by his reputation as a mimic. He played a large range of characters, from Hamlet, Lear, and Romeo, to Bayes and Mrs. Cole, and won acceptance everywhere until his later years. On his last appearance at Covent Garden, the date of which is unmentioned, he was hissed by the public, the wrath of which he disarmed by a tactful apology. His success in tragic characters Genest attributes to his catching the manner of Garrick and Mossop. His reputation as an actor was chiefly derived from his performances in the plays of Foote. As a mimic he can have had no superior. Campbell calls him one of the most extraordinary mimics that ever lived. Churchill in the 'Rosciad' speaks of Wilkinson and William

O'Brien [q. v.] as shadows of Foote and Woodward, and says ill-naturedly:

> With not a single comic power endued,
> The first a mere mere mimic's mimic stood,

but formed subsequently a more favourable opinion. Wilkinson caught the very appearance of the people he imitated, even, it is said, when they were young and good-looking women. Plain himself, he could make himself look like Peg Woffington. His mimicries involved him in endless quarrels, but his victims, with the exception of Garrick, always ended by forgiving him. As a manager he was exemplary, and the York circuit in his day as a recruiting ground rivalled Bath and surpassed Norwich. He reformed abuses of theatrical usage, especially the personal applications of the actors and sale of tickets to individual patrons, and was honourable and liberal. He engaged every performer of distinction or notoriety, from Mrs. Siddons to dancing dogs, and, in spite of the caprices of fortune, made money. A man of good birth and education, a gourmet, a free liver and a humourist, he enjoyed great popularity. Charles Mathews the elder speaks of him as 'a polished gentleman' and 'a Chesterfield.' He had, however, a curious method of speech, jolting out, as from a bag, disconnected phrases; behind a gruff manner he disguised a kind disposition. In later years, with impaired health, he grew melancholy. His portrait by Atkinson is in the Mathews collection in the Garrick Club.

In 1790 Wilkinson published his 'Memoirs' in four volumes (York, 12mo; Dublin, 1791), and in 1795 his 'Wandering Patentee, or a History of the Yorkshire Theatres,' in four similar volumes (York, 12mo). These, though they have been frequently sneered at and condemned, are among the most amusing and trustworthy theatrical documents we possess. In them he included some of Foote's farces in which he was in the habit of appearing, together with the 'Mirror, or Actor's Tablet, with a Review of the Old and New Theatrical Schools,' and other rather miscellaneous matter. 'Original Anecdotes respecting the Stage and the Actors of the old School, with Remarks on Mr. Murphy's Life of Garrick,' was printed posthumously about 1805, being made up from articles contributed to the 'Monthly Mirror.' Only twelve copies are said to have been struck off, and, like all Wilkinson's books, it is scarce.

[Particulars of Wilkinson's life are drawn principally from his Memoirs, and of his management from his Wandering Patentee. Much information is supplied in Genest's Account of the English Stage and Hitchcock's Historical View of the Irish Stage; Dibdin's Annals of the Edinburgh Stage; Thespian Dictionary; Michael Kelly's Reminiscences; O'Keeffe's Recollections; Bernard's Retrospection of the Stage; Clark Russell's Representative Actors; Georgian Era; Stirling's Old Drury Lane; Bryan's Dict. of Painters; Lowe's Bibliography; Foster's Alumni Oxon.; Churchill's Poetical Works.] J. K.

WILKINSON, WILLIAM (*d.* 1613), theological writer, matriculated as a sizar of Queens' College, Cambridge, on 12 Nov. 1568, proceeded B.A. in 1571–2, and commenced M.A. in 1575. In 1579, while acting as a schoolmaster in Cambridge, he published 'A Confutation of certaine articles delivered unto the Familye of Love, with the exposition of Theophilus, a supposed Elder in the sayd Familye,' London, 4to, a treatise directed against Henry Nicholas [q. v.], the founder of the 'Family of Love.' Some criticisms of notes collected out of their gospel by John Young (*d.* 1605) [q. v.], bishop of Rochester, were prefixed, and Wilkinson himself added a sketch of the history of the movement. The book was dedicated to Richard Cox (1500–1581) [q. v.], bishop of Ely, who prefixed a commendatory note. In 1580, while residing in London in the parish of St. Botolph, he published 'A very godly and learned treatise of the Exercise of Fastyng, described out of the word of God, very necessarye to bee applyed unto our churches in England in these perillous dayes,' London, 8vo, dedicated to Lady Paget and Edward Carey, one of her majesty's privy chamber. On 3 May 1588 he received a dispensation to hold, though a layman, the prebend of Fridaythorpe in York Cathedral, in which he had been installed on 31 Jan. 1587–8. He died in 1613. To Wilkinson may also be ascribed an undated translation by 'W. W.' of 'M. Luther's Preface on the Epistle to the Romans,' London, 8vo.

[Cooper's Athenæ Cantabr. ii. 179; Strype's Annals of the Reformation, 1824, II. i. 486, ii. 275, 300; Ames's Typographical Antiquities, ed. Herbert.] E. I. C.

WILKS, JOHN (*d.* 1846), swindler, was the only son of John Wilks, by his wife Isabella (*d.* 19 Jan. 1846).

His father, JOHN WILKS (1765?–1854), attorney, born in 1764 or 1765, was son of Matthew Wilks, minister at Whitefield's tabernacle in Moorfields. He was an attorney by profession, and on 31 July 1830 was returned

to parliament for Boston in Lincolnshire in the radical interest, retaining his seat until 1837. He formed collections of books, works of art, and autographs, which were sold after his death by Messrs. Sotheby & Wilkinson. For more than twenty years he was honorary secretary of 'The Protestant Society for the Protection of Religious Freedom.' He was a member of the Statistical and Zoological societies. He died in London, at his residence in Finsbury Square, on 25 Aug. 1854, and was buried in Kensal Green cemetery. Besides his son John he left three daughters. He was the author of 'An Apology for the Missionary Society,' London, 1799, 8vo (*Gent. Mag.* 1854, ii. 629).

The son John followed his father's profession as an attorney. In 1825 he earned the name of 'Bubble Wilks' by floating a number of joint-stock companies, all of which were financial failures. On 13 June 1826 he was returned to parliament for the borough of Sudbury in Suffolk in the whig interest. In April 1828 he resigned his seat, and shortly afterwards he was charged before the lord mayor with forgery, but was acquitted on the non-appearance of the prosecutor. On his release he obtained the post of Paris correspondent to the 'Standard,' and signed his contributions to the London papers 'O. P. Q.,' Desirous of retrieving his fortunes, he spread false reports on the Paris bourse, and in consequence was ordered by the head of the police to leave France within four days. His friends, however, obtained the revocation by their intercession, and he next formed a joint-stock company to establish a newspaper entitled 'The London and Paris Courier.' After the journal had appeared for a few months Wilks fled, leaving the debts of the enterprise to be paid by an English partner. Shortly after he exploited a second company, to finance a monthly magazine called 'La Revue Protestante,' a project which proved more profitable to its author than to the cause of religion. After forming an unsuccessful Paris Parcels Delivery Company, he returned to London, and, settling in Surrey Street, Strand, attempted to found an Authors' Institute. His last project was the establishment of a fraudulent clerical registry office. Before his latest dishonesty was detected he died suddenly at Chelsea, on 17 Jan. 1846, leaving no property to compensate his victims.

Wilks was the author of: 1. 'A Christian Biographical Dictionary,' London, 1821, 12mo. 2. 'Memoirs of Queen Caroline,' London, 1822, 2 vols. 8vo. 3. 'Bianca: a Fragment,' London, 1823, 8vo. After his return to England he was a constant contributor to 'Fraser's Magazine,' supplying reminiscences of Louis-Philippe and other notable Frenchmen.

[Gent. Mag. 1846, i. 649; Notes and Queries, 5th ser. vii. 180.] E. I. C.

WILKS, MARK (1760?–1831), lieutenant-colonel in the Madras army, born about 1760, was a native of the Isle of Man, and entered the East India Company's service. Being at one time intended for the ministry, he received a classical education, and in consequence went to India at a later age than was usual. He obtained a cadetship in 1781, and on 25 Sept. 1782 received a commission in the Madras army. In 1786 he became deputy-secretary to the military board, and in the following year secretary to a diplomatic mission under Sir Barry Close [q.v.] to the sultan of Mysore. In 1788 he was appointed fort-adjutant at Fort St. George, and on 6 March 1789 he was promoted lieutenant, and served as aide-de-camp to the governor. From 1790 to 1792 he acted as brigade-major and aide-de-camp to Colonel (afterwards General) James Stuart [see under Stuart, James, *d.* 1793] during the war against Tipú Saib. In 1793 he was assistant adjutant-general, and in 1794 was appointed Stuart's military secretary. From 1795 to 1799 Wilks was on furlough from bad health, and during his absence, on 12 Oct. 1798, he received his captaincy. On his return he served successively as military secretary and private secretary to the governor, Lord Clive [see Clive, Edward, Earl of Powis]. He was next appointed town-major of Fort St. George, and in 1803 became military secretary to the commander-in-chief, Lieutenant-general James Stuart. From 1803 to 1808 he served as political resident at the court of Mysore, attaining the rank of major on 21 Sept. 1804, and of lieutenant-colonel on 4 April 1808. In that year ill-health obliged him to quit India, and on 20 Nov. 1812 he was appointed governor of St. Helena, arriving in the island on 22 June 1813.

His administration as governor was wise and enlightened, and personally he was very popular. He improved the condition of agriculture in the colony by introducing better methods of cultivation, and by inducing the East India Company to alter the system of land tenure. Wilks was governor on the arrival of Napoleon on 15 Oct. 1815, but in the next year was relieved by Sir Hudson Lowe [q.v.] He won the esteem of the emperor by the ability of his administration. He returned to England and retired from the company's service on 15 Oct. 1818,

having received the brevet rank of colonel on 4 June 1814.

Wilks's fame rests chiefly on his admirable work, 'Historical Sketches of the South of India in an Attempt to trace the History of Mysoor.' The first volume was published in 1810 (London, 4to), and the second and third in 1814. A second edition in two volumes was published at Madras in 1867. For the early history of Mysore he had access to the state records, while he was himself a participator in the later events he describes, and from his official employments was possessed of an ample knowledge of state transactions. His history is written with rare impartiality, and in a style at once simple and interesting. It won him the praise of Sir James Mackintosh [q. v.], who spoke of the 'Historical Sketches' as 'the first book on Indian history founded on a critical examination of testimony and probability.'

Wilks died at Kelloe House in Berwickshire, the residence of his son-in-law, on 19 Sept. 1831. He was twice married. His second wife, whom he married at Bath on 16 Feb. 1813, was youngest daughter of J. Taubman of Bath. By his first wife he had an only daughter, Laura, married at Bath on 22 July 1817 to Major-general Sir John Buchan (*d.* 1850) of Kelloe. She was famous for her beauty, on which she was complimented by Napoleon.

Besides the works mentioned, Wilks was the author of 'A Report on the Interior Administration, Resources, and Expenditure of the Government of Mysoor,' Fort William, 1805, fol.; new edit., Bangalore, 1861, 8vo. He was a fellow of the Royal Society, and was for some years a vice-president of the Asiatic Society, in whose 'Transactions' he published an analysis of the philosophical work of Nasír ud dín of Tús entitled 'Aklak i Naseri.'

[Gent. Mag. 1813 i. 282, 1817 ii. 178, 1831 ii. 469, 1833 ii. 94; Philippart's East India Military Calendar, 1823, i. 140; Dodwell and Miles's Indian Army List, 1838; Memoirs of the Life of Sir James Mackintosh, 1835, ii. 69; Blackwood's Mag. 1834, xxxv. 53; Allibone's Dict. of Engl. Lit.; Asiatic Journal, 1832, new ser. vol. viii.; Brooke's Hist. of St. Helena, 1824, pp. 376–89.] E. I. C.

WILKS, ROBERT (1665?–1732), actor, a descendant of a Worcester family, the fortunes of which were seriously impaired by the civil war, was the second son of Edward Wilks, who took refuge in Dublin, and became a pursuivant of the lord lieutenant. The actor's grandfather, Judge Wilks, is said to have raised a troop of horse for the king, which his grand-uncle, Colonel Wilks, who is mentioned by Clarendon, commanded. Born at Rathfarnham, near Dublin, in 1665 or, according to another account, 1670, Robert Wilks received a good education, and was appointed, on the strength of his caligraphy, to a clerkship in the office of secretary Sir Robert Southwell [q. v.] On the outbreak of the war in Ireland Wilks was compelled to join the army of King William, but, being appointed clerk to the camp, took no part in active conflict. Rejoining his office, he contracted an intimacy with Richards, a comedian, and after playing privately the Colonel [Pedro] in Dryden's 'Spanish Friar,' made his first appearance on the stage under Joseph Ashbury [q. v.] at the Smock Alley Theatre in December 1691 as Othello. There being no regular company, the performance (which was to commemorate the defeat of the Stuart cause in Ireland, and to which the public were admitted gratis) was conducted by amateurs, principally officers. Wilks's success in this was such as to induce him to adopt the stage, and to lead to the establishment of the Smock Alley Theatre. A life by Daniel O'Bryan, which has been discredited, assigns this performance to January 1689, and says that Wilks had two, if not more, children by a wife he had privately married, and that both he and his wife, expelled from their respective homes, were sheltered by a Mr. Cope, a goldsmith.

Somewhere before 1695 Wilks visited London, and was engaged by John Rich [q.v.] at 15*s.* a week, out of which he had to pay 2*s.* 6*d.* to be taught dancing. The only part traced to him at the Theatre Royal is Lysippus in the 'Maid's Tragedy.' While in London he married Elizabeth, eldest daughter of Ferdinando Knapton, town clerk of Southampton and steward of the New Forest. By her he had a son Robert—who was left in the care of an actor named Bowen when Wilks, with his wife, returned to Ireland—and some other children, all but one of whom died in infancy. In 1698 Wilks played in Dublin Sir Frederick Frolic in Etherege's 'Comical Revenge, or Love in a Tub,' Courtall in 'She would if she could,' and Dorimant in the 'Man of the Mode.' So popular did he become in Dublin that on returning to London in the autumn of 1698 in company with George Farquhar [q.v.], to whom he showed himself a constant and loyal friend, he had to make an escape, the Duke of Ormonde having, it is said, issued a warrant to prevent him leaving the kingdom.

Wilks reappeared at Drury Lane at a salary of 4*l.* as Palamede in 'Marriage à la Mode.' In 1699 he was the original Sir Harry Wildair

in Farquhar's 'Constant Couple,' the conspicuous success of which the author attributed to him, and in December was the original Agamemnon in 'Achilles, or Iphigenia in Aulis,' adapted by Boyer from Racine. In 1700 his original parts were Pedro in the 'Pilgrim' (altered by Farquhar from Fletcher), Freeman in Burnaby's 'Reformed Wife,' and Captain Bellair in 'Courtship à la Mode;' in 1701, Carlos in 'Love makes a Man,' Railton in Baker's 'Humour of the Age,' Paris in the 'Virgin Prophetess, or the Fate of Troy,' Sir Harry Wildair in Farquhar's piece so named, and Duke of Lorrain in Mrs. Trotter's 'Unhappy Penitent; in 1702 Almerick in the 'Generous Conqueror,' Campley in the 'Funeral,' Young Mirabel in the 'Inconstant,' Lionel in the 'Modish Husband,' Don Pedro in the 'False Friend,' and Elder Wouldbe in the 'Twin Rivals'; and in 1703 Reynard in 'Tunbridge Walks,' Frederick in D'Urfey's 'Old Mode and the New,' Bellmie in 'Love's Contrivance, or Le Médecin malgré lui,' Wilding in 'Vice Reclaimed,' and Julio in the 'Patriot.' He also played Wilmore in the 'Rover,' Mosca in the 'Fox,' and Oroonoko. In the season of 1703–4 he was on 2 Dec. the first Young Bookwit in Steele's 'Lying Lover;' on 26 Jan. Andramont in 'Love the Leveller,' by 'G. B.;' and on 6 March Norfolk in Banks's 'Albion Queens.' He also played Amintor in the 'Maid's Tragedy,' Alexander in the 'Rival Queens,' Arbaces in 'A King and No King,' Celadon in 'Secret Love,' and, at court, Dolabella in 'Love for Love' and Peregrine Wary in 'Sir Solomon, or the Cautious Coxcomb;' 1704–5 saw him as Goswin in the 'Royal Merchant' and Theodore in the 'Loyal Subject,' and 1705–6 as Valentinian. The following original parts were also played during the two seasons: on 7 Dec. 1704 Sir Charles Easy in the 'Careless Husband,' on 23 April Captain Clerimont in the 'Tender Husband,' on 30 Oct. Bloom in 'Hampstead Heath,' on 20 Nov. Sir James Courtly in the 'Basset Table,' on 3 Dec. Perolla in 'Perolla and Izadora,' on 8 April 1706 Captain Plume in the 'Recruiting Officer,' and, some time in 1706, Farewell in the 'Fashionable Lover.'

Owen Swiney or MacSwinny [q.v.] opened the Haymarket on 15 Oct. 1706, his company having been strengthened by a detachment of actors from Drury Lane. Among these was Wilks, who made his first appearance on the 26th as the Prince of Wales in the 'First Part of King Henry IV.' Here he remained two years, playing Hamlet, Antony in 'Julius Cæsar,' Macduff, Lorenzo in the 'Spanish Friar,' Moneses, the Copper Captain, Essex, Colonel Careless in the 'Committee,' Dorimant in the 'Man of the Mode,' Jaffier, Marius Junior in 'Caius Marius,' Truewit in the 'Silent Woman,' Castalio, Jupiter in 'Amphitryon,' Cortez in the 'Indian Empress,' Vincent in the 'Jovial Crew,' and other parts. The characters he originated included Belvil in the 'Platonic Lady' on 25 Nov. 1706, Abdalla in Mrs. Manley's 'Almyna' on 16 Dec., Palamede in 'Marriage à la Mode' on 4 Feb. 1707, Archer in the 'Beaux' Stratagem' on 8 March, Careless in the 'Double Gallant' on 1 Nov., Aribert in Rowe's 'Royal Convert' on 25 Nov., and Lord Wronglove in the 'Lady's Last Stake' on 13 Dec. The theatre being then devoted to opera, Wilks appeared at Drury Lane as Hamlet on 15 Jan. 1708. A round of comic characters, with some few serious parts, was assigned him, and he was, 31 May 1708, the original Artaban in Theobald's 'Persian Princess,' on 4 Dec. Colonel Blenheim in Baker's 'Fine Lady's Airs,' on 11 Jan. 1709 Young Oldwit in 'Rival Fools' (adapted by Cibber from Fletcher's 'Wit at several Weapons'), L. Icilius in Dennis's 'Appius and Virginia,' and on 12 May Sir George Airey in Mrs. Centlivre's 'Busy Body.' In answer to complaints from the principal actors of the meagre salaries allowed them, the patentees put forth statements, according to which Wilks's receipts, including his benefit, came to 299*l.* 1*s.* 5*d.* He was allowed 50*s.* a week as stage manager. Wilks, with Cibber, Dogget, and Mrs. Oldfield, now joined Swiney in the management of the Haymarket. The house opened on 20 Sept. 1709 with Betterton as Hamlet. On the 22nd Wilks played Plume in the 'Recruiting Officer.' On 12 Dec. he was the first Faithful in Mrs. Centlivre's 'Man's Bewitched,' and on 20 April 1710 Lothario in Charles Johnson's 'Force of Friendship.' He played also Othello, Henry VI in 'Richard III,' and many other parts.

The companies reuniting at Drury Lane, Wilks created there the rôles of Colonel Ravelin in 'Marplot,' 30 Dec. 1710; Rashlove in 'Injured Love,' 7 April 1711; Volatil in the 'Wife's Relief,' altered from Shirley by C. Johnson, 12 Nov.; Colonel Bastion in Mrs. Centlivre's 'Perplexed Lovers,' 19 Jan. 1712; Aranes in C. Johnson's 'Successful Pirate,' 7 Nov.; Major Young Fox in Charles Shadwell's 'Humours of the Army,' 29 Jan. 1713; Juba in 'Cato,' 14 April; Chaucer in Gay's 'Wife of Bath;' Agamemnon in C. Johnson's 'Victim,' translated from Racine, 5 Jan. 1714; Dumont in 'Jane Shore,' 2 Feb.; Don Felix in the 'Wonder,' 27 April; Modely in the 'Country

Lasses,' 4 Feb. 1715; Sir George Truman in Steele's 'Drummer,' 10 March 1716; and 6 Dec. 1717 Heartly in Cibber's 'Non-Juror.' He had also been seen as Philaster, Demetrius in the 'Humourous Lieutenant,' Ferdinand in the 'Tempest,' and Cassio. At Drury Lane Wilks remained until close upon his death. His original parts during the remainder of his stay, omitting a few in pieces which failed or are completely forgotten, are Don Carlos in Cibber's 'Ximena,' founded on the 'Cid,' 1 Nov. 1718 (it had been acted six years earlier); Sir George Jealous in C. Johnson's 'Masquerade,' 16 Jan. 1719; Bellamar in T. Killigrew's 'Chit-Chat,' 14 Feb.; Memnon in Young's 'Busiris,' 7 March; Eurytion in Southerne's 'Spartan Dame,' 11 Dec.; Eumenes in Hughes's 'Siege of Damascus,' 17 Feb. 1720; Frankly in Cibber's 'Refusal,' 14 Feb. 1721; Carlos in Young's 'Revenge,' 18 April; Yvor in Ambrose Philips's 'Briton,' 19 Feb. 1722; Sir John Freeman in Mrs. Centlivre's 'Artifice,' 2 Oct.; Myrtle in Steele's 'Conscious Lovers,' 7 Nov.; Orlando in 'Love in a Forest,' altered from 'As you like it,' 9 Jan. 1723; Dauphin in Hill's altered 'Henry V,' 5 Dec.; Phraortes in Gay's 'Captives,' 15 Jan. 1724; Antony in Cibber's 'Cæsar in Egypt,' 9 Dec.; Bellamine in James Moore Smythe's 'Rival Modes,' 27 Jan. 1727; Henriquez in the 'Double Falsehood,' assigned by Theobald to Shakespeare, 13 Dec.; Lord Townly in the 'Provoked Husband,' 10 Jan. 1728; Merital in Fielding's 'Love in several Masques,' 16 Feb.; Gainlove in Miller's 'Humours of Oxford,' 9 Jan. 1730; Masinissa in Thomson's 'Sophonisba,' 28 Feb.; Jason in C. Johnson's 'Medea,' 11 Dec.; Lord Modely in Boden's 'Modish Couple,' 10 Jan. 1732; and Bellamant in Fielding's 'Modern Husband,' 21 Feb. This was his last original character. Among parts of which he was not the originator were Mirabell in the 'Way of the World,' the Prince of Wales in the 'Second Part of King Henry IV,' Aurenge-Zebe, Buckingham in 'Henry VIII,' Altamont in the 'Fair Penitent,' and Hastings in 'Richard III.'

Wilks died at his house in Bow Street, Covent Garden, on 27 Feb. 1732, and was buried at midnight (by his own desire) on 4 Oct. at St. Paul's, Covent Garden. A prologue to his memory was spoken at Drury Lane on 14 Oct. Mrs. Wilks, born Elizabeth Knapton, had died on 21 March 1714, and was buried in St. Paul's, Covent Garden, where her husband raised a monument. He married again, on 26 April 1715, Mary Fall (born Browne), a widow with four children living, who survived him.

Wilks's name was long associated with the management first of the Haymarket and then of Drury Lane [for the complex managerial changes between 1705 and 1709 see Rich, Christopher]. In 1710, by an arrangement with William Collier, M.P., the chief lessee, the management of Drury Lane was assigned to Wilks, Doggett, and Cibber. The most prosperous period of Drury Lane management then began. Barton Booth [q. v.] was associated in the management early in 1711, and Steele took on 18 Oct. 1714 the place of Collier, to whom the license was granted, the managers then consisting of Steele, Wilks, Cibber, Doggett, and Booth. In January 1720 the theatre was temporarily shut and the licenses revoked by the Duke of Newcastle, the lord chamberlain [see Steele, Sir Richard]. By the season of 1729-30 Steele was dead and Booth disqualified from acting. After Steele's death a patent was granted to Cibber, Wilks, and Booth, empowering them to give plays at Drury Lane for a period of twenty-one years from 1 Sept. 1732. Wilks's share came at his death into the hands of his widow, who appointed John Ellys [q. v.], the portrait-painter, her representative.

Cibber, whose 'Apology' is largely occupied with Wilks, though not estimating very highly Wilks's judgment or his correctness of style, declares him to have been the most diligent, laborious, and useful actor that had been on the stage for fifty years. His unfailing industry is attributed to his ambition for fame, in search of which he was unremitting in labour. By example and authority he rebuked negligence in others. In the 'Spectator' Wilks is specially commended as Macduff, Sir Harry Wildair, Mosca, and the Prince of Wales in 'The First Part of Henry IV.' Davies declares the last to have been 'one of the most perfect exhibitions of the stage,' and says that the Hotspur of Booth was not superior. Davies praises his Castalio, which was, however, inferior to that of Cibber, and his Antony in 'Julius Cæsar,' in which he showed his customary fault of restlessness. His Othello is spoken of with disparagement by Cibber and by Steele. In Hamlet, Castalio in the 'Orphan,' Ziphares in 'Mithridates,' Edgar in 'Lear,' Norfolk in 'Albion Queens,' Essex, Moneses in 'Tamerlane,' and Jaffier in 'Venice Preserved' he won recognition. But though his tragic conceptions were praised for sorrow, tenderness, and resignation, his greatest triumphs were all in comedy, and especially in the comedy of Farquhar. His chief qualities as a comedian

were ease, sprightliness, and distinction of manner, which caused him to be accepted as a model of behaviour in fashionable society. Concerning his relations with Farquhar (which were uniformly good) it has been said by some versifier without much sense of proportion:

> Farquhar by writing gain'd himself a name,
> And Wilks by Farquhar gain'd immortal fame.

Farquhar, who had been more than once pecuniarily indebted to Wilks, commended to him on his deathbed his orphan daughters. So well was the trust fulfilled that the girls were said to have lost in Wilks a second father. Among those whom Wilks benefited by a somewhat lavish generosity (to which it was due that, though in receipt of an income large for the time, he left his wife almost without provision) was Richard Savage. Dr. Johnson praised Wilks for his generosity in characteristic language. 'To be humane, generous, and candid is a very high degree of merit in any case, but those qualities deserve still greater praise when they are found in that condition which makes almost every other man . . . contemptuous, insolent, petulant, selfish, and brutal' (*Works*, viii. 107). Steele in the 'Spectator' (No. 370) speaks of 'commending Wilks for representing the tenderness of a husband and a father in "Macbeth," the contrition of a reformed prodigal in "Henry the Fourth," the winning simpleness of a young man of good nature and wealth in the "Trip to the Jubilee" [Sir Harry Wildair], the officiousness of an artful servant [Mosca] in the "Fox."' In the 'Tatler' (No. 182) he speaks of Wilks and Cibber as 'the first of the present stage . . . perfect actors in their different kinds,' and draws a parallel between them, the most significant phrase in which is that 'Wilks has a singular talent in representing the graces of nature, Cibber the deformity in the affectation of them.' The only charges brought against Wilks as a manager were a certain impetuosity in command and some favouritism towards actors such as Mills, his great friend, whose mediocrity and propriety of conduct appealed to him more than the brilliant talent and irregularity of life of a born actor such as Booth.

A portrait of Wilks was painted in the year of his death by John Ellys or Ellis [q. v.], and was engraved by J. Faber (see Smith, *Catalogue*).

William Wilks (*fl.* 1717–1723), a nephew of the preceding, appeared at Drury Lane on 17 Oct. 1715 as Sir George Airey in the 'Busy Body.' He was bred as an attorney; Wilks tried vainly to dissuade him from adopting the stage, but sent him in 1714 to Ashbury, the manager of the Dublin Theatre, whom he urged to show him his faults. According to Chetwood, William Wilks played one season at Smock Alley, was engaged at 30*s.* a week for Drury Lane, and died before he was thirty. His name appears in Genest to Tressel in Cibber's 'Richard III,' Octavio in 'She would and she would not,' Farewell in 'Sir Courtly Nice,' Verdone in the 'Little French Lawyer,' Ned Brag in 'Love for Money,' Dapperwit in 'Love in a Wood.' He had a benefit on 27 April 1719; other benefits to Wilks's brother, the office-keeper, were given on 5 June 1718 and 11 May 1719. On 11 Nov. 1719 W. Wilks was the first Sicinius in Dennis's 'Invader of his Country.' On 2 Oct. 1722 he was the original Fainwell in Mrs. Centlivre's 'Artifice.' On 7 Jan. of the following year he played Ferdinand in the 'Tempest,' and on 5 July 1723 was the first Young Clifford in Theophilus Cibber's alteration of 'King Henry VI.' The last part to which his name is found is Sir Harry Beaumont in the first representation of Mrs. Haywood's 'Wife to be Let' on 12 Aug. 1723.

[There are early lives of Wilks, all untrustworthy and mostly contradictory of each other. These lives, one anonymous and dedicated to Colley Cibber; a second by Daniel O'Bryan, and a third by Curll, asserting that the two other were unworthy of credit; statements certified to by Mary Wilks, his relict, and by Wilks's brother-in-law, Alex Kingston, were issued within a year of the actor's death, and went through various editions. All are now scarce. Cibber in his Apology supplies much information, often inaccurate. The best account is that in Chetwood's General History of the Stage. Lives appear in Galt's Lives of the Players, and the Georgian Era. The list of characters is taken from Genest's Account of the English Stage. See also Doran's Annals of the English Stage, ed. Lowe; Boswell's Johnson, ed. Hill; Hitchcock's Irish Stage; Chalmers's British Essayists; Steele's Theatre; Cunningham and Wheatley's London Past and Present; Clark Russell's Representative Actors; Dibdin's History of the Stage; Lowe's Bibliographical Account of English Theatrical Literature. In the book last named is mentioned 'To Diabebouloumenon, or the Proceedings at the Theatre Royal, Drury Lane,' 1723, 4to, which appears to deal with the resignation by Wilks of the part of Sir Harry Wildair.] J. K.

WILKS, SAMUEL CHARLES (1789–1872), evangelical divine, born in 1789, was son of Samuel Wilks of Newington, Surrey. His grandfather, Samuel Wilks, like many other members of the family,

entered the service of the East India Company, rose high in the confidence of the directors, and for many years conducted the secret correspondence of the company with Indian princes and others; he was consulted on Indian affairs by Burke and Lord North, corresponded with Warren Hastings (cf. *Add. MS.* 29139, ff. 367, 368), and was subpœnaed as a witness at his trial. He retired in 1782, when the directors granted him a liberal pension for life.

Samuel Charles was educated for the church, matriculated from St. Edmund Hall, Oxford, on 8 June 1810, aged 21, and graduated B.A. in 1814 and M.A. in 1816. While an undergraduate he won in 1813 the premium of the Society for Promoting Christian Knowledge for an 'Essay on the Signs of Conversion and Unconversion in Ministers of the Church,' which was published in 1814 (London, 8vo), and reached a third edition in 1830. He took holy orders, attaching himself to the 'Clapham sect,' and in 1816 succeeded Zachary Macaulay [q.v.] as editor of the 'Christian Observer,' the organ of the 'sect.' In 1817 he dedicated to his 'friend' Hannah More [q. v.] two volumes of 'Christian Essays' (London, 12mo). Another friend was Charles Simeon [q. v.] In 1835 he published a new edition of Lord Teignmouth's 'Memoirs of Sir W. Jones,' to which he prefixed a life of Teignmouth [see SHORE, JOHN, first BARON TEIGNMOUTH]. He continued to edit the 'Christian Observer' until 1850, when he was succeeded by John William Cunningham [q. v.], and retired to the living of Nursling, near Southampton, to which he had been presented in 1847. He was the author of many tracts, essays, and letters of a religious and theological character, mostly reprinted from the 'Christian Observer;' he also acquired considerable scientific knowledge, and maintained against prevalent religious opinion many of the new views propounded by geologists. He died at Nursling on 23 Dec. 1872, in his eighty-fourth year, leaving several children.

[Works in Brit. Mus. Libr.; Foster's Alumni Oxon. 1714–1886; Trevelyan's Life of Macaulay, ii. 228; private information]

WILLAN, ROBERT (1757–1812), physician and dermatologist, was born on 12 Nov. 1757 at Hill, near Sedbergh in Yorkshire, where his father, Robert William Willan, M.D., one of the Society of Friends, was in practice. He was educated at Sedbergh grammar school, and commenced his medical studies at Edinburgh in 1777, graduating M.D. on 24 June 1780 ('D. M. I. de Jecinoris Inflammatione'). He then visited London and attended lectures. In 1781 he settled at Darlington, where he published a small tract entitled 'Observations on the Sulphur Waters of Croft' (8vo, 1782; 2nd edit. 1786; new edit. 1815). He soon afterwards removed to London, and was appointed physician to the Public Dispensary on its establishment in the early part of 1783. He resigned this appointment in December 1803, when the governors of the charity named him consulting physician, made him a life governor, and presented him with a handsome piece of plate. His practice at the dispensary was very numerously attended, and the number of his pupils was large; many of them subsequently attained to high reputation. He was admitted a licentiate of the College of Physicians on 21 March 1785. He was the first physician in this country to arrange diseases of the skin in a clear and intelligible manner, and to fix their nomenclature on a satisfactory and classical basis. As early as 1784 he had begun to attend to the elementary forms of eruption; he sought out the original acceptation of all the Greek, Roman, and Arabian terms applied to eruptive diseases, and he finally founded his nomenclature on this basis. His arrangement and nomenclature were probably decided about 1789, as in the following year his classification was laid before the Medical Society of London and honoured by the award of the Fothergillian gold medal of 1790. The practical utility of his simple classification is evinced in the fact that, notwithstanding the great advances made of late years in cutaneous medicine, it is still used by the profession for all diagnostic purposes.

In 1794 he edited Whitehurst's 'Observations on the Ventilation of Rooms' [see WHITEHURST, JOHN], and in 1796 commenced a series of monthly reports containing a brief account of the weather and of the prevalent diseases of the metropolis. These reports were published in the 'Monthly Magazine,' and were continued until 1800, when he collected them into a small volume and published them under the title of 'Reports on the Diseases of London,' 1801, 12mo. The work is pregnant with original and important observations, especially on points of diagnosis. His great work, 'The Description and Treatment of Cutaneous Diseases,' London, 4to, was issued in parts. The first part appeared in the beginning of 1798, the others at long and varying intervals; the last, which Willan lived to see through the press, in 1808. A remaining part, on 'Porrigo and Impetigo,'

was published separately after his death by his relative, Dr. Ashby Smith, in 1814. He was elected a fellow of the Society of Antiquaries in 1791, and a fellow of the Royal Society on 23 Feb. 1809.

He long resided in Bloomsbury Square, but when, in 1810, symptoms of pulmonary consumption and dropsy developed, he went to Madeira. He died there on 12 April 1812, aged 54.

Besides the works mentioned, Willan wrote: 1. 'The History of the Ministry of Jesus Christ, combined from the Narrations of the Four Evangelists, by R. W.,' 1782, 8vo. 2. 'On Vaccine Inoculation,' with coloured plates, London, 1806, 4to. His 'Miscellaneous Works, comprising an Inquiry into the Antiquity of Smallpox, Measles, and Scarlet Fever; Reports on the Diseases of London,' and detached papers on medical subjects, were edited by Dr. Ashby Smith, London, 1812, 8vo.

[Munk's Coll. of Phys.; Cat. Brit. Mus. Library; Gent. Mag. 1812, i. 593; Records of the Royal Society.] W. W. W.

WILLEHAD or **WILHEAD** (*d.* 789), bishop of Bremen and English missionary in Germany, was a Northumbrian, probably educated at York, and a friend of Alcuin [q. v.], as the letters of the latter prove (Pertz, *Monumenta Germaniæ Historica*, Script. ii. p. 379). He laboured for some time at Dokkum in Friesland, where St. Boniface was martyred (*Vita S. Willehadi Episcopi Bremensis ad an.* 789, *auct. Anscharo Bremensi Archiepiscopo*, ap. Pertz, loc. cit. p. 380), but had to flee for his life. Summoned to the court of Charles the Great, he was by that monarch despatched to a district on the borders of Friesland and Saxony, about Bremen, called Wigmodia. Here he was very successful, and in his second year persuaded the Saxons to receive Christianity (*ib.* p. 381). During the revolt of Widukind, however, a large part of Saxony fell away from Christianity, and Willehad was again compelled to flee from a persecution in which many of his followers perished (*ib.* pp. 381–2). He visited Rome, and spent some years in reading and writing at Epternach and elsewhere, but ultimately returned to his work in Wigmodia. After the submission of Widukind Saxony again received Christianity, and Willehad was consecrated bishop of the diocese (*ib.* p. 383), apparently in 787. He made Bremen the seat of the bishopric, and built there St. Peter's church, which was dedicated on 1 Nov. 789 (*ib.* see note). About a week later, while visiting his diocese, Willehad fell ill at little place below Vegesack, near Bremen, and died there (*ib.* p. 384, see note). Willehad is thought to have written some treatises, including a commentary on the epistles of St. Paul, which are believed to be extant, the latter in print (Wright, *Biogr. Brit. Lit.* i. 349).

[The best edition of Willehad's life by Anschar, bishop of Bremen, is that of Pertz above quoted; for other editions see Hardy's Descript. Cat. i. ii. 493.] A. M. C-e.

WILLEMENT, THOMAS (1786–1871), heraldic writer and artist in stained glass, born in 1786, obtained the appointment of heraldic artist to George IV, and on 17 May 1832 was elected a fellow of the Society of Antiquaries. Subsequently he was styled artist in stained glass to Queen Victoria, and for many years he carried on business at 25 Green Street, Grosvenor Square. To him modern glass-painters are, to a considerable extent, indebted for the revival of their art. In 1845 he purchased the estates at Davington, near Faversham, Kent, containing the freehold land, church, and donative. He died at Davington Priory on 10 March 1871. His wife Katharine, daughter of Thomas Griffith, died 4 Aug. 1852, aged 56, and was buried in Davington church (*Archæol. Cantiana*, xxii. 285).

His works are: 1. 'Regal Heraldry: the Armorial Insignia of the Kings and Queens of England, from coeval authorities,' London, 1821, 4to (cf. *ib.* xxii. 190, 194, xxiii. 124). 2. 'Heraldic Notices of Canterbury Cathedral; with Genealogical and Topographical Notes. To which is added a chronological list of the Archbishops of Canterbury, with the Blazon of their respective Arms,' London, 1827, 4to. 3. 'Fac Simile of a contemporary Roll, with the Names and the Arms of the Sovereign, and of the Spiritual and Temporal Peers who sat in the Parliament held at Westminster A.D. 1515,' London, 1829. Only fifty-one copies printed. Index issued separately. 4. 'A Roll of Arms of the Reign of Richard the Second,' London, 1834, 4to. Twenty-five copies printed. 5. 'A Concise Account of the principal Works in Stained Glass that have been executed by Thomas Willement,' privately printed, London, 1840, 4to. 6. 'An Account of the Restorations of the Collegiate Chapel of St. George, Windsor. With some Particulars of the Heraldic Ornaments of that Edifice,' London, 1844, 4to. 7. 'Historical Sketch of the Parish of Davington, in the county of Kent, and of the Priory there,' with plates, London, 1862, 4to (cf. *ib.* xxii. 190 sqq.)

8. 'Heraldic Antiquities: a Collection of original Drawings of Charges, Arrangements of Early Examples, &c., with numerous engravings of Coats of Arms, Fac Similes of Stained Glass, and Tracings of Early Brasses' [London, 1865], fol. He also contributed to 'Archæologia' and to 'Archæologia Cantiana,' and his 'heraldic collections, manuscripts and other valuable books' are at Davington priory (*ib.* vol. xxi. p. xlii).

[Athenæum, 25 March 1871, p. 375; Kent Herald, 23 March 1871, p. 7, col. 6; London Directory, 1852, p. 1066; Lowndes's Bibl. Man. ed. Bohn; Martin's Privately Printed Books, 1854, pp. 378, 489; Moule's Bibl. Heraldica, pp. 291, 555; Notes and Queries, 4th ser. vii. 246; Proceedings of the Society of Antiquaries, 2nd ser. v. 145.] T. C.

WILLES, GEORGE WICKENS (1785–1846), captain in the navy, son of Lieutenant John Willes of the navy (1753–1797), who lost a leg at Gibraltar in 1782, was born in 1785, and in 1794 entered on the books of the Royal William, flagship of Sir Peter Parker (1721–1811) [q. v.] at Spithead. In 1796 he was borne on the books of the Fairy sloop, commanded by his maternal uncle, John Irwin, whom, early in 1797, he followed to the Prince George; in this ship he was present at the battle of Cape St. Vincent [see PARKER, SIR WILLIAM, 1743–1802]. He was afterwards with Irwin in the Lively, Boston, Formidable, and Queen Charlotte. He was in the Success, with Captain Shuldham Peard [q. v.], at the blockade of Malta, and the capture of the Généreux on 18 Feb. 1800, when he was severely wounded; he was still on the Success when she was taken by Ganteaume on 13 Feb. 1801. On 6 Nov. 1801 he was promoted to the rank of lieutenant; served in the Sophie sloop; in the Active, one of the ships which passed the Dardanelles in February 1807 [see DUCKWORTH, SIR JOHN THOMAS], and in the Spartan, with Captain (afterwards Sir) Jahleel Brenton [q. v.] During 1809, in command of the frigate's boats, he was repeatedly engaged in storming batteries or destroying coasting vessels in the Adriatic or among the Ionian Islands. He was still in the Spartan when, in Naples Bay on 3 May 1810, she engaged, defeated, and put to flight a Franco-Neapolitan squadron, carrying in the aggregate 95 guns and 1,400 men. 'I was myself,' wrote Brenton, 'wounded about the middle of the action, which lasted two hours; but my place was most ably supplied by Mr. Willes, first lieutenant, whose merit becomes more brilliant by every opportunity he has of showing it. He is, without exception, one of the best and most gallant officers I ever met with.' Willes, who was himself severely wounded, was promoted on 2 June 1810 to be commander; he was also granted permission to accept and wear the order of St. Ferdinand and Merit, third class.

In 1811–12 he commanded the Leveret brig in the North Sea, where he captured several of the enemy's privateers; he was afterwards in the Bacchus on the Irish station, and on 7 June 1814 he was made a captain. In 1817–18 he commanded the Cherub on the coast of Africa; in 1819–1820, the Wye in the North Sea; in 1823–7, the Brazen, on the South American and African stations; and in 1836 the Dublin, as flag-captain to Sir Graham Eden Hamond [q. v.], on the coast of South America. In February 1845 he commissioned the Vanguard of 80 guns, in which, after a few months in the Channel, he went out to the Mediterranean. He died at Malta on 26 Oct. 1846. Willes married, in 1814, Anne Ellen, daughter of Sir Edmund Lacon, bart., and left issue, among others, the present Admiral Sir George Ommanney Willes, G.C.B., who possesses a portrait of his father.

[O'Byrne's Nav. Biogr. Dict.; Marshall's Roy. Nav. Biogr. vii. (suppl. pt iii.) 349; information from Sir George Willes.] J. K. L.

WILLES, SIR JAMES SHAW (1814–1872), judge, was the son of James Willes, a physician of Cork, by his wife, Elizabeth Aldworth, daughter of John Shaw, mayor of Cork in 1792. He was born at Cork on 13 Feb. 1814, and was educated at Trinity College, Dublin, where he obtained honours in college examinations and graduated B.A. in 1836. He received the honorary degree of LL.D. in 1860. At first he read for the bar in the chambers of Collins, a well-known Irish counsel, but in 1837 he came to London and joined the Inner Temple. He became a pupil of Thomas Chitty [q. v.], and was then persuaded to come to the English bar, and not to the Irish, as he had at first intended. His unsparing industry and lucid mind soon made him learned in foreign as well as in English law. For some time he remained in Chitty's chambers as his salaried assistant, and also obtained good employment as a special pleader. He was called to the bar on 12 June 1840, and became a leading junior in the court of exchequer, where from 1851 he held the post of tubman. Though a member of the home circuit, he rarely practised except in London. Already widely known as a learned and scholarly lawyer, he edited John William Smith's 'Leading Cases' with (Sir) Henry Singer

Keating [q. v.], the third edition in 1849, and the fourth in 1856; and, young as he was, was selected by Lord Truro to be a member of the commission on common-law procedure in 1850, and took a large share in drafting the Common Law Procedure Act of 1854. He was indeed principally entitled to the credit of the thorough reform in procedure which was thus effected. Subsequently he was a member of the Indian law commission in 1861, and of the English and Irish law commission in 1862.

On the resignation of Sir William Henry Maule [q. v.], Willes succeeded him in the common pleas on 3 July 1855, though he had never become a queen's counsel, and was knighted in August. He was one of the first judges appointed to try election petitions, and laid down the rules of practice afterwards generally followed. Few judgments are more philosophic, more clear, or more learned than his, and they are especially authoritative in cases on mercantile law. On 3 Nov. 1871 he was sworn of the privy council, and it was in contemplation to have made him a member of the judicial committee. His health, however, had suffered from a lifetime of overwork, and, though he lived much retired and only mixed in literary society, he was unable to secure the quiet needed to prevent the gradual approach of nervous breakdown. His duties as a criminal judge added to the strain upon a mind naturally emotional and equally anxious to do justice and show mercy. For years he had suffered from heart disease and gout. He returned in August 1872 from an exceedingly heavy assize at Liverpool to his house, Otterspool, Watford, Hertfordshire, visibly depressed and ill, and on 2 Oct. shot himself. He was buried on 7 Oct. at Brompton cemetery.

In manner Willes was somewhat prim and precise, and he always retained an Irish accent; but, although occasionally peculiar in court, he was most courteous, and was esteemed equally by lawyers and by mercantile men. He married, in 1856, Helen, daughter of Thomas Jennings of Cork, but had no children.

[Times, 4 Oct. 1872; Law Journal, 5 Oct. 1872; Solicitors' Journal, 12 Oct. 1872; Law Mag. 1872, p. 889; Ballantyne's Experiences, ii. 81, and Robinson's Bench and Bar; Cat. Dublin Univ. Graduates; Life of Lord Campbell, ii. 333, 337.] J. A. H.

WILLES, Sir JOHN (1685–1761), chief justice of the common pleas, came of an old Warwickshire family, and was the son of John Willes, rector of Bishop's Ickington and canon of Lichfield, by his wife Anne, daughter of Sir William Walker, mayor of Oxford. He was born on 29 Nov. 1685, went to Lichfield free grammar school, and on 28 Nov. 1700 became an undergraduate of Trinity College, Oxford, though only fourteen years old. He graduated B.A. in 1704, M.A. in 1707, B.C.L. in 1710, and D.C.L. in 1715. He was also elected a fellow of All Souls' College.

On 20 Jan. 1708 he entered at Lincoln's Inn, and was called to the bar in June 1713 and joined the Oxford circuit. Though a man of 'splendid abilities' and grave demeanour, he was loose and indolent, and took more interest in politics than in law. Still he must have soon attained a good position in his profession, for in 1719 he was appointed a king's counsel. On 12 April 1722 he was elected member for Launceston the return being amended by inserting his name by order of the house on 17 March 1723–4. He held this seat till 1726. He was a staunch supporter of Walpole, and in 1726 claimed as the reward of his services the solicitor-generalship. He had in particular given assistance during the proceedings against Bishop Atterbury and the bill for imposing additional taxation on the Roman catholics. His request was refused, but he received a judgeship on the Chester circuit in May 1726, and thereby lost his seat, but was returned for Weymouth and Melcombe Regis on 9 June, taking the place of the previous member, Ward, who was expelled the house. He spent so large a sum in contesting this seat that he subsequently sat for West Looe from 23 Aug. 1727 till 1737, where elections were less costly. In February 1729 he was appointed chief justice of Chester, and in January 1734 attorney-general. He was then knighted, and on 23 Jan. 1737 succeeded Sir Thomas Reeve [q. v.] in the chief-justiceship of the common pleas. Being disappointed in his hopes of the chancellorship when Lord Hardwicke succeeded Talbot in 1737, he abandoned Walpole and allied himself with Lord Carteret; but still finding his ambition unlikely to be gratified, he courted the Pelhams, and finally attached himself to Pitt. In 1745 he endeavoured to organise a volunteer regiment of lawyers to guard the royal family during the king's absence (H. Walpole, *Letters*, ed. Cunningham, i. 410); but this service was not acceptable to the crown, and he failed even to get his commission as colonel. On Lord Hardwicke's resignation he again hoped for the chancellorship, though, according to Walpole, 14 Feb. 1746, he had refused it in 1746; but, owing to the king's objections to his private character, the

great seal was put into commission and he was only named senior commissioner. This arrangement lasted from 19 Nov. 1756 to 30 June 1757. He was then offered the chancellorship in the administration of Pitt and Newcastle, but, indiscreetly demanding a peerage as a condition of his acceptance, which the king was unwilling to grant, he was passed over and Robert Henley (afterwards first Earl of Northington) [q. v.] was appointed. His mortification shortened his life, and for some time before his death he was unable to go into court. He died on 15 Dec. 1761 at his house in Bloomsbury Square, London, and was buried at Bishop's Ickington. Though politically an unscrupulous intriguer, he was a lawyer of great learning and a judge of ability. His severity to attorneys led to his court being short of business, and his decisions of importance are few, having regard to the length of time during which he was on the bench. He presided at the trial of Elizabeth Canning [q. v.] for perjury (*State Trials*, xix. 262), and preserved a long series of reports of cases decided before the common pleas during his chief-justiceship, which he intended to publish. A selection from them, with other cases, was published by Charles Durnford in 1799.

He married Margaret Brewster, a lady of a Worcestershire family, by whom he had four sons and four daughters. His second son, Edward, became a judge of the king's bench in 1768. His portrait, by Thomas Hudson, is in the National Portrait Gallery, London, and has been engraved by Faber and Johnson; another portrait by Van Loo was engraved by Vertue in 1744 (Bromley, p. 374).

[Foss's Lives of the Judges; Walpole's Memoirs, i. 77; Harris's Lord Hardwicke, iii. 139; Correspondence of the Earl of Chatham, i. 235; Campbell's Lives of the Chief Justices, ii. 266 (which contains several inaccuracies); Clowes's Royal Navy, vol. iii.; Parl. Returns of Members of Parliament, 1878; Foster's Alumni Oxon.; Register of Lincoln's Inn.] J. A. H.

WILLES or WILLEY, RICHARD (*fl.* 1558–1573), poetical writer, a native of Pulham in Dorset, entered Winchester College in 1558, and in 1564 proceeded to New College, Oxford, where he held a fellowship from 1566 to 1568. After quitting the university he travelled in France, Germany, and Italy. At the university of Mainz he graduated M.A., and on 3 June 1565 was admitted into the Society of Jesus. He was afterwards incorporated at Perugia, where he was professor of rhetoric, and in 1569 he taught Greek at Trier. Returning to England, he seems to have renounced Roman catholicism, for on supplicating for incorporation at Oxford on 24 April 1574 his request was granted on condition that he made a profession of conformity and acknowledged the queen as supreme governor of the English church. On 16 Dec. 1578 he was incorporated M.A. at Cambridge.

Willes was the author of: 1. 'Ricardi Willei Poematum Liber ad Gulielmum Bar. Burleighum auratum nobiliss. ordinis equitem, Londini ex bibliotheca Tottellina,' 1573, 8vo. 2. 'In svorvm poematum librum Ricardi Willei scholia ad custodem, socios atq. pueros collegij Wiccammici apud Wintoniam, Londini ex bibliotheca Tottellina,' 1573, 8vo. The poems of Christopher Johnson or Jonson [q. v.] on the college and its founder were printed at the end of the book.

Willes has been identified with Richard Willes, the editor of 'The history of trauayle in the VVest and East Indies and other covntreys lying eyther way towardes the fruitfull and ryche Moluccaes. As Muscouia, Persia . . . with a discourse of the northwest passage. . . . Gathered in parte and done into Englyshe by Richarde Eden. Newly set in order, augmented, and finished by Richarde VVilles. Imprinted at London by Richard Iugge,' 1577, 4to. Dedicated to Bridget, countess of Bedford. There are also three articles bearing Willes's name in Hakluyt's 'Collection of Voyages': 1. 'Certaine Reports of the prouince of China learned through the Portugals there imprisoned, and cheefly by the relation of Galeotto Perera. Done out of Italian into English by Richard Willes,' 1599, vol. ii. 2. 'Of the Iland Iapan and other litle Iles in the East Ocean. By R. Willes,' vol. ii. 3. 'Certaine other reasons or arguments to prooue a passage by the Northwest, learnedly written by Mr. Richard Willes Gentleman,' 1600, vol. iii.

[Cooper's Athenæ Cantabr. i. 398; Boase and Courtney's Biblioth. Cornub. ii. 889; Wood's Athenæ Oxon. ed. Bliss, i. 415; Wood's Fasti Oxon. ed. Bliss, i. 198; Reg. of Univ. of Oxford (Oxford Hist. Soc.), II. i. 152, 378; Tanner's Biblioth. Brit.-Hib. 1748, p. 775; Vivian's Visitations of Cornwall, 1887, p. 557; Kirby's Winchester Scholars; Foley's Records of the Society of Jesus, vol. vii.] E. I. C.

WILLET, ANDREW (1562–1621), controversial divine, born at Ely in 1562, was son of Thomas Willet (1511?–1598), who began his career as a public notary, and officiated as such at the consecration of Archbishop Parker. Late in life he took holy orders, becoming rector of Barley, Hertfordshire, fourteen miles from Cambridge. He

was also admitted to the fifth prebendal stall of Ely in 1560 by his patron, Bishop Richard Coxe, with whom he had been associated as sub-almoner to Edward VI.

Andrew had one brother and four sisters. After attending the collegiate school at Ely, he entered Cambridge University at the age of fifteen (26 June 1577); he first went to Peterhouse, the master of which was Dr. Andrew Perne [q. v.], his godfather, but in the same year removed to Christ's College. He was quickly elected a scholar, graduated B.A. in 1580, was elected to a fellowship at Christmas 1583 (when only twenty-one), proceeded M.A. in 1584, and in the same year was incorporated a member of the university of Oxford. He continued to pursue his studies with such zeal and assiduity that 'in a short time he had not only gained a good measure of knowledge in the learned tongues, but likewise in the arts and all necessary literature.' Among the other fellows of Christ's were Cuthbert Bainbridge, William Perkins, Francis Johnson, and George Downham [q. v.], afterwards bishop of Derry. All but the last of these were puritans, and it is significant that Willet's chosen friend was George Downham.

His father had been presented by Bishop Cox, the patron, to the living of Barley in north-east Hertfordshire, and only fourteen miles from Cambridge, and it was here that Willet spent his vacations at his father's rectory of Barley, often accompanied by Downham. He took holy orders in 1585, and was admitted on 22 July 1587, on the presentation of the queen, to the prebendal stall at Ely, which his father had resigned in his favour.

The year following Willet quitted the university, and at Michaelmas (1588), on his marriage with Jacobine, a daughter of his father's friend Dr. Goad, provost of King's, relinquished his fellowship. He quickly earned fame as a preacher of power, especially in the handling of controversies with the papists. He was selected 'to read the lecture for three years together' in the cathedral church of Ely, and for one year in St. Paul's, London, 'with singular approbation of a most frequent auditory.' In the same year he was presented to the rectory of Childerly, a small rural parish in Cambridgeshire, now depopulated. This living he held till 1594. He graduated B.D. in 1591, and D.D. in 1601. On the latter occasion he was called upon (with his friend Dr. George Downham and others) to 'answer the Divinity Act in the commencement house.'

He was admitted in 1597 to the rectory of Gransden Parva in Huntingdonshire, but almost immediately removed, by exchange to Barley, his father having died in April 1598 in his eighty-eighth year. He was instituted on 29 Jan. 1599. He spent by far the greater part of his ministerial life among his parishioners at Barley, being rector for twenty-three years. Here it was that he issued almost the whole of his long list of books and pamphlets, which, with nine that still remained unprinted at his death, numbered forty-two. He made it his practice to produce some new biblical commentary or theological work every half-year. He read with avidity and remarkable digestion almost everything bearing upon the subjects of which he wrote—church councils, fathers, ecclesiastical history, civil and canon law, the leading schoolmen, and chief religious writings of his own time, whether on the Roman or protestant side, at home or on the continent. His contemporaries spoke of him as 'walking library,' as one that 'must write while he sleeps, it being impossible he should do so much waking.' The secret of his literary success lay in the method and regularity with which he ordered his daily life. He spent eight hours a day in his study. Bishop Hall of Exeter (who knew him well) eulogised Willet as 'stupor mundi clerus Britannicus' (see HALL, *Noah's Dove*). Fuller modelled 'the Controversial Divine' of his 'Holy State' upon him; and in his 'Church History' notes him as having been 'a man of no little judgment and greater industry, not unhappy in controversies, but more happy in comments.' But Willet was very far from being a recluse. He was chaplain-in-ordinary and tutor to Prince Henry, as well as a frequent preacher before the court. He was much admired by King James, yet able to adapt himself to his rural parishioners. A good specimen of Willet's village preaching is preserved in his 'Thesaurus Ecclesiæ' (an exposition of St. John xvii.), which contains the substance of expository afternoon lectures addressed to his parishioners at Barley.

Willet's son-in-law has drawn an interesting picture of his life at Barley with his wife and family in the old timber rectory-house. 'He came down at the hour of prayer [6 A.M. ?], taking his family with him to the church; there service was publically read . . . .' From the church he returned to his studies till near dinner-time, 'when his manner was to recreate himself awhile, either playing upon a little organ, singing to it, or else sporting with his young children.' He frequently exercised himself by cutting down timber or chopping wood. He and his wife kept open house, and 'at his table he was always pleasant and delightful to his com-

pany.' After dinner he took his walks abroad in his parish, or attended to the husbandry of his garden or his glebe, which consisted of sixty-one acres, more or less, scattered intermixedly among the common fields. Towards evening he returned to his studies till supper-time. Willet persuaded Dr. Perne to leave by will an annual sum to the poor scholars of the free school founded in the village of Barley by Archbishop Warham when rector; and it is to his influence with his friend Thomas Sutton [q. v.] that we owe that 'masterpiece of protestant English charity,' Charterhouse.

It was during his residence at Barley that Willet got into trouble about the Spanish match, to which he was strongly opposed. Under care of Sir John Higham of Bury St. Edmunds he sent letters and arguments to the justices of Norfolk and Suffolk, bespeaking liberal support for the king from parliament, at the same time urging them to protest against the marriage (*State Papers*, Dom. James I, xciv. 79). Willet himself presented a copy of his arguments to the king, and, thereby incurring his high displeasure, was committed to prison under the custody of Dr. White (*ib.* Dom. 14 Feb. 1618). He appears to have been released after a month's imprisonment.

Willet was always a welcome guest at the houses of his friends and neighbours, among whom he reckoned Sir George Gill, Sir Arthur Cappel (afterwards Lord Capel), Sir Roland Lytton, Sir Robert Chester (of Royston). His own comment on his failure to obtain high office in the church is said to have been 'that some enjoy promotions, while others merit them.' Towards the close of his life he was admitted (19 Jan. 1613) to the rectory of Reed, a parish adjoining that of Barley; but he only held it something over two years, resigning in favour of his eldest son, Andrew, who was admitted on 10 Nov. 1615. The year before his death he was presented to the rectory of the small parish of Chishill Parva, across the border in Essex (now civilly joined to Cambridge).

Willet's death was the result of an accident. On his return home from London his horse threw him near Hoddesdon. His leg was broken and was set so badly that mortification ensued, and ten days later he died at the inn to which he had been taken (4 Dec. 1621), in his fifty-ninth year. On 8 Dec. he was buried in the chancel of Barley parish church. A fine effigy and brass were placed by his parishioners and friends over the place of burial. The effigy (which is still in good preservation) shows a priest, full-length, dressed in his doctor's robes, with square cap, ruff, and scarf, and wearing a beard. There is a portrait of Willet in the fifth folio edition of his 'Synopsis Papismi,' published in 1630. This is probably the better likeness, bearing witness to his son-in-law's description of him, that 'he was of a fair, fresh, ruddy complexion, temperate in his diet, fasting often.'

Of his eighteen children, nine sons and four daughters survived him. His widow was buried in 1637 by his side. His son, Henry Willet (*d.* 1670), who lost a fortune of 500*l.* by his loyalty to the king, was apparently ancestor of Ralph Willett or Willet [q. v.] A special license was granted to another son, Paul, in 1630, for a reprint of the 'Synopsis Papismi.' The fourth son, Thomas, is separately noticed.

It has been customary to class Willet as a puritan (see Brook's *Lives* and Neal's *Puritans*), and to place him 'among nonconformists, if not in the ranks of the separatists.' An examination of his most important work, 'Synopsis Papismi,' as well as contemporary evidence, proves that Toplady was only stating a fact when he claimed that Willet 'was zealously attached to the church of England, not a grain of puritanism mingling itself with his conformity' (*Historic Proof of Doctrinal Calvinism of the Church of England*). He appeared as a witness against Edward Dering before the Star-chamber, when Dering was accused of having spoken publicly against the institution of godparents. He wore his ecclesiastical robes, his scarf, square cap, and conformed to the use of the surplice in the administration of divine service; said the daily office, and granted license to the sick to eat flesh during Lent. In doctrine he was Calvinistic in tendency and a strenuous opponent of the papal claims. But he was strongly opposed to all 'separatists,' whether on the Roman or free-church side. There is no question that by his writings and example he checked the spread of the puritan revolt and confirmed many doubters in their adhesion to the church of England.

Willet published his *magnum opus* (the 'Synopsis Papismi') in 1594, adding the 'Tetrastylon' two years later. This armoury of weapons against the papal theory at once took a foremost place in the controversial literature of the time, and rapidly passed through eight editions. It was designed as a reply to the scholarly and elaborate treatise of the jesuit Bellarmine. He seeks to confute the latter by an appeal to 'scriptures, fathers, councils, imperial constitutions, pontifical decrees, their own writers and our martyrs, and the consent of all Christian

churches in the world.' He affirms that the church of England approves the first four general councils, 'whereunto also may be added the fifth;' and he maintains the position of Jewel as regards the necessity of the episcopal order. He argues strenuously against the mass, and inveighs against the mediæval practice of regarding the mass as a vicarious and solitary sacrifice, at each celebration, of the one atoning death, but always holds 'that Christ is present with all His benefits in the sacrament, that the elements of bread and wine are not bare and naked signs of the body and blood of Christ.' He further enforces, among other points, 'confession to the minister before reception of the holy communion,' and desires a restoration of 'godly discipline in our church.' The 'Synopsis' and his next principal work, 'The Hexapla on Romans,' have retained a place in theological literature. Besides being a theologian, Willet was one of the foremost biblical textual critics of his day. One of his earlier works, a century of 'Sacred Emblems' (printed about 1591), deserves notice as being one of the rarest of English books (see Payne Collier, *Bibliographical Account of Rarest Books*). It is referred to by Francis Meres (*Palladis Tamia*, 1598) in the following terms: 'As the Latins have their emblematists, Andreas, Alciatus, &c., so we have these, Geoffrey Whitney, Andrew Willet, and Thomas Combe.' Willet's emblems are in Latin, with English rendering. They enjoyed a wide circulation, and, from the marked likeness to the types and imagery to be found in 'Pilgrim's Progress,' appear to have been diligently read by Bunyan.

The lesser literary productions of Willet were mainly passing contributions to the questions of the hour. Several of his works have been translated into Dutch.

The following full and corrected list of his works is taken from that (itself incomplete) given by Dr. Peter Smith and prefixed to the 'Hexapla in Levit.,' from another in Cole's manuscripts in the British Museum, and other shorter lists and first editions. Only twenty of Willet's works are in the British Museum:

In Latin: 1. 'De animæ naturâ et viribus questiones quædam; partim ex Aristotelis scriptis decerptæ, partim ex verâ philosophiâ id est rationis thesauris depromptæ in usum Cantabrigiensium,' Cambridge, 1585, 8vo. In Latin and English: 2. 'De universali et novissimâ Judæorum vocatione,' Cambridge, 1590, 4to. 3. 'Sacrorum emblematum centuria una,' Cambridge [circa 1591], 4to. 4. 'De Conciliis.' 5. 'De universali gratia.' 5. 'De gratia generi humano in primo parento collata, de lapsu Adami, peccato originali,' 1609. 7. 'Epithalamium.' 8. 'Funebres concionies.' 9. 'Apologiæ Serenissimi Regis defensio.' 10. 'Roberti Bellarmini de lapsu Adami, peccato originali, prædestinatione, gratiâ, et libero arbitrio libri, refutati ab Andreâ Willeto,' Leyden, 1618, 8vo.

In English: 1. 'Synopsis Papismi, or a General View of Papistrie,' 1594, 4to; 2nd edit. 1600, fol.; 3rd edit. 1614; 4th edit. 1630; 5th edit. 1634 (a thick folio of over 1300 pages); new edit. in 10 vols., edited by Dr. John Cumming, London, 1852. 2. 'Hexapla upon Genesis,' London, 1595, fol., 2nd edit. 1608. 3. 'Tetrastylon Papismi, or Four Principal Pillars of Papistrie;' supplement to 'Synopsis,' 1596; afterwards bound up with folio editions of the 'Synopsis.' 4. 'A Catholicon: Exposition of St. Jude,' 1602, 4to; Cambridge, 1614, fol. 5. 'A Relection, or Discourse of a False Relection' (defence of 'Synopsis' and 'Tetrastylon'), London, 1603, 8vo. 6. 'Harmonie upon 1 Samuel,' Cambridge, 1607, 4to. 7. 'Hexapla upon Exodus,' London, 1608, fol. 8. 'Hexapla upon Daniel,' 1610, fol. 9. 'Hexapla upon Romans,' Cambridge, 1611. 10. 'Ecclesia Triumphans (on Coronation of James I): Exposition of 122 Psalm,' 2nd edit. Cambridge, 1614. 11. 'Harmonie upon 1 and 2 Samuel,' Cambridge, 1614. 12. 'Thesaurus Ecclesiæ: Exposition of St. John xvii.,' Cambridge, 1614. 13. 'Hexapla upon Leviticus,' London, 1631, fol. 14. 'King James his Judgment by way of Counsell, &c.; extracted from his speaches,' 1642 (collection of political pamphlets, Brit. Mus.) The following are undated: 15. 'Limbomastix: an Answer to Richard Parkes of Brazen-nose College,' 4to. 16. 'Epithalamium in English, by the author of Limbomastix.' 17. 'Lædoromastix,' 4to. 18. 'Funeral Sermons in English.' 19. 'An English Catechisme.' 20. 'An Antilogie: Catalogue of Charitable Works done within space of 60 years' (reigns of Edward, Elizabeth, and James); bound up with fifth edition of 'Synopsis.'

[Life and Death of Andrew Willet, by Dr. Peter Smith (his son-in-law), vicar of Barkway, 1610–47, minister of Barley, 1647–1652, prefixed to the 5th edition of Synopsis Papismi, 1634, reproduced (wholly or in part) in Fuller's Abel Redivivus; Barksdale's Remembrancer, Registers of Parish of Barley; Deeds of Barley Bequests and Charities; Register of Christ's College, Cambridge; Strype's Annals (Oxford ed. 1828), iii. 441, 490, 645, 679; Newcourt's Repert. Eccl. i. 800; Wood's Fasti Oxon. and Athenæ Oxon.; Brit. Mus. Add. MS. 5836, f. 55; Fuller's Church History, bk. x. § 36; Fuller's Worthies, i. 238, History of Cambridge; Bentham's Hist.

and Antiq. of Cath. Ch. of Ely, 2nd ed. 1812, p. 254; Brook's Lives of Puritans, ii. 284; Gibbins's Ely Episcopal Records, 1891, pp. 432, 453, 458; Toplady's Historic Proofs, 1774, ii. 556–61.] J. F. W.

WILLET, THOMAS (1605–1674), first mayor of New York, fourth son of Andrew Willet [q. v.], was born in August 1605, in the rectory-house of Barley, and was baptised on the 29th of the same month. His father dying when he was only sixteen years of age, he appears to have continued to reside with his widowed mother and maternal grandmother till he came of age. Shortly after he joined the second puritan exodus, going first to Leyden, and then to the new Plymouth plantation. Governor Bradford mentions him as 'an honest young man that came from Leyden,' as 'being discreet, and one whom they could trust.' In 1633, after he had become a successful trader with the Indians, he was admitted to the freedom of the colony, and married a daughter of Major John Brown, a leading citizen. He shortly afterwards became a large shipowner, trading with New Amsterdam. He was elected one of the assistant governors of the Plymouth colony. As a proof of his worth of character and commanding abilities, he was frequently chosen to settle disputes between the rival colonies of England and Holland; he also became captain of a military company. Early in 1660 he left Plymouth, and, establishing himself in Rhode Island, became the founder of the town of Swansey. Accompanying the English commander Nicholls, he greatly contributed to the peaceable surrender of New Amsterdam to the English on 7 Sept. 1664; and when the colony received the name of New York, Captain Willet was appointed the first mayor (in June 1665), with the approval of English and Dutch alike. The next year he was elected alderman, and became mayor a second time in 1667. Shortly after he withdrew to Swansey, and here, after having lost his first wife, he married the widow of a clergyman named John Pruden. He died in 1674, at the age of sixty-nine. He lies buried in an obscure corner of the Little Neck burial-ground at Bullock's Cove, Swansey, Rhode Island. His descendants were numerous, and included Colonel Marinus Willet, the friend of Washington, who himself became mayor of New York, while the 'Dorothy Q.' of the poem of Oliver Wendell Holmes was Thomas Willet's great-granddaughter, and the great-grandmother of the poet. In his religious views Willet was an independent.

[A full account of Willet, with authorities, by Dr. Charles Parsons, is given in the Magazine of American History, xvii. 233 et seq. See also Governor Bradford's History; Broadhead's History of New York, i. 518 et seq., 524, 743; Mrs. M. J. Lamb's History of New York City, i. 231.] J. F. W.

WILLETT, RALPH (1719–1795), book-collector, was the elder son of Henry Willett of the island of St. Christopher, who married, about 1718, Elizabeth, eldest daughter of Colonel John Stanley of the island of Nevis. Dr. Andrew Willet [q. v.] belonged to the family. Their property in England was lost through adherence to the cause of Charles I, but their fortunes were repaired in the West India islands.

Ralph was born in 1719, and matriculated at Oriel College, Oxford, on 23 June 1736, aged 17, but did not take a degree, and he was admitted student at Lincoln's Inn on 4 Jan. 1738–9. On his father's death in 1740 the estates in the West India islands came to him, and for the rest of his life he was able to gratify his taste for books and pictures. His town house was in Dean Street, Soho, and in 1751 he bought the estate of Merly in Great Canford, Dorset, where he began in 1752, and finished in 1760, a stately house, which soon proved insufficient for his collections. In 1772 he built two wings, that on the south-east being a library (adorned with fanciful designs in arabesques and frescoes) eighty-four feet long, twenty-three wide, and twenty-three high. A printed account of this room and a view of the house are in Hutchins's 'Dorset' (2nd edit. iii. 12); views and plans are also in Woolfe and Gandon's continuation of Campbell's 'Vitruvius Britannicus.'

Willett's library was remarkably rich in early-printed books and in specimens of block-printing. Many works were on vellum, and all were in the finest condition. He possessed also an admirable collection of prints and drawings, while his pictures included several from the Orleans gallery and from Roman palaces. A description of the library was printed in octavo, in French and English, in 1776; it was reprinted by John Nichols, with twenty-five illustrations of the designs, in folio in 1785. A catalogue of the books in the library was distributed by Willett among his friends in 1790.

Willett was pricked as sheriff of Dorset in 1760. He was elected F.S.A. on 5 Dec. 1763, and F.R.S. on 21 June 1764. He died at Merly House without issue on 13 Jan. 1795, when the estate and the rest of his fortune passed by his will to his cousin, John Willett Adye, who took the name of Willett, and was M.P. for New Romney from 1796 to 1806. Ralph Willett was twice married. His first

wife, Annabella Robinson, died on 10 Dec. 1779, aged 60; a tablet to her memory and that of her husband is on the south side of the chancel of Great Canford church. The second wife, whom he married by special license at his house in Dean Street on 15 May 1786, was Charlotte, daughter of Mr. Locke of Clerkenwell, and widow of Samuel Strutt, assistant clerk of the House of Lords. She died at Dean Street on 11 May 1815, aged 69, and was buried in the south cloister of Westminster Abbey.

Willett's pictures were sold by Peter Coxe & Co. on 31 May 1813 and two following days. His library was sold by Leigh & Sotheby on 6 Dec. 1813, and the sale occupied seventeen days. He had been a patron of Georg Dionysius Ehret [q. v.], who spent the summers of many years at Merly, its library containing 'a copious collection of exotics' by him. The botanical drawings were sold by Leigh & Sotheby on 20 and 21 Dec. A list of the prices realised at this sale, nineteen days in all, was published in 1814, the total being 13,508*l.* 4*s.* His books of prints passed under the hammer on 20 Feb. 1814. Henry Ralph Willett, a descendant of the inheritor of his property, who died in The Albany, London, in December 1857, collected coins and pictures, including twenty-six paintings and sketches by Hogarth.

'Observations on the Origin of Printing,' by Willett, were included in 'Archæologia' (viii. 239–50), and reprinted at Newcastle in 1819. As regards the birthplace of the craft, Willett decided in favour of Mainz. A second paper, 'Memoir on the Origin of Printing,' was included in the same collection (xi. 267–316), and was reprinted at Newcastle in 1818, and again in 1820. A third paper, 'On British Naval Architecture,' also appeared in pp. 154–199 of the eleventh volume of the 'Archæologia.'

[Foster's Alumni Oxon.; Hutchins's Dorset, 2nd edit. iii. 14; Chester's Westminster Abbey Reg. p. 489; Lincoln's Inn Reg. i. 417; Gent. Mag. 1795, i. 169–70; Nichols's Lit. Anecd. viii. 2–8, 158; Mayo's Bibl. Dorset. pp. 124–6; Pulteney's Botany, ii. 288; Notes and Queries, 2nd ser. viii. 337, 443, 520–1.] W. P. C.

WILLIAM the Conqueror (1027?–1087), king of England, natural son of Robert II, duke of Normandy, by Herleva or Arlette, daughter of Fulbert, a tanner of Falaise, whence he was called 'the Bastard,' was born at Falaise in 1027 or 1028 (Will. of Jumièges, vi. 12, vii. 18, 44; Freeman, *Norman Conquest*, ii. 581–90). His mother also bore, probably to Robert, Adeliza, wife of Enguerrand of Ponthieu (*ib.*; *Archæologia*, xxvi. 349). After Robert's death she married Herlwin of Conteville, by whom she had Odo [q. v.], bishop of Bayeux, Robert of Mortain [see Mortain], and a daughter Muriel. When Robert was setting out on his pilgrimage he caused his lords to elect William as his successor, and to swear fealty to him. Accordingly on the news of his death, in 1035, William became duke, having as guardians Alan, count of Brittany, Osbern the seneschal, and Gilbert of Eu, and being under the charge of one Turold. Disturbances broke out immediately. Many of his lords were disloyal, for they despised him for his birth, they built themselves fortresses and committed acts of violence. Alan was poisoned, and Gilbert and Turold were murdered. An attempt was made to seize William's person at Vaudreuil; Osbern, who slept in his room, was slain, but William was carried off by his mother's brother Walter, who concealed him in the dwellings of some poor people.

As William grew older he proved himself brave and wise. By the advice of his lords he appointed as his guardian Ralph de Wacy, who had slain Gilbert of Eu, and gave him command of his forces. While the number of those who were loyal to him increased, many were secretly disloyal and intrigued against him with Henry I, the French king. Henry complained that the border fortress of Tillières was an annoyance to him, and the duke's counsellors ordered its destruction. The castellan, William Crispin, only yielded the place at William's express command. The French burnt it and made a raid in the Hiemois. The governor of the country revolted and garrisoned Falaise against the duke, but the castle was taken and he was banished. William and his counsellors advocated the adoption of the truce of God which was accepted by the Normans at the council of Caen in 1042. In 1047 Guy, the lord of Brionne and Vernon, son of the count of Burgundy by Adeliza, daughter of Richard II of Normandy, and the duke's companion in boyhood, hoping to gain the whole, or a good part, of his cousin's duchy, conspired against him with the lords of the Cotentin and Bessin, inciting them not to obey 'a degenerate bastard.' The eastern, or more French, portion of the duchy remained faithful to William; the western, or more Scandinavian, portion rebelled. An attempt was made to seize the duke at Valognes; he narrowly escaped, rode alone through the night to Rye, and thence reached Falaise. He went to Poissy to meet King Henry and obtained his help. The duke and the king joined forces and defeated

the rebels at Val-ès-dunes, near Caen. William then took Brionne. He ordered Guy to remain in his court, and afterwards allowed him to go to Burgundy; the other rebel lords were punished by fines and by the destruction of the castles which they had built without license; the lord who had attempted to seize the duke was imprisoned at Rouen and died there. The duke's victory established his power throughout Normandy.

In return for Henry's help William in 1048 joined him in a war against Geoffrey Martel, count of Anjou. The duke was resolved to take his place as pre-eminent among his barons in battle, and showed so much daring that the king warned him to be less adventurous. Though, so far as the French were concerned, the campaign was short, it led to a war between William and Geoffrey, in which the duke regained Domfront and Alençon, fortresses on the border of Maine, then virtually under the rule of Geoffrey. While besieging Domfront he challenged Geoffrey to a personal combat, but the count, though he accepted the challenge, retreated without meeting him. At Alençon the inhabitants jeered at William by beating hides on their walls, and calling him 'tanner.' In revenge he cut off the hands and feet of thirty-two of them. At the end of the war he raised fortifications at Ambrières, in Maine itself. In 1051 William visited England, and must have found himself at home among the Normans and Frenchmen of the court of his cousin, Edward the Confessor [q. v.], who probably during his visit promised that he should succeed him. Meanwhile he was with the advice of his lords seeking to marry Matilda, daughter of the Count of Flanders, an alliance of great political importance, both on account of the count's power and the situation of his dominions. The marriage was forbidden by Leo IX at the council of Reims in 1049 [see under Matilda (*d.* 1083) and Lanfranc], and in consequence was not celebrated until 1053. Malger, archbishop of Rouen, the duke's uncle, threatened, and perhaps pronounced, excommunication against the duke; but William gained over Lanfranc to his side, and finally Nicolas II granted a dispensation for the marriage in 1059. In accordance with the pope's commands on this occasion William built the abbey of St. Stephen at Caen.

An unimportant revolt of the lord of Eu was followed in 1053 by the revolt of William of Arques, one of the duke's uncles and brother of Archbishop Malger. This William, who had constantly been disloyal to his nephew, was upheld by the French king, who marched to the relief of Arques when it was invested by the duke. To avoid fighting in person against his liege lord, the duke left the siege for a while to William Giffard. The French suffered in a skirmish at St. Aubin, and retired without relieving the place, which surrendered to the duke. The garrison made an abject submission, and William allowed his uncle to leave the duchy. Jealous of the almost kingly power of the duke, Henry of France formed a league against him with some of his great vassals and invaded the duchy on both sides of the Seine early in 1054. To meet this pressing danger, William also divided his force into two bodies, and himself led one of them to operate against the division commanded by the king on the left of the river, giving some of his lords the command of the force which was to oppose the army led by the king's brother Eudes and others on the right of the river. The army of Eudes was surprised and routed at Mortemer, and one of its leaders, Guy, count of Ponthieu, was taken prisoner. William, who was near the king's army when he heard of the victory of his lords, sent one of his followers to climb a tree or rock near the French camp by night and announce it to the king's army, and on hearing the news Henry hastily retreated into France.

Peace was made with France in 1055, and William, with the king's good-will, turned on the Count of Anjou. He ordered that the fortification of Ambrières should be pressed forward, and sent to tell Geoffrey that he would be there within forty days to meet him. Geoffrey of Mayenne, whose town lay near Ambrières, entreated the count's help against the Normans. The count promised that it should be given, but allowed the works to be completed. He then besieged the place in conjunction with the Count of Aquitaine and a force from Brittany. William at once prepared to go to its relief, and on hearing that he was coming Geoffrey raised the siege. Geoffrey of Mayenne, who had been taken prisoner by the Normans, renounced his fealty to the count and did homage to William. About this time also William received homage from Guy, count of Ponthieu, who, in return for his release from prison, bound himself to do the duke military service (Ord. Vit. p. 658).

William was highly displeased by the unseemly life and extravagance of Archbishop Malger, and often reproved him both publicly and in private. He was also angered by the line that his uncle had taken with reference to his marriage, and further suspected him of complicity in the revolt of his

brother William of Arques. Accordingly he took advantage of the visit of a papal legate to Normandy to depose the archbishop, acting in this in unison with the legate at a synod held at Rouen. He banished Malger to Guernsey, and at an ecclesiastical council held in his presence in the same year (1055) caused the election of Maurilius, a French monk of Fécamp, a man of learning and holy life, to the see of Rouen. After about three years of peace, Henry for the third time invaded Normandy, in conjunction with Geoffrey of Anjou, in August 1058. The allies did much damage to the country, ravaging the Hiemois and the Bessin, and burning Caen before, as it seems, William could gather a sufficient force to meet them. While their army was crossing the Dive, and after the king and the vanguard had already crossed, William, at the head of a small company, suddenly fell on the remainder of the army at Varaville and cut it to pieces before the eyes of the king, who was prevented by the rising tide from sending any succour to his men. On this disaster the king and Geoffrey speedily returned home.

The deaths of Henry and Count Geoffrey in 1060 secured William from further attacks, for Henry's successor, Philip I, was young, and his guardian was the Count of Flanders, William's father-in-law, while the new Count of Anjou, Geoffrey the Bearded, was far less powerful than his uncle had been. William had made himself feared or respected by foreign powers, and was absolute master in his duchy both in things ecclesiastical and civil. He banished several lords whom he suspected of disaffection, not always justly, for he sometimes acted on false and malicious accusations. Among others, he deposed and banished Robert, abbot of St. Evroul, brother of Hugh (*d.* 1094) [q. v.] of Grantmesnil, though he had not been condemned by synodical authority. About two years later Robert, who had laid his case before Nicolas II, returned to Normandy in company with two cardinals, and went with them to Lillebonne, where the duke then was, to claim his abbey. William was greatly enraged, and declared that, though he would receive the legates, he would promptly hang on the highest oak of the nearest forest any monk of his duchy who dared to make a charge against him. On hearing this Robert left the duchy in haste (*ib.* p. 482). At a council held at Caen by the duke's authority in 1061, it was decreed that every evening a bell should be rung as an invitation to prayer, and a signal for all to shut their doors and not to go forth again. This was the origin of the curfew which was afterwards introduced into England. On the death of Geoffrey Martel, William, who had let no opportunity slip of gaining power in Maine, was enabled to prosecute the claim to that land which he derived from an alleged grant to his ancestor Hrolf or Rollo. Herbert, the young heir of the last count of Maine, in the hope of gaining possession of his inheritance, commended himself and his country to the duke in 1061; it was agreed that he should marry one of the duke's daughters, that if he died childless William should have Maine, and that the count's eldest sister Margaret should marry William's eldest son Robert. Herbert died unmarried in 1063, when Robert was still a child. The people of Maine were unwilling to submit to William, and were headed by Walter of Mantes, who claimed the country in right of his wife Biota, aunt of Herbert. William ravaged the land, and compelled Le Mans to surrender, while a Norman army ravaged Walter's own territories and forced him to submit to the duke. Both Walter and Biota died suddenly, and, it is said, while they were with the duke at Falaise. In after years William's enemies asserted that he had poisoned them (*ib.* pp. 487–8, 534). Geoffrey of Mayenne continued for a while to resist the duke in Maine, who punished him by taking Mayenne. Robert's intended wife Margaret was brought to Normandy, and died there before reaching marriageable age.

In 1064, when Conan, count of Brittany, was threatening to invade the duchy, William caused Guy of Ponthieu to deliver to him Harold (1022?–1066) [q. v.], then earl of Wessex, who had been shipwrecked on the coast of Ponthieu. Taking Harold with him, he frightened the Britons away from before Dol, and compelled Conan to surrender Dinan. Before Harold was allowed to leave Normandy William obtained an oath from him, sworn on some relics which, it is said, were concealed from him until after the oath was taken, that he would uphold the duke's claim to succeed to the English throne on the king's death [see under Harold, u.s.] William, who was a kinsman of Edward the Confessor (both being descended from Duke Richard the Fearless), having thus obtained an oath from Harold as well as a promise of the succession from Edward (Will. of Poitiers, p. 108; Eadmer, col. 350; Will. of Malmesbury, *Gesta Regum*, ii. c. 228), heard with anger that immediately on Edward's death Harold had, on 6 Jan. 1066, been crowned king. The tidings came to him when he was going forth to hunt near Rouen, and he determined, on the advice, it is said, of his seneschal, William Fitzosbern (*d.* 1071) [q. v.], to take im-

mediate action. He sent a messenger to Harold, calling on him to fulfil his oath. On his refusal the duke, by the advice of his special counsellors, summoned an assembly of his barons to meet at Lillebonne.

Meanwhile he sent Gilbert, archdeacon of Lisieux, to obtain the sanction of the pope, Alexander II, for his proposed war. In addition to William's claim, founded on kinship and the bequest of Edward, William's ambassador advanced the perjury of Harold, and the causes of offence given by the English, such as the expulsion of Archbishop Robert of Jumièges. The duke's ambassador doubtless promised that his master would improve the ecclesiastical condition of England, and bring it into close obedience to the Roman see (Will. of Poitiers, p. 124). Nevertheless he met with violent opposition from many of the cardinals, on the ground that the church should not sanction slaughter; but the duke's cause was espoused by Archdeacon Hildebrand (Gregory VII), and, acting on his advice, the pope sent William his blessing, a ring, with a relic of St. Peter, and a consecrated banner, so that his expedition had something of the character of a crusade (*Monumenta Gregoriana*, p. 414). The barons at Lillebonne objected to the proposals made to them by William Fitzosbern, and the duke obtained promises from them of ships and men by personally soliciting each baron singly. He received a visit from Earl Tostig [q. v.], and encouraged him to invade England in May. As he desired help from other lands, he sent embassies to the German king, Henry, and to Sweyn of Denmark, and is said himself to have met Philip of France, who was adverse to his project. Volunteers from many lands, and specially from France and Flanders, joined him, in the hope of plunder and of grants of land in England, and he and his lords set about preparing a fleet. During these preparations his old enemy, Conan of Brittany, died, poisoned, it was believed, by his chamberlain, though William was afterwards accused of having poisoned him, but that was probably mere abuse (Will. of Jumièges, vii. 33; Ord. Vit. p. 534). In a council that he held in June he appointed Lanfranc abbot of St. Stephen's at Caen, and shortly afterwards was present at the consecration of Matilda's church in that city and the dedication of his daughter Cicely.

The Norman fleet assembled at the mouth of the Dive in the middle of August, was delayed there for a month by contrary winds, and sailed, with some losses by shipwreck and desertion, to St. Valery about 12 Sept. There it waited for a south wind for fifteen days, during which William made constant prayers for the desired wind, and finally caused the relics of St. Valery to be borne in a solemn procession. On the 27th the south wind blew and the fleet sailed, William embarking in the Mora, the ship given him by his wife, whom he left in charge of the duchy. The passage was made by night, and a landing was effected without resistance at Pevensey on the 28th, the third day after the battle of Stamford Bridge. The story that the duke on landing fell to the ground, and that this was turned to a lucky omen either by William himself, or a sailor crying out that he took 'seisin' of the kingdom, is probably an adaptation of the story of Cæsar's landing in Africa (Freeman, iii. 407). His army perhaps consisted of from twenty-five to thirty thousand men, but no certain estimate is possible. He fortified his camp at Hastings and ravaged the country. Harold marched against him from London on 11 Oct., and took up his position on the hill afterwards called Battle, eight miles from Hastings, and messages passed between them. On the morning of the 14th the duke received the communion, arrayed his army in three divisions, himself taking command of the centre, which was composed of Normans, the soldiers of Brittany and Maine composing the left, and the French and Flemings the right wing; vowed that if he was victorious he would build a monastery on the place of battle in honour of St. Martin, and made an address to his army. He rode a horse given him by Alfonso VI, of Leon and Castille, and in the course of the battle showed great personal courage as well as good generalship. He was thought to be slain, and a panic ensued; he bared his head so as to be recognised and rallied his men; his horse was killed by Gyrth [q. v.]; he slew Gyrth and mounted another horse; three horses were slain under him, but he remained unwounded (for the details of the battle see Freeman, u.s. pp. 467–508, 756–73; attacked in *Quarterly Review*, July 1892; defended and further attacked in *English Hist. Review*, October 1893, January and April 1894; Oman, *Art of War in the Middle Ages*, pp. 149–63; Round, *Feudal England*, pp. 352 seq.) The Norman victory was complete and Harold was slain. After the battle William remained for five days at Hastings, when, finding that the English did not come to offer their submission, he marched to Romney, and avenged some of his men who had been slain there before the battle; thence he marched to Dover, where he remained about a week, then went northwards, being delayed a short time near Canterbury

by illness, and thence went on to Southwark, the line of his march being marked by ravages. A skirmish took place at Southwark, to which he set fire, and, finding that London did not make submission, he turned away, marched through Surrey and Hampshire, and on to Wallingford in Berkshire, where he received the submission of Archbishop Stigand [q. v.], and crossed the Thames. After further ravages (see *Engl. Hist. Review*, January 1898, on 'The Conqueror's Footprints,' a suggestive paper, though perhaps seeking to prove too much), he finally came to Berkhampstead in Hertfordshire. The Londoners, finding themselves surrounded by devastated lands, submitted to him, and the great men who were in the city, Edgar Atheling [q. v.], Aldred (*d.* 1096) [q. v.], archbishop of York, and others, came to him, and invited him to assume the crown. He received them graciously. Refusing to allow Stigand, whose position was uncanonical, to consecrate him, he was crowned, after taking the coronation oath, by Aldred at Westminster on 25 Dec. The ceremony was disturbed by his Norman guards, who, mistaking the shouts of the people for an insurrection, set fire to buildings round the abbey. The people rushed from the church, leaving the king, the bishops, and the clergy in great fear.

In consequence of this affair William determined to curb the power of the citizens; he left London and stayed for some days at Barking in Essex, while fortifications were raised in the city. At Barking possibly he granted his charter to London. He received the submission of the great men of the north, of Earls Edwin [q. v.] and Morcar [q. v.], of Copsige [q. v.], Waltheof [q. v.], and others. Succeeding as king to the crown lands, he confiscated the lands of those who had fought against him, and, holding that all the laity had incurred forfeiture, allowed the landholders generally to redeem their lands in whole or in part, receiving them back as a grant from himself. During his whole reign he punished resistance by confiscation (Freeman, iv. 22–9). Early in 1067 he set out on a progress through various parts of the kingdom for the purpose, as it seems, of taking over confiscated estates, establishing order, and strengthening his power by setting on foot the building of castles. He met with no opposition, and showed indulgence to the poorer and weaker people. After appointing his brother Odo, whom he made earl of Kent, and William Fitzosbern, whom he made earl of Hereford, as regent, and giving posts to others, he visited Normandy in Lent, taking with him several leading Englishmen. He was received with great rejoicing at Rouen, held his court at Easter at Fécamp, where he displayed the spoils of England, enriched many Norman churches with them, attended dedications of churches, and sent Lanfranc on an embassy to Rome on the affairs of the duchy.

William returned to England on 7 Dec. During his absence disturbances had broken out in Kent, in Herefordshire, and in the north, where Copsige, whom William had made earl, was slain, and an invitation had been sent to Sweyn Estrithson of Denmark to invade England. The Kentish insurrection had been quelled, and William made many confiscations. In the hope of averting Danish invasion he sent an embassy to Sweyn and to the archbishop of Bremen. He appointed a new earl in Copsige's place and laid a heavy tax on the kingdom. An insurrection, headed by Harold's sons at Exeter, having broken out in the west in 1068, William marched thither with English troops, ravaging as he went. He compelled Exeter to surrender, had a castle built there, and subdued the west country. Rebels gathered at York, and the king, after occupying Warwick, where Edwin and Morcar, who were concerned in the revolt, made their peace with him, and receiving the submission of the central districts, advanced to York, which made no resistance to him. As he returned he visited other parts of the country, and caused castles to be built in various towns. About this time he dismissed his foreign mercenaries after rewarding them liberally. Early in 1069 Robert of Comines, to whom he had given an earldom north of the Tees, was slain with his men at Durham, and a revolt in favour of Edgar was made at York, where the castle was besieged. William marched to its relief, defeated the rebels, and caused a second castle to be built to curb the city. Harold's sons, who, sailing from Ireland, had made a raid on the west in the preceding year, again came over with Viking crews and plundered in Devonshire. They were promptly put to flight; but it was doubtless in connection with their expedition that the fleet of Sweyn of Denmark, after some plundering descents, sailed into the Humber in September, and being joined by Edgar, Waltheof, and other English leaders, burnt York. Other revolts broke out, in the west where the rebels were defeated by the bishop of Coutances, on the Welsh border, and in Staffordshire, the movements being without concert. William, who was surprised and enraged at the news from York, marched into Lindsey, where the Danish ships were laid up, destroyed some Danish holds, and,

leaving a force there, crushed the revolt in Staffordshire, and entered York without opposition. He then laid waste all the country between York and Durham, burning crops, cattle, houses, and property of all kinds, so that the whole land was turned into a desert and the people perished with hunger. After keeping Christmas amid the ruins of York, he marched to the Tees in January 1070, received the submission of Waltheof and others, committed further ravages, returned to York, and thence set out for Chester. The winter weather made his march difficult; some of his men deserted and many perished. The fall of Chester ended the revolt in that district, and was followed by ravages in Cheshire, Shropshire, Staffordshire, and Derbyshire. The Danish fleet having been bribed to leave the coast after the winter, all resistance was at an end and the conquest of England was complete (*ib.* pp. 320–22).

At Easter two legates came to England by William's request, and one remained with him for a year. Their coming enabled him to carry out part of his policy with respect to the church. Stigand was deposed and Lanfranc was made archbishop in his place. Three other English bishops, and in time many abbots, were also deposed, and vacancies were filled up by foreign prelates, only two sees being occupied by native bishops by the end of 1070 (Stubbs, *Constitutional History*, i. 282). As he had done in Normandy, so also in England, William generally tried to appoint men of learning and good character; he avoided simony, and, though his appointments were not always successful and his abbots were not generally so worthy as his bishops, the prelates that he introduced were, taken together, men of a higher stamp than their predecessors. At the same time, his changes entailed much hardship on English churchmen, and his church appointments were often made as rewards for secular service. All disorder was abhorrent to him. He was masterful in his dealings with the church as in all else, and, though elections were often made in ecclesiastical assemblies, his will was evidently not less obeyed than in cases in which his personal action is more apparent. With Lanfranc he worked in full accord, and his general policy may be described as that of organising the church as a separate department of government under the direction of the archbishop as his vicegerent in ecclesiastical matters, in opposition to the English system by which ecclesiastical and civil affairs were largely administered by the same machinery. This policy worked well in his time, but it was necessary to its success that the throne and the see of Canterbury should be filled by men of like mind and aims to those of William and Lanfranc. William upheld Lanfranc's claim to the obedience of the see of York because it was politically expedient to depress the power of the northern metropolitan. In accordance with his system church councils were held distinct from, though generally at the same time as, the secular councils of the realm. He also separated ecclesiastical from secular jurisdiction, ordering that no bishop or archdeacon should thenceforward hear ecclesiastical pleas in the hundred court, but in courts of their own, and should try them by canon law, obedience being enforced by excommunication, which, if necessary, would be backed up by the civil power (*ib.* pp. 283–4). Although he brought the church into closer relations with the papacy, from which he had obtained help both in his invasion and his ecclesiastical arrangements, he was far from being subservient to popes. About 1076 a legate came to him from Gregory demanding that he should do fealty to the pope and send Peter's pence. He replied that he would send the money as his predecessors had done, but would not do fealty, for he had never promised it and his predecessors had not done it (Lanfranc, *Ep.* 10). The pope blamed him for Lanfranc's neglect of his summons to Rome (*Monumenta Gregoriana*, p. 367). He laid down three rules as necessary to his kingly rights: he would allow no Roman pontiff to be acknowledged in his dominions as apostolic without his command, nor any papal letter to be received that had not been shown to him; no synod might make any enactment that he had not sanctioned and previously ordained; no ecclesiastical censure was to be pronounced against any of his barons or officers without his consent. All things, temporal and spiritual, depended on his will (Eadmer, *Historia Novorum*, col. 352).

Extending the license that they had received from William, the Danes had not sailed in May 1070; and their appearance at Ely encouraged a revolt of the fen country. They left England in June, but the revolt continued, and was headed by Hereward [q. v.] In 1071 the rebels held the Isle of Ely, and the revolt, though isolated, became serious. William in person attacked the island with ships and a land force. He reduced it in the course of the year, punished the rebels with mutilation or lifelong imprisonment, fined the monastery of Ely, and caused a castle to be built in its precinct. Early in 1072 he was

in Normandy where he held a parliament and addressed an ecclesiastical synod. Returning to England he invaded Scotland, for Malcolm had been ravaging the north, and made his court a refuge for William's enemies. He advanced to Abernethy, where Malcolm did him homage. On his return he founded a castle at Durham and committed it to the bishop to hold against the Scots.

The citizens of Le Mans having, after domestic conflicts, called in Fulk, count of Anjou, William in 1073 led an army largely composed of English into Maine, wasted it, received the submission of the city, defended his allies against Fulk, and, having made peace with him, returned to England in 1074. Then he again visited Normandy, apparently leaving Lanfranc as his chief representative in England. During his absence Ralph Guader [q. v.], earl of Norfolk, and Roger, earl of Hereford, conspired against him. Waltheof, who was concerned in the conspiracy, went to William in Normandy, confessed, and asked forgiveness. The rebels were overthrown in the absence of the king, who, returning to England in 1075, found the Danish fleet in the Humber; it had been invited over by the rebels, but after plundering York the Danes sailed off, for they dared not meet the king. William punished those of the rebels that he had in his power, blinding and mutilating the Briton followers of Earl Ralph, and in May 1076 caused Waltheof to be beheaded—the only capital punishment that he inflicted during his reign. Possibly about this time (Freeman, u. s. p. 609) he laid waste a district in Hampshire extending for thirty miles or more to form the New Forest, in order to gratify his love of hunting, driving away the inhabitants and destroying churches and houses (Flor. Wig. an. 1100; Will. of Malm. iii. c. 275).

Hoping to seize Earl Ralph, who had escaped to Brittany, and also to enlarge his dominions, he crossed to Normandy and laid siege to Dol, swearing not to depart until it surrendered; but Philip of France came to the help of Count Alan, and William fled, leaving his camp and much treasure in the hands of the enemy. He made peace with the count, and in 1077 with Philip. About that time his eldest son, Robert (1054?–1134) [q. v.], demanded that Normandy and Maine should be made over to him, and, on William's refusal, rebelled and attempted to seize Rouen, for he had a party in the duchy. William ordered his arrest, but he fled from Normandy; his mother sent him supplies, and William was in consequence highly displeased with her (Ord. Vit. p. 571). With Philip's help Robert established himself at Gerberoi, near Beauvais, and William besieged him there early in 1080. In a skirmish beneath the walls William was unhorsed and wounded in the hand by his son. He raised the siege, and was persuaded by his queen, his lords, and the French king to be reconciled with Robert and his friends. On the murder of Walcher [q. v.], bishop of Durham, he sent Bishop Odo to punish the insurgents, and shortly afterwards sent Robert with an army into Scotland, for Malcolm had again been invading Northumberland. He was in England in 1081, and Robert again quarrelled with him, and finally left him. In that year he made an expedition into Wales, freed many hundred captives there, received the submission of the Welsh princes, and is said to have made a pilgrimage to St. David's (*A.-S. Chron.* an. 1081; Hen. of Hunt. p. 207; *Ann. Cambr.* an. 1079).

William was again in Normandy in 1082, when he heard that his brother Odo, to whom he had committed the regency in England during his late frequent visits to the duchy, was about to make an expedition into Italy. He crossed in haste, caught him in the Isle of Wight, and, having gathered his lords, laid before them his complaints against Odo, accusing him of oppression and misgovernment in his absence and of a design to lead abroad forces needed for the defence of the kingdom. He caused him to be arrested, and, when Odo objected that he was a clerk, replied that he was not arresting a bishop but one of his earls whom he had made his viceroy; he kept him in prison until his own death was near, in spite of the remonstrances of the pope (Ord. Vit. p. 647; *Monumenta Gregoriana*, pp. 518, 570). He returned to Normandy, where in 1083 died his queen Matilda, for whom he mourned deeply. An insurrection in Maine, headed by Hubert de Beaumont, caused him trouble. He personally led an army against Hubert's castle, but left the war to be prosecuted by his lords, who carried it on for three years without success.

Cnut, or Canute the Saint, king of Denmark, threatened to invade England in 1085. William gathered a force to meet him, crossed to England, and, quartering his soldiers on his vassals, wasted the coasts, that the Danes might find no sustenance on landing. The invasion was not made, and William dismissed part of his force, keeping some part with him during the winter. After much discussion with his lords at a court that he held at Gloucester at Christmas, he ordered a survey of his kingdom.

This survey, the object of which seems to have been to ascertain and apportion every landholder's liability with respect to taxation and military service, caused much indignation among the English; its results are embodied in Domesday book. William remained in England, held his courts according to custom at Easter 1086 at Winchester, and at Whitsuntide at Westminster, apparently travelled about the kingdom, and on 1 Aug. at a great assembly at Salisbury required that all men, whether holding immediately of the crown or of a mesne lord, should do fealty to him. All present at the assembly, 'whose men soever they were,' did so. The doctrine thus established, that the fealty owed to the king could not be overridden by an obligation to any inferior lord, saved England from the worst evils of feudalism. William heavily fined all against whom he could bring any charge, true or false; stayed in the Isle of Wight while the money was being collected, and then sailed off with it to Normandy.

A long-standing dispute as to the right to the French Vexin came to a head in 1087, when the French garrison in Mantes committed some ravages in the duke's dominions. William, who had become unwieldy through fat, was at Rouen seeking to reduce his bulk by medicine. Hearing that Philip had compared him to a woman in childbed, he swore his special oath, 'by the splendour and resurrection of God,' that he would light a hundred thousand candles when he went to his churching mass. He invaded the Vexin in August, ravaged the land, entered Mantes on the 15th, and burnt it. As he rode through the town his horse threw him forward in the saddle, and he received an internal injury. He was carried to Rouen, and was taken from his palace to the priory of St. Gervase for the sake of quiet. There he was attended by his bishops, sent for Anselm [q. v.], who was unable to go to him, repented of his sins, and ordered that his treasure should be distributed between the poor and churches. He directed that Robert should succeed him in Normandy; expressed his wish that his son William, who was with him, might succeed him in England; left Henry, who was also with him, a sum of money; and ordered that his prisoners should be released. He died on 9 Sept. His lords forthwith rode off to defend their lands from plunder, and his servants, after seizing all they could find, left his body uncared for. A knight named Herlwin had it borne to Caen and buried in St. Stephen's, the Conqueror's own church. The ceremony was interrupted by a claim made to the land on which the church was built, and William's son Henry and the bishops present satisfied the claimant's demand. The monument raised by William Rufus to his father was destroyed by the Huguenots in 1562, and the king's bones were scattered. A later tomb was destroyed in 1793, when the last bone left was lost (Freeman, u. s. pp. 721–3).

William was of middle height and great muscular strength; in later life he became very fat; he had a stern countenance, and the front of his head was bald. His demeanour was stately and his court splendid. He was a man of iron will and remarkable genius; no consideration could divert him from the pursuit of his aims, and he was unscrupulous as to the means he employed to attain them. In a large degree his achievements were due to himself alone. Despised in his youth by the proud and restless barons of his duchy, he compelled their obedience and respect, became stronger than his neighbours, extended his dominions by policy and war, conquered a kingdom far richer and larger than his duchy, forced its people to live quietly and orderly under his rule, and, dying a powerful sovereign, left his dominions in peace to his sons. He was religious, was regular in devotion and liberal to monasteries; he fulfilled his vow by building Battle Abbey, which was not finished at his death; he made no gain out of the church, promoted many worthy ecclesiastics, and was blameless in his private life. Though not delighting in cruelty, he was callous to human suffering. In addition to his two signal acts of cruelty, the devastation of the north and the making of the New Forest, he oppressed his conquered people with heavy taxes and brought much misery upon them. While affable to those who gave him no offence, he was stern beyond bounds to those who withstood his will, was merciless in his punishments, and though, with one exception, he took no man's life by sentence of law, inflicted blinding and shameful mutilation with terrible frequency, especially on men of the lower class. Loving 'the tall deer as though he had been their father,' he decreed that all who slew deer should be blinded; his forest laws troubled rich as well as poor, 'but he recked not of the hatred of them all, for they needs must obey his will, if they would have life, or land, or goods, or even his peace.'

His rule was strict, and he put down all disorder with a strong hand. That he had at one time some desire to govern the English justly may be inferred from an attempt he made to learn their language; but his con-

quest brought temptations, his character seems to have deteriorated as he met with resistance, and, though he was always ready to allow his own will to override justice, he became more tyrannical as he grew older. He amassed great riches by oppression and became avaricious (for his character generally, see *A.-S. Chron.* an. 1066). Like all his race, he was addicted to legal subtleties; his oppression generally wore the garb of legality, and was for that reason specially grinding. Adopting the character of the lawful successor of the Confessor, he maintained English laws and institutions, continuing, for example, the three annual courts of the earlier kings; but he gave these courts, and indeed all the higher machinery of government and administration, a feudal character, though he kept English feudalism in subordination to the power of the crown (for his use of legal fictions in dealing with English lands, see FREEMAN, iv. 8–9, v. 15–51). Nor does his surname, 'the Conqueror,' used by Orderic [see ORDERICUS VITALIS], prove that he laid stress on the fact that he gained and held England by the sword, for the term at that time signified 'an acquirer' or, in legal phraseology, 'a purchaser.' He is generally called 'the Bastard' by contemporary writers, and after the accession of William Rufus is often distinguished from him by being called 'the Great' (*ib.* u.s. ii. 531–3). His laws in their fuller form (THORPE, *Laws*, p. 490) cannot be accepted as genuine, but the short version printed by Bishop Stubbs (*Select Charters*, p. 80), and given with some variations by Hoveden (ii. 216), apparently represents enactments made by him on different occasions, and his confirmation of Canute's law and his regulation of appeals (THORPE, p. 489) are most probably genuine (see Stubbs's Pref. to ROG. HOV. p. ii, Rolls Ser.) Hoveden, apparently on the authority of Ranulf de Glanville [q. v.], says that in the fourth year of his reign William caused twelve men from each shire to declare on oath the customs of the kingdom. There seems no reason to reject this tradition, though the pretended results of the inquest cannot be accepted as genuine [for William's children, see under MATILDA, *d.* 1083]. Assertions that he had any illegitimate children or was unfaithful to his wife lack historical basis.

[The life of William is exhaustively related in Freeman's Norman Conquest, vols. ii. iii. iv., with which should be read Bishop Stubbs's Const. Hist. i. cc. 9, 11, and reference may be made to Palgrave's brilliant, though not always trustworthy, Normandy and England, vol. iii.; Lappenberg's England under Norman Kings, transl. by Thorpe, and parts of M. de Crozal's Lanfranc. The principal original authorities are: Will. of Poitiers, the Conqueror's chaplain, ed. Giles, violently anti-English, ending about 1067; Will. of Jumièges, ed. Duchesne, though much of lib. vii. is the work of Robert of Torigni, after 1135; A.-S. Chron. ed. Plummer. For the battle of Hastings: the Bayeux tapestry; Guy of Amiens ap. Mon. Hist. Brit.; the poem of Bishop Baudri, ed Delisle, ap. Mém. de la Société des Antiq. de Normandie, xxv. 1873, xxviii; a little later come Orderic, ed. Duchesne, and, better, ed. Prévost ap. Société de l'Histoire de France: Geoffrey Gaimar's French Poem (Chron. Anglo-Norm. vol. i.); Flor. Wig.; Eadmer's Hist. Nov., ed. Migne; Will. of Malmesbury's Gesta Regum (Rolls Ser.); Sym. Dunelm. (Rolls Ser.); Wace's Roman de Rou (temp. Hen. II), ed. Andresen.] W. H.

WILLIAM II (*d.* 1100), king of England, third son of William II, duke of Normandy (afterwards king of England; see WILLIAM THE CONQUEROR), and his wife Matilda of Flanders [q. v.], was probably born between 1056 and 1060. He was educated and knighted by Lanfranc [q. v.] In 1074 or 1077 he and one of his brothers—either Henry or Richard—had a quarrel with their eldest brother, Robert [see ROBERT, DUKE OF NORMANDY], which served as a pretext for Robert's rebellion against their father [for details see HENRY I]. In the war which followed William fought on his father's side, and was wounded in a skirmish at Gerberoi, 1079. The Conqueror on his deathbed declared that William had always been a dutiful son, and sent him on 8 Sept. 1087 to England with a letter to Lanfranc desiring the archbishop to make him king 'if he deemed it might justly be done.' William sailed from Touques, taking with him two English prisoners whom the dying Conqueror had just released, Morkere, earl of Northumbria [q. v.], and Wulfnoth, brother of Harold. He led them to Winchester, and there put them again in prison, where he kept them the rest of their lives. On 26 Sept. Lanfranc crowned him at Westminster.

The new king was of middle height, square-built and strong, with a broad forehead, eyes of varying colour and marked with white specks, yellowish hair, and a complexion so ruddy that the nickname derived from it—'Rufus,' 'the Red'—is used by contemporaries not only as an epithet to distinguish him from his father, but even as a substitute for his real name. Immediately after his coronation he returned to Winchester, to make from the treasury there a lavish distribution of gifts to the churches and alms to the poor of his realm for the good of his father's soul. He returned to

keep Christmas in London; and it seems to have been on this occasion that he restored the earldom of Kent to his uncle, Odo, bishop of Bayeux [q. v.], and, according to one account, made him justiciar. The king's chief minister and confidant, however, was William of St. Calais, bishop of Durham [see CARILEF, WILLIAM DE]. Within three months Odo was at the head of a plot formed by the Norman barons in England to dethrone William Rufus, whose temper was too stern and masterful to please them, and set his 'more tractable' brother, Duke Robert of Normandy, in his place, and the plot was secretly joined by the bishop of Durham. 'When the king understood these things, and what treason they did towards him, then was he greatly disturbed in his mood. Then he sent after the English men' (in contradistinction to the Normans) 'and set forth to them his need, and prayed their help, and promised them the best laws that ever were in this land, and that he would forbid all unjust taxation, and give them back their woods and their hunting.' A crowd of enthusiastic Englishmen gathered round him in London and followed him to attack the strongholds of the rebels in Kent. Tunbridge Castle was stormed, Pevensey starved into surrender, and Odo forced to promise that his chief fortress, Rochester, should be given up without resistance. Odo, however, was false to his promise [for details see ODO]. The enraged king then issued a second proclamation, summoning to his aid 'every man, French and English, who would not be called *nithing*,' to an Englishman the most shameful of epithets. Backed by the increase of forces which this appeal brought him, by the archbishop, and by most of the landowners of Kent, whose estates Odo's followers had been ravaging, William laid siege to Rochester (May 1088), won its surrender, and banished Odo from the realm. The English clamoured for Odo's death; but Rufus had promised him and all the Rochester garrison their lives, and would not break his knightly word. On 2 Nov. the bishop of Durham was tried before the king's court at Salisbury. He refused to acknowledge its jurisdiction and appealed to Rome; the king compelled him to give up Durham castle, and then let him follow Odo over sea [for details see CARILEF, WILLIAM DE].

Thus secure in England, William laid before a great council at Winchester, at Easter 1090, a proposal for the invasion of Normandy. The council unanimously assented to the project; but before William took the field he secured a foothold in the duchy by other means. 'By his cunning or by his treasures' he gained several castles on its eastern side; 'therein he set his knights, and they did harm upon the land, harrying and burning.' King Philip of France came to support Duke Robert, but was induced to withdraw, 'for the love or for the mickle treasure' of the English king; and Rouen itself would have fallen into the hands of William's soldiers but for the action of his youngest brother Henry [see HENRY I]. William himself went to Normandy at Candlemas 1091, fixed his headquarters at Eu, and was speedily joined by such a crowd of adherents that Robert hastened to come to terms. By a treaty made either at Rouen or at Caen it was agreed that so much of Normandy as had already acknowledged William's rule should remain subject to him; that the two brothers should co-operate to recover such of their father's territories as Robert had lost, viz. the Cotentin, which he had sold to Henry, and Maine, which had thrown off the Norman yoke; that these territories, when regained, should belong to Robert, except two fortresses in the Cotentin—Cherbourg and the Mont St. Michel, which William claimed as the price of his help; and that if either Robert or William died childless his dominions should pass to the survivor. King and duke attacked the Cotentin in Lent 1091; in a month they had won it, all but the Mont St. Michel, and even this Henry was forced to surrender after a siege of fifteen days. In August William returned to England, and at once marched against the king of Scots, Malcolm III [q. v.], who had invaded England during his absence. Malcolm was induced to do homage to the English king at the 'Scot-water' (the Firth of Forth) by the mediation of Robert, who had come to England with Rufus, and of Edgar the Ætheling [q. v.], who had just been banished from Normandy at Rufus's instigation. Just before Christmas the king and the duke again quarrelled, and the duke returned home.

In 1092 William 'fared north to Carlisle, and restored the city and built the castle, and drove out Dolfin (who till then held the land), and set the castle with his men; then he turned south again, and sent many churlish folk, with wives and cattle, to dwell in the land and till it.' This restoration of a deserted city and colonisation of a district which had become practically a no-man's-land is the one good deed done for England by William the Red. His sole merit as a ruler was that he kept his realm in peace with a strong hand, and 'was terrible to

thieves and robbers;' but the peace was hollow; one class of 'thieves and robbers' formed an exception to his severity, the knights and soldiers of his own personal following, whom he 'suffered to ravage the lands of the country folk with impunity.' He 'was always seeking subjects of contention, and contriving pretences whereby he might heap up money. As he was keen in exacting, so he was prodigal in distributing his ill-gotten gains; displaying the claws of a harpy, the extravagance of a Cleopatra, and the shamelessness of both.' 'He was very stern and cruel over his land and his men, and with all his neighbours, and very terrible; and through evil men's counsels, which were ever pleasing to him, and through his own covetousness, he was ever tormenting the people with soldiering and with *ungelds*, forasmuch as in his days all right fell down and all unright, for God and for the world, uprose.' Of his private life it is impossible to speak. The one influence which held him in check was removed by Lanfranc's death on 24 May 1089. Thenceforth 'God's churches he brought low, and all the bishoprics and abbacies, whose elders died in his time, he either sold for money, or held in his own hand, and set them to farm.' So abject was the terror he inspired that when at Christmas 1092 the bishops and nobles at last plucked up courage to make some effort to obtain the appointment of a new primate, they asked the king, not to grant their desire, but to give them leave to offer public prayers that he might be led to grant it, a request to which he scornfully acceded. At the end of February 1093 he fell sick at Alvestone (Gloucestershire); he was carried to Gloucester, and there, believing himself at the point of death, 'he made many promises to God to lead his own life aright and give peace and security to God's churches, and never more to sell them for money, and to have all right laws among his people.' He began his reformation by investing Anselm with the archbishopric of Canterbury on 6 March [for details see Anselm, Saint]. By Easter, however, he had recovered his health, and forthwith 'he forsook all the good laws that he had promised us.'

Malcolm of Scotland now sent to demand the fulfilment of the promises which Rufus had made to him. Rufus answered by inviting or summoning Malcolm to come and speak with him at Gloucester on 24 Aug., and sending Eadgar to escort him thither 'with mickle worship.' 'But when he came he was not deemed worthy either to have speech with our king, nor to receive fulfilment of the promises which had been made him, and so they parted with mickle discord.' The consequence was that Malcolm on his return home invaded Northumberland. He was intercepted and slain on 13 Nov. by the Mowbrays [see Malcolm III and Mowbray, Robert de], whereupon the Scots chose a new king, Donald Bane, who drove out Malcolm's English or Norman followers, and compelled his children by his English wife, St. Margaret [q. v.], to seek shelter in England. Malcolm's eldest son Duncan [see Duncan II], who was already at the English court, at once did homage to William for the Scottish crown, and soon won it by the help of followers whom William allowed him to collect in England; but by the end of the year he was slain, and Donald restored. William was too busy with the affairs of Normandy to heed those of Scotland. At Christmas 1093 he received an embassy from his brother Robert, calling on him to fulfil his part of the treaty of 1091. William at once resolved upon an expedition to Normandy, and summoned a great council to meet him on Candlemas day (1094) at Hastings, where he proposed to embark. Contrary winds detained him there for six weeks. He was present at the consecration of Battle Abbey on 11 Feb. He had already rejected, as insufficient, the contribution which Anselm had offered for the expenses of the coming campaign; he now answered Anselm's remonstrances on the state of the realm by declaring that he 'would do nothing for' the archbishop unless bribed by a larger offering, and when Anselm refused to make any further offering at all, drove him away with words of insult and hatred [for details see Anselm, Saint]. On 19 March William crossed into Normandy. He had an interview with Robert, but they could not agree; at a second meeting the case was laid before the guarantors of the treaty of 1091, and these unanimously declared William guilty of breach of faith. He, however, 'would not acknowledge this, nor keep the conditions,' and the brothers parted to make ready for war. William fixed his headquarters at Eu. For a while the luck went against him. Payments to mercenaries and bribes to enemies exhausted his treasury. Heavy taxes were imposed on England, but their proceeds came in too slowly. At last 'the king bade call out twenty thousand Englishmen to help him in Normandy.' When they assembled at Hastings, however, Ranulf Flambard [q. v.], 'by the king's command,' took from each man the ten shillings provided him by his shire for his expenses, and sent the men back to their homes, and the 10,000*l.* over sea to Rufus. With part of this sum Rufus again bribed Philip of France

to withdraw his support from Robert. With part he seems to have bribed his own Norman adherents to carry on the war for him, while he himself returned to England on 29 Dec.

Early in 1095 a question arose between William and Anselm as to the latter's right to acknowledge one of the two rival popes without the king's permission. A great council met at Rockingham, 11 March, nominally to discuss this point, but really, in William's intention, to bring Anselm to ruin. Anselm, however, proved more than a match for the king, and a 'truce' was made between them, to last till 20 May. Meanwhile Rufus secretly endeavoured to obtain Anselm's deprivation from Pope Urban, through the legate Walter of Albano; but Urban and Walter caught him in his own trap, and on 20 May he was forced to make formal reconciliation with the primate [for details see Anselm, Saint]. Throughout the spring William had been unsuccessfully endeavouring to bring the Earl of Northumberland, Robert of Mowbray, to justice, first for an act of robbery, and next for a defiance of the royal authority which was in fact part of a widespread plot against the king himself [for details see Mowbray, Robert de]. In June the king marched upon Northumberland. He took Newcastle and Tynemouth, and besieged Mowbray in Bamborough. Bamborough, however, proved hard to win; so, after building a tower over against it, and leaving a strong force to continue the siege, William at Michaelmas turned southward. He was met by tidings that the Welsh had taken Montgomery. He at once summoned his host, marched into Wales, and by 1 Nov. was at Snowdon; but the Welsh withdrew into their mountains, out of reach of his cavalry; so he 'went homeward, for he saw that he could do no more there in the winter.' Meanwhile Mowbray had been captured, and his capture broke up the plot of which he was the head. On 13 Jan. 1096 the king held a great court at Salisbury, and meted out stern punishment to the traitors.

In the spring of 1096 Robert of Normandy, having taken the cross and wanting money for his crusade, pledged his duchy to William—whether for three years, five years, or simply for the term, whatever it might be, of his own absence—for ten thousand marks. The raising of this almost paltry sum was made by the king an excuse for levying such 'manifold ungelds' that the lay barons had to fleece their under-tenants to the uttermost; and it is said that some of the bishops and abbots ventured on a protest against the royal demands, which they declared they could not satisfy without driving to despair the poor tillers of the soil. William's officers then suggested that they should rob the shrines of the saints instead, and they dared not refuse to adopt the suggestion. In September Rufus went to Normandy, met Robert, paid him the stipulated sum, and was left in possession of the duchy. On Easter eve (4 April 1097), he returned to England. Immediately afterwards he held a great council at Windsor; then he marched into Wales and brought the Welsh to submission, but only for a moment. Scarcely had he turned his back when they rose more defiantly than ever. He set off at midsummer at the head of a host of mingled horse and foot, 'that he might slay all the men of Wales; but he hardly succeeded in capturing or slaying one of them,' while his own army suffered many losses of 'men and horses and other things.' In August he came back to England and held another council, at which, for the second time, he refused Anselm's request for leave to go to Rome. At a council at Winchester, on 14–15 Oct., he met the same request by telling the archbishop that he might go, but that his temporalities should be seized if he went. Though this time he silently accepted Anselm's blessing ere they parted, he carried out his threat; and when Anselm wrote to him from Rome he refused to receive the letter, and swore 'by the Holy Face of Lucca'—his customary oath—that if the bearer did not hasten to quit his dominions his eyes should be torn out.

About the time of his final quarrel with Anselm (August 1097), William had sanctioned an expedition of the Ætheling Eadgar into Scotland, for the purpose of dethroning Donald Bane and establishing another Eadgar, the Ætheling's nephew, on the throne. This expedition was successful, and William's claim to supremacy over the Scottish crown was acknowledged by the new sovereign [see Edgar]. William now addressed to Philip of France a demand for the cession of the Vexin, the land for which William the Conqueror had died fighting against the same king. Such a demand was in effect a declaration of war, and on 11 Nov. William crossed the sea with his army of mercenaries. He made, however, little progress throughout the winter, and in January 1098 he turned upon Maine, which in 1091 he had promised to recover, or help to recover, for the Duke of Normandy. It was a saying of Rufus that 'no man can keep all his promises,' and this promise was one which he had shown no desire to fulfil until 1096, when Normandy passed from his brother's hands

to his own, and when Count Elias of Maine, desiring to take the cross, sought to assure the peace of his county during his absence by acknowledging the suzerainty of the new ruler of Normandy and requesting his license to depart. William answered by a demand for the absolute surrender of Maine, and, when Elias refused, threatened him with instant war. It was, however, not till January 1098 that he found time to fulfil the threat, and then he took little personal share in the war, which was carried on for him chiefly by Robert of Bellême [q. v.] On 28 April Elias was captured by Bellême. William immediately summoned all the forces—'French, Burgundian, Flemish, British, and men of other neighbouring lands'—who would come to him for his liberal pay, to meet him at Alençon in June for the conquest of Maine. He besieged Le Mans, but was forced by lack of fodder to raise the siege. In August, however, some rather obscure negotiations ended in the surrender of the city to him, on condition that he should set Elias free. William entered Le Mans in triumph. On his return to Rouen Elias was brought before him and proposed to enter his service, with the avowed object of thereby earning his restoration to the countship of Maine. At the instigation of Robert of Meulan [see Beaumont, Robert de, *d.* 1118], William refused his request. Elias then declared he would strive to regain his heritage by force; William scornfully bade him begone and do his worst. On 27 Sept. the Red King again attacked the Vexin. He was joined by the Duke of Aquitaine; but though the war dragged on through the winter, the allies could make no real progress against the stubborn resistance of the French, and at last Rufus agreed to a truce, which enabled him to return to England at Easter (10 April) 1099. At Pentecost (19 May) he 'held his court for the first time in his new building at Westminster,' the building of which the present Westminster Hall is the successor and representative. In June Elias regained possession of Le Mans. This news reached William as he was setting out from Clarendon to hunt in the New Forest. He set spurs to his horse and rode off alone straight to Southampton, sprang on board the first ship he saw, and, though it was a crazy old vessel and a storm was gathering, bade the crew put to sea at once. In vain they remonstrated. 'Kings never drown,' said Rufus. Next morning he landed at Touques. He rode to Bonneville, mustered his troops, and marched upon Le Mans. Its castles were still held by the garrisons which he had left there. Elias, thus placed between two fires, evacuated the city and withdrew to the southern border of Maine. Rufus followed him and laid siege to his castle of Mayet, but after a narrow escape of being killed by a stone thrown at him from its walls, he was persuaded by his followers to raise the siege. He then returned to Le Mans, and punished the cathedral chapter for having dared, two years before, to choose themselves a bishop without his leave, by driving out the canons who had consented to the election. The bishop himself was accused of having permitted Elias to use the towers of the cathedral as bases of operations against the castle. William bade him pull the towers down, and he seems to have been ultimately compelled to execute the order.

At Michaelmas William returned to England. At Christmas he held his court at Gloucester; at Easter 1100 he was at Winchester; at Whitsuntide at Westminster. In the course of the summer he received an offer of the duchy of Aquitaine, to hold in pledge during its ruler's intended absence in the Holy Land. He then ordered the construction of a large fleet and the levy of an immense host, with which he prepared to cross the sea, keep the returning Duke Robert out of Normandy, and win for himself the mastery of all western Gaul from the Channel to the Garonne. 'Where will you keep next Christmas?' asked one of his companions at a hunting party in the New Forest (seemingly at Brockenhurst) on 1 Aug. 'At Poitiers,' was William's reply. But 'thereafter on the morrow was the king William shot off with an arrow from his own men in hunting.' These words of the English 'Chronicle' sum up all that is certainly known as to the manner of the Red King's death. Whether the arrow was shot by Walter Tirel [q. v.] or by some one else, whether it was aimed at the king or hit him by accident, remains undetermined. His 'own men' dispersed at once, and it was left to the peasantry of the neighbourhood to wrap the bleeding corpse in coarse cloths, lay it in a cart, and bring it to Winchester. There next day it was buried, 'out of reverence for the regal dignity,' in the cathedral under the central tower; but no religious service accompanied or followed the burial.

Although no sovereign ever did more, both by his public and private conduct, to deserve and provoke excommunication, the church had spared Rufus hitherto, probably from fear of goading him to yet further depths of wickedness. The pope indeed had threatened him once (April 1099), but had been induced by Anselm to refrain from executing the

threat. But now the clergy of Winchester, backed by the English people, dared to decide for themselves, and to act on their decision, that the dead man was beyond the pale of Christian fellowship. They said no mass, they tolled no bell, they suffered his brother and his friends to make no offerings for the soul of the king of whose life and reign the English chronicler gives this terrible summary: 'Though I hesitate to say it, all things that are loathsome to God and to earnest men were customary in this land in his time; and therefore he was loathsome to wellnigh all his people, and abominable to God, as his end showed, forasmuch as he departed in the midst of his unrighteousness, without repentance and without expiation.' The fall of the cathedral tower seven years later confirmed the popular belief that he who lay beneath it was unfit for Christian burial. In recent times the Red King's tomb—a black marble slab, of the form known as *dos-d'âne*, and without any inscription—has been removed into the lady-chapel. He was unmarried, and his kingdom and the duchy of Normandy were seized by his younger brother Henry I [q.v.]

[William II has been so exhaustively dealt with by Freeman in his Norman Conquest (vol. v.) and his Reign of William Rufus that it is needless to give here more than a brief enumeration of the chief original authorities: the English Chronicle, Eadmer, Florence of Worcester, Ordericus Vitalis, William of Malmesbury, and Henry of Huntingdon. For the minor authorities see Freeman's footnotes and appendices.] K. N.

WILLIAM III (1650–1702), king of England, Scotland, and Ireland, was born on 4 Nov. 1650 at the Hague, in the stadholder's apartments in the old palace of the counts of Holland. William Henry, as he was named in a baptismal service celebrated with inopportune pomp, was the posthumous and only child of William II, Prince of Orange, and his consort Mary [q. v.], the eldest daughter of King Charles I and princess royal of England. At the time of his birth the prospects of the house of Orange seemed hopelessly darkened by a shadow which was to dominate the whole of his youth. Eight days before his birth his father had suddenly died, in the midst of schemes for redeeming the failure of his recent *coup d'état*, designed to raise the authority of the stadholderate at the cost of the provincial liberties and peace. Although the States-General were the sponsors of the young prince, it was inevitable that the opportunity of his father's death should be seized by the wealthy and powerful province of Holland, under the guidance from 1652 onwards of the far-sighted and resolute grand pensionary, John de Witt. Without a chief, the friends of the house of Orange could rest their hopes merely on its traditional hold over the masses, on their Calvinistic antipathies against the existing *régime*, and on the apprehensions excited by its neglect of the defensive powers of the Commonwealth, and of its land forces in particular. Yet the goodwill of both people and army towards the young prince increased with his growth, 'ever presaging some revolution in the state, when he should come to the years of aspiring, and managing the general affections of the people' ('Observations upon the United Provinces,' &c., Temple, *Works*, i. 73, 107).

Together with public hopes and fears, private jealousies were rife round William's cradle. The claims to his sole guardianship of his high-spirited but unconciliatory mother were disputed by his intriguing grandmother, the Princess-dowager Amalia, born Countess of Solms-Braunsfeld, and by his versatile uncle, the great elector, Frederick William of Brandenburg, until a compromise assigned the chief but not undivided authority to the princess royal. Personal ambitions sapped the loyalty of the collateral branches of the house of Nassau to his interests; and his resources were impaired by a vast debt contracted by his father, and by heavy jointures payable to his mother and grandmother (Burnet, i. 582). Yet even in his infancy, when the calamities of the first Anglo-Dutch war agitated the provinces (1653, autumn), De Witt with difficulty thwarted a scheme for nominating him captain-general of Holland, Zealand, and other provinces (Van Kampen, ii. 153). In 1654 Cromwell made the conclusion of peace conditional upon the adoption by the states of Holland of the Act of Exclusion, which bound them in no event to appoint the Prince of Orange or any of his descendants stadholder or admiral of their province, or to vote for him as captain-general of the Union (Gardiner, *Commonwealth and Protectorate*, ii. 364, 373). Although in September 1660 this act was revoked, owing to the Restoration in England, the connection between the houses of Orange and Stuart increased republican jealousies in Holland, and a project for sending the young prince on a pacific mission to his uncle, Charles II, in 1666, was speedily abandoned (Pontalis, i. 371).

Of William's education his mother retained the chief control till her death in 1664, even after in 1660 the states of Hol-

land, while granting an allowance, had assumed a nominal supervision. The chief associates of William's early days were Philip Stanhope (afterwards first Earl of Chesterfield) [q. v.], son of his mother's intimate friend Lady Stanhope [see KIRKHOVEN, CATHERINE] (ZOUCH, *Life of Walton*, p. 20 and *note*), and William van Odyk, the son of her chosen counsellor, the sieur de Beverwaert. In October 1659 his mother accompanied William to the university of Leyden. On her death the interference of Charles II caused an undignified dispute as to the guardianship of the prince. Meanwhile De Witt substituted as his tutor in the place of his natural uncle (the sieur de Zuylesteen, who was married to an English wife), one Johan van Ghent, a political supporter of his own (PONTALIS, i. 476), and rather later took a personal part in his political instruction (*ib.* ii. 15–18). William's main efforts as a student were devoted to the mastery of languages, in which he attained to an unusual proficiency, speaking Dutch, French, English, and German with equal ease, besides understanding Spanish, Italian, and Latin (BURNET, iv. 562). In 1665 the critical Charles de St. Evremond [q. v.] declared that no person of the prince's age and quality was ever master of so good a turn of wit (TREVOR, i. 20); but other observers were more impressed by his indifference to all amusements except hunting, his frugal and temperate habits, and his grave self-control and impenetrable reserve (TEMPLE *ap.* TRAILL, p. 7; in 1668 de Gourville reported him to De Witt as a master of dissimulation).

With a military plot formed in 1666 for restoring to William his father's functions he can have had little or no concern; but when, in 1667, the English war had ended, De Witt deemed it expedient to assent to his admission into the council of state, while at the same time inducing the provinces to assent by the act of harmony to the perpetual edict. By this the stadholderate was abolished in Holland, and separated for ever from the captain-generalship in that province, and, so far as its vote was concerned, in the union at large (GROEN VAN PRINSTERER, pp. 316–17; VAN KAMPEN, ii. 216). The bargain was too unequal to be likely to last, more especially after, in 1668, the prince had taken his seat in his quality of margrave of Flushing and Vere, as the solitary noble among the states of Zealand, and had, on completing his eighteenth year, been declared of age (*ib.* p. 217). Temple had not been prevented by his co-operation with De Witt in the conclusion of the triple alliance (1668) from judiciously promoting the interests of the prince; but it was with the object of embroiling the relations between England and the provinces that Charles II was anxious to attach William more closely to his own house. Accordingly, in 1670, the prince visited England, where Charles, on 30 Oct., received him at Whitehall (HARRIS, i. 15), and warned him not to allow himself in religious matters to be led by such factious protestants as his Dutch blockheads (BURNET, i. 502). William, who made a favourable impression in England by his assiduous performance of his religious duties, gained no other advantage from his visit except an honorary degree at each of the universities.

When the imminent danger of a French invasion at last found credit in the Netherlands, a widespread demand arose for the appointment of William as captain- and admiral-general, partly in hopes of still conciliating Charles, partly for the sake of an Orange leadership should war prove inevitable. De Witt reluctantly assented to William's appointment as captain-general for the coming campaign (25 Feb. 1672), on condition that his permanent appointment to that office and the admiralty should be deferred till the completion of his twenty-second year in November (VAN KAMPEN, p. 227). On 12 June the French army, fivefold the Dutch defensive forces in strength, and with vast reserves in its rear, crossed the Rhine. William thereupon abandoned the line of the Yssel, and within a few weeks the provinces of Guelderland, Utrecht, and Overyssel were occupied by the invaders. He has been censured for dividing his forces, and the credit for the measures of defence adopted in Holland has been ascribed to De Witt, to whom the previous disbandment of half the army was entirely due (PONTALIS, ii. 285, 329). William, although not indisposed to negotiation, maintained a firm discipline among his troops, and carried out the preparations for resistance in an unfaltering spirit. Soon the popular exasperation against De Witt knew no bounds, and the establishment of the Prince of Orange as the chief of the republic became inevitable. At Vere in Zealand, and at Dort in his own presence on 29 June 1672, the perpetual edict was declared abolished, and the prince proclaimed stadholder, captain- and admiral-general; his formal election by the Zealand and Holland states, and by the States-General, followed early in July (see the medal, implying that 'William III' succeeded by hereditary right, in *Histoire Numismatique*, ii. 276). The disorders which followed culminated on

20 Aug. in the murder of the brothers De Witt. The coldness of William's response when requested by De Witt to justify him to the people has been absurdly blamed as arguing ingratitude (Pontalis, ii. 442); it remains uncertain whether his presence at the Hague would have restrained the fury of the populace. According to Burnet, William always spoke of the murder 'with the greatest horror possible' (i. 597); but he confessed to Gourville that, though he gave no order for the deed, the news of it relieved him (*Mémoires*, p. 481; cf. Pomponne, *Mémoires*, p. 494). Tichelaar, who had falsely accused Cornelius de Witt of hiring him for the assassination of William, was awarded a pension (Van Kampen, ii. 247). De Witt was succeeded as grand pensionary by Caspar Fagel, who henceforth became a firm and enthusiastic supporter of the stadholder. The stability of his government was further insured by extensive changes in the magistracy of Holland, and by a general amnesty (8 Nov.) which put an end to the civil troubles (*ib.* p. 250).

Meanwhile the campaign of 1672 had run its course. William, while rejecting the preposterous French proposals of peace, and refusing to yield to the pressure put upon him by the English envoys, Buckingham and Arlington, had concluded an alliance with Brandenburg (May), and a defensive league with the emperor; and in the new field-marshal, George Frederick, count of Waldeck, had found a capable military guide, afterwards equally trusted as a diplomatic adviser (Müller, i. 32, 56). With the withdrawal of Louis XIV it became clear that the campaign would not prove decisive; and finally, though Luxemburg relieved Woerden, the siege of which had formed William's first considerable action, the progress of the French was stopped by a sudden thaw. Thus the year ended with a recovery of confidence; but 1673 began less favourably with the defection of the great elector, and in the spring three French armies were again in the field. Though Maestricht was lost (July), William's capture of Naarden (September) completely covered Amsterdam. He now concluded definitive treaties of alliance with the empire and Spain (October); and resolving, in the words of Temple (*Memoirs*, 1672–9, p. 382), 'like another young Scipio, to save his country by abandoning it,' opened the way into the Low Countries to the imperialists by uniting with them in the siege and capture of Bonn (November). Of all their conquests in the Netherlands, the French now retained only Grave and Maestricht. Early in 1674 England concluded a separate peace with the United Provinces (February), and soon Temple reappeared at the Hague to aid William in negotiating a general peace. Brandenburg having returned to the alliance, France was left without any support but that of Sweden. The success of the prince in arresting the aggression of France was rewarded by his election to the stadholderates of the three liberated provinces; in Gueldres he was offered but refused the sovereignty as duke (Van Kampen, ii. 261; cf. Gourville, p. 482—William told the writer that he had at first inclined to accept the offer). But already in January of this year, through Fagel's influence, the first step had been taken towards making the stadholderate hereditary to the prince's male descendants; and the proposal having been adopted by the states of Holland in February, those of the remaining provinces in which he was stadholder followed suit (for the decree of the states of Holland see Trevor, vol. i. App. p. i.) With the aid of constitutional amendments in several of these provinces, he had now secured a firm control over their affairs; in Friesland and Groningen, where his cousin, Henry Casimir of Nassau-Diez, was hereditary stadholder, the most complete deference was paid to his wishes.

In 1674 the war, now entirely delocalised, proved in the main favourable to the French; but in the bloody battle of Senef in Hainault (11 Aug.) between William and the veteran Condé, both sides claimed the victory. The French carried away the greater number of prisoners, but William maintained his position. He failed immediately afterwards in the siege of Oudenarde, but in October recovered Grave (as to the battle of Senef, see Duc d'Aumale, *Les Princes de Condé*, vii. 568, where a strong attempt is made to show that William ought not to have claimed the victory; cf., however, Temple, u.s. p. 389, and Gourville's *Mémoires*, p. 462). Unwilling, notwithstanding this unsatisfactory campaign, to conclude either an unfavourable or a separate peace, William greatly resented Arlington's lectures to the contrary (Temple, p. 397). Arlington seems also to have suggested to William a journey to England, should peace be concluded; but in March 1675 Temple was brusquely ordered to stop any such project (*ib.* p. 400). The prince was indignant at this blundering attempt to bribe him into subserviency. Charles, whose ways were never more crooked than at this period, tried to work on William by envoys more pliable than Temple, such as Sir Gabriel Sylvius, and to persuade him to

peace by arguing that the emperor, not France, was really to be feared. These attempts to detach William from the house of Habsburg continued on the part of both the English and French governments through 1675 and 1676, and had the effect of making the war languish in the campaigns of those years.

In the earlier part of 1675 William was attacked by the small-pox (see his letter to Waldeck, announcing his recovery, ap. Müller, ii. 247; and the medal with the inscription 'God saves the Prince of Orange,' in *Histoire Numismatique*, ii. 192). This was the occasion on which William Bentinck (afterwards first Earl of Portland [q.v.]) endeared himself to the prince for life by his devotion (see Macaulay, ch. vii.; the story is told rather differently in M'Cormick's *Life of Carstares*, p. 64). William was able to take part in the unimportant campaign of 1675. Before taking the field in 1676 he sounded Temple on the question of his marriage with the Princess Mary, the elder daughter of James, Duke of York [see James II, King of England]. Marriage had been pressed upon him by the states of the provinces when they had made the stadholderate hereditary; and to an English marriage personal, as well as political, reasons inclined him. Temple having satisfied him both as to the personality of the princess and as to the stability of her uncle's throne, he determined on proceeding with his suit (Temple, *Memoirs*, p. 415). The campaign of 1676, in which he received a musket-shot in the arm at the siege of Maestricht, was not successful; he was unable to relieve either Valenciennes or Cambray, and in vain offered battle to Louis, who was again figuring at the head of his army (Burnet, ii. 114). In April 1677 he marched to the relief of St. Omer, but was defeated (11 April) by the Duke of Orleans at Montcassel, notwithstanding a display of great personal bravery; and his attempt on Charleroi (July) was likewise unsuccessful.

In the middle of October 1677, encouraged by Danby's assurances conveyed through Temple, he embarked for England on his marriage suit. Notwithstanding the efforts of Charles II, who in the course of the summer had sent Laurence Hyde [q. v.] to the Hague to urge his views, the prince arrived in England politically unpledged as to the transactions which ensued see Mary II]. The marriage was solemnised on 4 Nov.; in the negotiations concerning the peace which were carried on during William's visit, he held his own against the designs of Charles. The conditions agreed upon between them for a general peace (Temple, pp. 455–6) were, however, rejected at Versailles, and the treaty of January 1678 based on them remained a dead letter owing partly to the false play of Charles II, but chiefly to the successes of the French arms in Flanders in the spring of 1678, to the revival of the French republican party in Holland, its suspicions of dynastic designs, and to the intrigues of Louis with the whig opposition in England. Thus, when William had reached the Hague with his wife (December), serious disappointments awaited him. A treaty for the transfer of the English troops in the French to the Dutch service (July) proved of no avail, and three days before his sanguinary battle with Luxemburg (13 Aug.) the peace of Nimeguen was concluded. Having withdrawn to his hunting-seat Dieren, he treated the situation as one in which he could no longer interfere (Temple, u.s. p. 472). As a matter of fact this peace secured his primary object, the integrity of the territories of the united provinces; while the losses of Spain and the empire justified his policy, and marked him out as the leader of a future alliance against the aggressive policy of France.

After the peace of Nimeguen William continued to watch very closely the progress of English politics, chiefly through the medium of Henry Sidney [q. v.], ambassador at the Hague from 1679, and to oppose the intrigues of the French ambassador d'Avaux with the republican party. He gave a cordial reception at the Hague to the Duke of York, and treated Monmouth with discreet kindness (Sidney, *Diary and Correspondence*, i. 55); but his utterances as to the proposed exclusion of the former from the throne were not altogether consistent with one another (*ib.* i. 143, ii. 120). At the time of the crisis (1680) he offered to come to England, doubtless with a view to the suggested compromise of creating him 'protector' or 'regent' on the nominal succession of his father-in-law as king (*ib.* ii. 177; cf. Burnet, ii. 276, and Macaulay). Some of his well-wishers thought that he should have come sooner; when he actually arrived in England, in July 1681, the situation had completely changed [see James II]. Sidney, who had been recently superseded at the Hague by Skelton, to the dissatisfaction of William and the states and others, had urged the visit against the prince's better judgment. He was generally supposed to be anxious to engage Charles against the French in the defence of the Spanish Netherlands (Luttrell, *Brief Relation*, i. 112); and he certainly about this time made no secret of his apprehensions of

Louis's 'plans for a universal monarchy' (see Gourville, *Mémoires*, p. 474). But his meeting with Monmouth at Tunbridge, and his acceptance of an invitation from the city, frustrated by a royal summons to Windsor, excited the jealous suspicions of the Duke of York (Clarke, *Life of James II*, i. 690), although the king seems to have treated him with easy confidence (Burnet, ii. 415). On his return to Holland early in August he assured the States-General that no secret understanding existed between the sovereigns of England and France (D'Avaux ap. Klopp, ii. 344). With the aid of Waldeck he assiduously carried on his schemes for a European alliance against France, a basis for which was furnished by the association formed in 1681 between the united provinces, Sweden, the empire, and Spain for the maintenance of existing treaties. His activity against Louis was intensified by the French occupation of the principality of Orange in 1682 and the encroachments upon the liberty of its inhabitants in the following year in connection with the first dragonnades (Müller, i. 195; cf. Trevor, i. 174; during the course of his life he only intermittently held possession of Orange, and never set foot there). In this year he chivalrously made known to D'Avaux a proposal which had been communicated to him for the assassination of the king of France (Abbadie, *Défense de la Nation Britannique*, &c., 1693, p. 482). At no period of his stadholderate was he more grievously hampered by the opposition maintained against his policy by Amsterdam and by minorities in Zealand and other provinces, and fostered both by D'Avaux and the English envoy Chudleigh (Burnet, ii. 447; cf. Müller, i. 227, who refers to Wagenaar, vol. xv., in proof of the assertion that not even in 1650 were the provinces nearer to civil war). In 1684 Louis proceeded to add to his Alsatian 'reunions' the annexation of Luxemburg, so as to secure the broadest basis of possession for the proposed truce. The Amsterdam magistrates rejected the stadholder's supplication for a grant enabling him to raise sixteen thousand men; Luxemburg capitulated ('la perte est irréparable,' William to Waldeck, 10 June), and a truce for twenty years was concluded on the basis of existing conquests, to which the emperor acceded at Ratisbon (August). Thus, when the reign of Charles II came to a close, the European position of France was stronger than ever, and William's labours had to be recommenced.

The announcement to William by James II of his brother's death and of his own accession was cold (Dalrymple, ii. appendix, p. cxxxix); but nothing had as yet occurred to render friendly relations between them impossible, and James was by no means disposed to surrender the control of his foreign policy to France [see James II]. William at once despatched Dykvelt to England on a special mission of congratulation, obtained from Monmouth a promise that he would depart from the provinces and 'never stir' against King James (*Life of James II*, ii. 32), and sent assurances that he would do all that the latter could expect from him, 'sauf la religion' (Sidney, *Diary*, &c., ii. 249). Although both Argyll's and Monmouth's expeditions were prepared at Amsterdam, every reasonable effort was made to prevent their sailing, and before Monmouth's departure the stadholder sent to England the three Scottish regiments in the service of the states. Barillon's scheme for transferring the succession to the Princess Anne, conditionally upon her conversion to Rome, was not taken up by James (Mazure, ii. 27, 37; and see *ib.* p. 166 as to its revival early in 1686); and Skelton at the Hague loudly proclaimed the reconciliation between the king and the prince.

In July James's victory over both insurrections was assured; and the loyalty of William, who had sent over the three English in the wake of the three Scottish regiments in the Dutch service, and had offered to command them in person, had not been without its effect. On 7 Aug. the old treaties between England and the Netherlands were renewed, conformably with James's inclination to maintain a position resembling independence as between France and the empire. As late as October William showed his anxiety for friendly relations, by clearing out with Mary's consent the whole of her household, in which reports had been set on foot that gave rise to distrust in England (Ranke, v. 501 *n.*) But, stimulated by French influence, the catholic zeal of James was beginning to work its way, and the revocation of the edict of Nantes (October) directly affected his relations with his son-in-law. While in Holland William sheltered the Huguenot refugees, and prevented a counter-persecution of the Dutch catholics; he failed, notwithstanding Mary's effort, to induce James to intervene on behalf of the inhabitants of Orange against the aggression of the dragonnades (Mazure, iii. 165). By the close of 1685 it was obvious both that the seeds of distrust had been sown afresh between James and William, and that Louis had recognised in him the determined adversary of his English as well as of his Euro-

pean policy. Yet for some time further William not only continued to avoid giving cause of offence, but through Fagel advised moderation to his parliamentary friends in England; he was, however, accused of scheming a protestant religious league by James, into whom Skelton on his return from the Hague instilled divers other suspicions (January 1686) (Klopp, iii. 156). Rumours of a secret Anglo-French alliance continued to be rife, and William's message to the states of Holland through Fagel (1 Aug.) shows him to have by this time completely mistrusted James (D'Avaux, iii. 229). His meeting at Cleves (August) with the great elector of Brandenburg, which was chiefly concerned with the Orange succession (Droysen, iii. 3, 803), had no connection with the contemporary conclusion of the league of Augsburg, the significance of which French policy succeeded in both exaggerating and perverting (see Foster, *Die Augsburger Allianz von 1686*, Munich, 1893; and cf. Klopp, iii. 247; Macaulay's account, ch. vii., like those of most modern historians, errs accordingly). William had no concern with this defensive compact, and was at the time still anxious to avoid any overt act which might have hastened the action of James. Undoubtedly, however, his mistrust was gradually ripening towards action on his own account. In the summer of 1686 the presence at the Hague of Gilbert Burnet [q. v.], besides counteracting the efforts of another visitor, William Penn [q. v.], in favour of a religious toleration in England which should prevent the omnipotence of the church, led to a full consideration of the situation there (Burnet, iii. 136). In January 1687 the Marquis d'Albeville arrived as English ambassador, with instructions to persuade the prince and princess of the expediency in their own interests of the repeal of the Test Act. He obtained the removal of Burnet, but it was a long time before he saw either prince or princess (*ib.* p. 173). About the time of d'Albeville's arrival, Dykvelt was sent to England, with instructions which Burnet says were drawn by him, but were inspired by a *bona fide* intention of improving relations with the king. On 4 April, in direct disregard of William's advice, James issued his first declaration of indulgence; and, according to Burnet (*ib.* p. 160), William was speedily implored by several clergymen and friends of the church, who afterwards were among his bitterest enemies, to come to her aid. He made no secret of his opposition to the suppression of the protestant security laws (*ib.* p. 176; and Bonrepaux ap. Macaulay, ch. vii.) Dykvelt, through whom Sunderland had hoped to convert William to the religious policy of James, by holding out a promise of 'closer measures' against France, now directed his attention to bringing about an understanding with the leading adversaries of the king's measures. In May the Princess Anne assured William and her sister of her adherence to the protestant faith; in June Dykvelt brought back letters expressing confidence in the prince, and from September onwards these were followed up by visits to the Hague from some of the writers. [The further transactions of the year 1687 and the earlier half of 1688, affecting the relations between James and William, are summarised under James II.] Although preparations for an expedition were in progress in Holland from March onwards, when a grant of four millions of florins was made by the states of Holland, the stadholder's action was still purely executive; his correspondence mentions no definite plans; nor, perhaps, were any such actually in existence. In May his popularity was increased by rumours of a design against his life (see as to the supposed revelations of Gronsfeldt, Mazure, iii. 108). Early in the same month, or near the close of April, Edward Russell (afterwards Earl of Orford) [q. v.] was at the Hague, and to him William signified his willingness to undertake an armed expedition to England, provided he received a signed invitation from a limited number of responsible persons. The news of the second declaration of indulgence (27 April), and of the proceedings against the bishops which ensued, seems at that date not to have arrived in Holland (Traill, p. 23 *n.*) The management of the business was, by the prince's desire, entrusted to Henry Sidney (Burnet, iii. 277); and on the day after the acquittal of the bishops (July 1) the invitation, signed in cipher, was safely conveyed to William by Admiral Herbert (for a summary of it see Macaulay, chap. ix.)

William, who, agreeably to a remonstrance in the letter of invitation, caused the prayer for the Prince of Wales to be omitted from the English service in the princess's chapel, now had to overcome the unwillingness to engage in the expedition still felt at Amsterdam (see Klopp, iv. 37, as to his discussions with the friendly burgomaster Witsen), and, while taking the ultimate responsibility upon himself, to carry on his preparations with as much secrecy as possible. Through Bentinck he secured from the new elector of Brandenburg, Frederick III, as well as from the Duke of Celle and the Landgrave of Hesse-Cassel, the promise of

troops amounting to ten thousand men, to be left behind under the command of Waldeck (Droysen, iv. 1, 29; Ranke, vol. vi. appendix). On 3 Aug. the prayer for the Prince of Wales was restored in reply to an indignant inquiry by King James (Clarke, ii. 161); but the preparations continued (see the graphic description in Macaulay), and from England came further promises of support, together with significant overtures from Sunderland. Early in September William was recalled from Minden by the tidings that the states of Holland had with more or less grace resolved to support his enterprise. D'Avaux's efforts to create a belief at the Hague in an Anglo-French alliance had contributed to this result; as a matter of fact, James was as far as ever from falling in with the designs of Louis. Accordingly the latter turned to his plans against the empire, and declared war against it by his manifesto of 24 Sept. William's hands were now free, and on the 30th he issued his declaration, which, drawn up by Fagel, was abridged and translated into English by Burnet (iii. 300; and cf. Kennet, iii. 492; and Harris, ii. 68, for a full summary of text and addition).

James, who had declined a last offer of alliance made by Louis, on 4 Oct. made a conciliatory communication to the States-General through d'Albeville (Mazure, iii. 202); but the time for words had passed. The expedition on which William was about to start was directed against a government which had rejected his advice, not against a hostile power; and the expectation of Louis that he had at least made sure a conflict between England and the united provinces was to prove a miscalculation (see the whole argument of bk. xi. in Klopp, vol. iv.; and cf. the views of Louvois, adverse to those of d'Avaux, ap. Rousset, ii. 104). The expedition had the 'sympathy of the Vatican and the Waldenses, of Brandenburg and of Spain; it was in the interest of the English nation, and of all the world save Louis XIV' (Müller, ii. 22).

William's armada consisted of fifty men-of-war, with more than five hundred transports, carrying an army of fourteen thousand men. Old Marshal Schomberg was second in command; Bentinck was by William's side; among the Englishmen surrounding him were several eldest sons of great noblemen, together with divers notable agitators and adventurers (cf. Macaulay, ch. ix.); the most influential Scotsmen were Sir James Dalrymple (*Stair Annals*, i. 75) and William Carstares, whose shrewd advice was henceforth never wanting to William in Scottish matters; Burnet attended the prince as his chaplain (*Own Times*, iii. 301). On 16 Oct. (O.S.) William bade farewell to the states of Holland, and in the evening went on board at Helvoetsluys. On the 19th the fleet, under Herbert's command, set sail, but in mid-Channel was scattered by a storm, and had gradually to find its way back to Helvoetsluys. On 1 Nov. it again put to sea, and on the morning of 5 Nov. a safe landing was effected at Brixham, south of Torbay (Burnet, who gives a striking description of the prince's conduct during the voyage and on landing; Rapin, who was a soldier in William's army; Macaulay; cf. McCormick, *Life of Carstares*, p. 34, as to the service held at the head of the army before it encamped); the progress of events up to the second flight of James (23 Dec.) has been sketched under James II.

On 18 Dec. William arrived at St. James's, whither 'all the world hastened to see him' (Evelyn, who was present, thought him 'very stately, serious, and reserved'). The twofold flight of James II had completely altered the situation, for his dethronement had formed no part of William's design. (In their circular to foreign powers, October, the States-General had declared their grant of means for the expedition to have been conditional upon its not being directed to this end, Klopp, iv. 302). The suggestion that he should assume the throne as by right of conquest was at once put aside. By the advice of the lords and members of the parliaments of Charles II, whom William had called together after James had left for Rochester, a convention parliament was summoned for 7 Jan., and in Scotland for 14 March. Meanwhile he assumed the executive, and early in January had the satisfaction of receiving the congratulations of the burgomaster of Amsterdam, who had arrived with Dykvelt.

During the earlier debates in the convention parliament concerning the state of the nation, William maintained a close reserve, and was charged with exhibiting a morosity of temper which heightened the prevailing dissatisfaction (Evelyn, *Diary*, 29 Jan.) When, on the rejection by the lords of the plan of a regency, the question as to the vacancy of the throne awaited decision, he recognised that it involved that of his personal position, and, at a meeting of the two groups at the Earl of Devonshire's house, caused a hint to be given that he was not prepared to become his wife's gentleman-usher. Halifax's proposal to place William alone on the throne, though it may have commended itself to him (Burnet, iii. 391),

met with no support; and Mary's letter to Danby, together with Anne's disavowal of the exertions of her agents, furnished the basis of a settlement in accordance with William's views. After a plain expression of them to Halifax, Danby, Shrewsbury, and others, the conference between the two houses on 6 Feb. ended in a resolution that the throne was vacant, and that the Prince and Princess of Orange should be declared king and queen. The declaration of right, drawn up by a committee of the commons, recapitulated the grievances against the government of the late king, and ordered the succession, after the decease of William and Mary, to be to her issue, then to the Princess Anne and her issue, and then to that of William. Mary arrived from the Hague on 12 Feb., and on the following day in the banqueting house at Whitehall, the declaration having been read, the crown was formally tendered to her consort and herself by Halifax in the name of the estates of the realm, and accepted. William's gravity of bearing once more strongly impressed observers (Evelyn, *Diary*, 21 Feb. For an account of the transactions in the convention, see Burnet and Macaulay, and the summary in Hallam, *Constitutional History*, chap. xiv.)

William met his first parliament with a body of counsellors formed out of the chief men who had helped to bring about, or rallied to, his government, the whigs necessarily securing the greater share of the subordinate offices of state, while his chief Dutch followers were provided with places in the household. The oath of allegiance caused no serious difficulties except among the clergy. The coronation of William and Mary was solemnised on 11 April, Bishop Compton of London performing the ceremony and Burnet preaching the sermon (Evelyn, *Diary*; Luttrell, *Brief Relation*, i. 520). William failed to obtain from parliament more than a temporary settlement of his revenue, or an assent to the religious policy which he had at heart; for, though it passed the Toleration Act (24 May), the comprehensive bill was shelved. The bill of rights (25 Oct.) reasserted in a legislative form the substance of the declaration of right, including the order of succession there established, without naming the house of Brunswick. In Scotland the convention met on 14 March; and after the throne had been declared vacant and a claim of right voted, showing forth fifteen reasons why James had forfeited the crown, William and Mary were proclaimed king and queen. In accordance with Carstares's 'Hints to the King' (see McCormick, p. 38), William's assent was given to the act abolishing episcopacy in Scotland (1 July); his desire to effect a union between the two kingdoms in church and state had to be indefinitely postponed. The death of Dundee at Killiecrankie (27 July 1689) was followed by a general laying down of arms on the part of the clans, pending the hoped-for arrival of James in person. On the other hand William was much blamed for neglecting Ireland (Evelyn, *Diary*, 2 March), where James opened a parliament which declared itself independent of the English, and where soon Londonderry and Enniskillen alone held out for the new government. But no conflict took place between James's forces and those of Schomberg, who arrived in August.

The English parliament having on 19 April promised to support William should he declare war against France, it was declared accordingly on 7 May. A few days later (12 May) the foundation, of what was not yet known as the 'grand alliance,' was laid by a treaty of alliance between the united provinces and the empire. To this treaty William acceded as king of England on 9 Sept. 1689, in a document neither countersigned nor communicated to parliament; and in the next year followed the accessions of Spain and Savoy. The purport of the compact was the maintenance of the treaties of Westphalia and the Pyrenees; but a secret article undertook to support the emperor's claims to the Spanish succession in the event of the death of the reigning king (for this article see Grimblot, i. 271 *n.*; cf. as to the beginnings of the 'grand alliance,' Klopp, iv. 492; Müller, ii. 67). On 27 Jan. 1690, seriously disheartened by the violence of the whigs, more especially in insisting upon exceptions to his project of indemnity, William prorogued parliament, and shortly afterwards it was dissolved. Its successor met on 20 March. After obtaining a more favourable, but still only in part permanent, settlement of his revenue (Burnet, iv. 77), carrying through a broad act of grace (not of indemnity) accounted by Macaulay (chap. xv.) 'one of his noblest and purest titles to renown,' and helping to bring about the dropping of the much-vexed abjuration bill, William prorogued parliament, and, though pressed to proceed to Scotland (*Stair Annals*, i. 144), took his departure for Ireland (4 June). Burnet (iv. 83) describes him as 'very cloudy' on the previous day, doubtless in part owing to Fuller's disclosures of Jacobite designs (Macaulay, chap. xv.; as to the alarm with which Portland and other

friends of the king regarded his Irish journey, see *Cal. State Papers*, Dom. 1689–1690, Introd. p. xxvi, and letters there cited). Provision had been made by parliament for the conduct of the government by the queen during his absence in their joint names [see MARY II]. After landing at Carrickfergus (14 June) and proceeding to Belfast (see two contemporary accounts ap. TREVOR, vol. ii. App. iv.), William assumed the command of his forces, and marched towards Drogheda, crossing the Boyne and leaving the town to his right. On 30 June he was faced on the other side of the river by the Irish-French army under James, inferior in numbers to his own; and on 1 July, fording the Boyne, drove the Irish into flight, the French covering their retreat and the escape of his adversary [see JAMES II]. Delighted to find the enemy before him, he displayed his usual courage in the action, in which he was slightly wounded, together with extraordinary endurance: he was nineteen hours in the saddle. A false rumour of his death having reached Paris, the bells of Notre-Dame were rung (for contemporary authorities on the battle see MACAULAY, chap. xvi., and RANKE, vol. vi. appendix; cf. BURNET, iv. 201, and LUTTRELL, ii. 71 et al.) Drogheda fell, and William entered Dublin, where he received the news of the defeat of the Anglo-Dutch fleet at Beachy Head, followed by that of Luxemburg's victory at Fleurus. He advanced on Limerick, but, after an unsuccessful assault (27 Aug.), raised its siege and sailed for England, where he was well received at Bristol (6 Sept.) The victory of the Boyne had effectively prevented James II from making Ireland a stepping-stone for the reconquest of England, and the reduction of the island was completed by the capitulation of Limerick (July 1691), the terms of which show that, after the departure of James, the Irish fought only for their own hand.

William's chief energies were now directed to raising the ways and means for the continental war in support of the 'confederacy abroad,' which in his speech of 2 Oct. he vigorously commended to parliament (KENNET, iii. 566). On 18 Jan. 1691 he set out for Holland, where, after a perilous landing (BURNET, iv. 129; cf. *Cal. State Papers*, Dom. 1690–1, p. 250), he met with a splendid reception at the Hague, and addressed the congress of allies in the tone of their acknowledged leader (WAGENAAR, ap. KLOPP, v. 238). But before he could bring up the force of fifty thousand men collected by him, Mons had fallen (9 April); and though after a visit to England, in which he haughtily trod down the insidious ashes of Preston's disclosures, he resumed the campaign, it remained devoid of result. During the winter 1691–2 he remained intent upon the great European struggle. Parliament voted the poll-tax that was to enable him to take the field with a force of sixty-four thousand men. He prorogued it, however (24 Feb. 1692), after for the first time using his power of veto, in order to protect the crown against a new charge (his action as to the bill for securing fixed salaries to the judges is explained by MACAULAY, chap. xviii.) Before the dissolution Marlborough, who had concerted with James a series of operations, beginning with a motion in the lords for the exclusion of all foreigners from the service of England, was dismissed from all his employments, and a rupture ensued of the friendly relations between the sovereigns and the Princess Anne (January).

Little importance can at the time have been attached by William to an incident which, besides leading to the political overthrow of one of his most trusted Scottish advisers, was to cast a deep shadow over his own fame [see DALRYMPLE, SIR JOHN, first EARL OF STAIR; and DALRYMPLE, SIR JAMES, first VISCOUNT STAIR]. William's letter of 11 Jan. 1692 to Sir Thomas Livingstone, which sanctioned a rigorous treatment of any highland rebels failing to take advantage of the indemnity granted to such as should come in by 1 Jan., and the additional instructions signed by him on 16 Jan., prove that he wished an example to be made of the Macdonalds of Glencoe, if their case could be distinctly shown to fall outside of the indemnity. William's responsibility is not affected by the glosses put upon his orders by the master of Stair, who was attending him as joint secretary for Scotland; nor is it reasonable to press the literal meaning of the term 'extirpation' employed by him as to the treatment, in a particular event only, of the Macdonalds. While he could not be aware of the method by which his orders were to be carried out, the line of action which in a certain event he approved manifestly failed to strike him as extraordinary. After having become known at Paris in March and in London in April 1692, the massacre was in the following year discussed in the Scottish parliament by the enemies of the master of Stair and his father, the lord president; but it was not till April 1695 that the king granted a commission of inquiry, whose report, issued 20 June, exonerated him while condemning the master of Stair. The latter having resigned office, William issued a

letter freeing him from all consequences of his connection with the massacre, and conveying no disapproval of anything but the method of its execution (for the report see *Carstares Papers*, p. 236; for the 'Scroll of Discharge,' Paget's *The New Examen*, p. 74; see *ib.* p. 69 as to the tract 'Gallienus Redivivus,' published after the appointment of the commission, and clearly aimed at King William).

Early in 1692 the half-discoveries which had led to the dismissal of Marlborough were in some measure discredited by the exposure of the fictitiousness of 'Fuller's plot.' Soon, however, Louis XIV, trusting partly to English discontent and disloyalty, partly to the country being bared of troops for William's campaign in Flanders, equipped a powerful expedition for the invasion of England by James. But the defeat and destruction of the French fleet at La Hogue (19 and 24 May) ended the last armada ever despatched by Louis against this country, and it had not even succeeded in drawing William out of the Netherlands. Here he failed to raise the siege of Namur (which was taken on 23 June), and, throwing himself in the way of Luxemburg's advance upon Brussels, was defeated by him at Steenkirke (3 Aug.), where, however, the losses of the French were such as to stay their advance (the correctness of Macaulay's and other descriptions of the battle are impugned by Müller, ii. 198; see *ib.* p. 102, as to William's sorrow for the death, in November, of Waldeck, who made the dispositions for the battle). A week after Steenkirke a French officer named Grandval was executed in the English camp, having confessed a design upon William's life, in which Louvois and his son were said to have been involved, and of which James II and his queen are stated to have been aware (Burnet, iv. 170, and Macaulay, chap. xix. As to Louis XIV's ignorance of the plot, see *Briefe der Herzogin Elisabeth Charlotte von Orléans an die Kurfürstin Sophie*, 1891, i. 154). On 24 March 1693 William was back in Holland after his parliamentary session, and soon confronted the French forces, nearly double his own in number, commanded by Louis XIV. But it was not until after the departure of the latter, who had declined a battle, that Luxemburg, after taking Huy, could attempt by a decisive action to drive William out of Brabant. The battle of Neerwinden, or Landen (19 July), in which William gave remarkable proofs of personal valour, is described by Macaulay as the most sanguinary battle fought in Europe during the seventeenth century. Berwick had collected two hundred volunteers for an attack on the person of William in this battle (Klopp, vi. 214). Though Luxemburg was victorious, his terrible losses prevented a pursuit. William fell back upon Brussels, and was soon reinforced; but he neither ventured on a second battle nor interfered with the capture of Charleroi, soon after which he returned to England (29 Oct.) The two years' campaigns had resulted in maintaining a balance of success between the adversaries, and in the latter part of 1693 an inclination towards peace was first shown by the aggressor (see *ib.* vi. 237). In England the tories and the country interest were likewise beginning to grow weary of the war, while the whigs and the mercantile classes were prepared to keep up the English army, without whose aid the struggle in the Netherlands must have collapsed and invasion become possible. This increase of tension between the political parties made it more and more difficult for William to govern with the support of both. In the winter session 1692–3 the place bill, which prohibited the tenure of any office under the crown by a member of parliament chosen after 1 Feb. 1693, and which would have altered the relations of all future parliaments to the crown, had been rejected by a narrow majority; to the passing of the triennial bill, which as amended would have terminated the sitting parliament on Lady day 1694, and limited the duration of all subsequent parliaments to three years, the king had refused his assent, thus for the second time making use of his power of veto (14 March 1693; as to William's interview with Swift, sent by Temple to urge him to assent to the bill, see Swift's own account in his 'Autobiographical Anecdotes' in Forster's *Life*, i. 13). But though he had thus opposed the wishes of the whigs, the necessities of his foreign policy, which he plainly put before parliament when opening the session on 7 Nov. (Kennet, iii. 665), and the increased violence of the wrangles between the two parties during its course, strengthened his inclination to trust the stronger and better organised of them. The triennial bill was this time rejected by the commons. To a new and far less drastic place bill he injudiciously refused his assent, by this third use of his power exasperating the tories, and running a serious risk of losing his supply (December). The storm, however, blew over, and the remainder of the session was occupied with the provision of ways and means, partly by a lottery loan of 1,000,000*l.*, and the incorporation of the subscribers to a further loan of 1,200,000*l.*, under the name of the governor and company of the Bank of

England [see PATERSON, WILLIAM, 1658–1719; and MONTAGU, CHARLES, EARL OF HALIFAX]. When, on 25 April 1694, the bill establishing the Bank of England having received the royal assent, parliament was prorogued, the ministry was already being transformed into a whig administration. The Duke of Shrewsbury [see TALBOT, CHARLES] had at last accepted a secretaryship of state, and Montagu was soon afterwards appointed chancellor of the exchequer. Yet the campaign, which William opened at the head of nearly ninety thousand men (May), led to no result, the French contriving to avoid a batttle with his superior numbers, while the treason of Marlborough frustrated an attack on Brest (June). But William's activity was nowhere relaxed, and in October Heinsius could address the congress of allies at the Hague in terms as confident as those in which on 12 Nov. the king appealed to his own parliament for continued support (KENNET, vi. 672). He was, however, clearly already disposed to listen to overtures of peace, and the joint negotiations conducted by Dykvelt on his behalf suggest the beginnings of hesitations in his policy which were afterwards to lead to the partition treaties (KLOPP, vi. 358).

In the new session William, warned by the recent breakdown of the 'Lancashire plot' prosecutions, determined to avoid further opposition to a measure supported by the moderate men of both parties, and signified the royal assent to the triennial bill (22 Dec.) At this very time he was on the eve of a loss which seemed likely to endanger seriously the stability of his rule. On 28 Dec. Queen Mary [q. v.] died of the small-pox. William, who had not always been kind or faithful to his wife, had of late years had unprecedented opportunities for recognising the completeness of her self-sacrificing devotion, and sincerely mourned her loss (see BURNET, iv. 249, as to his anxiety and faintings during her last illness, and his complete seclusion for some weeks after her death; cf. *Shrewsbury Correspondence*, p. 218). His replies to the condolences of the houses bear the impress of genuine grief, and, in deference to her wish, he consented to a personal reconciliation with the Princess Anne (January 1695). He afterwards showed a consistent kindness to her son, William, duke of Gloucester, till his death in 1700. The rumours of his own remarriage, which were rife in 1696, gradually died out.

In accordance with the provision made in the bill of rights, no formal break ensued either in the reign or in the existing parliament. But the Jacobites were much encouraged by the queen's death, which became the signal for the revival of plots against the life of the king. Moreover, the growing distaste for his war policy and the removal of a moderating influence by the death of Halifax (February) stimulated tory factiousness. Godolphin was the only tory among the seven lords justices named by William on departing for Holland (12 May). On whatever basis he might ultimately conclude peace, success in his campaign was of the utmost importance to William; but though he took Namur (1 Sept.), he was unable to follow up its capture by a victory in the field. (As to the rumour of the annihilation of himself and his army which reached London shortly before, see *Carstares Papers*, p. 259). On 6 Nov. he quietly ratified the renewal of the 'grand alliance,' without any reference to the secret article (KLOPP, vii. 118).

The Triennial Act made it impossible to postpone a general election beyond 1696, and William resolved forthwith to employ every means for securing the return of a homogeneous whig House of Commons. Besides making manifest his goodwill to the heir-presumptive and her heir-apparent (LUTTRELL, iii. 537–8), he showed himself and the court in various parts of the country—at Newmarket, at Althorp, at Stamford—and held something like a progress in the west. Evelyn mentions his hasty departure from Oxford, where he had been very coldly received. The whole ended with a pyrotechnic display arranged by Romney (Henry Sidney) in St. James's Square for the royal birthday (LUTTRELL, iii. 538–46; *Lexington Papers*, p. 138). His exertions were rewarded by the return of a decided whig majority.

William's speech on the opening of the new parliament (KENNET, iii. 703) showed his determination to utilise it for a vigorous prosecution of the war, so as to make possible a substantially satisfactory peace. He obtained a supply sufficient to provide for an army nearly as large as that commanded by him in his last campaign, although a heavy expenditure was necessitated about this time by Montagu's act for remedying the depreciation of the silver coinage (January 1696). In return the king magnanimously—for the air was full of plots—assented to a bill abating the rigour of the proceedings in trials for high treason; and, in answer to an address from the commons, promised to revoke grants of land in Wales made to Portland (January). On 14 Feb. a plot which had been formed in the previous year, but postponed in its execution owing to William's departure for

the continent, was disclosed to Portland. The design of the plot, for which Sir George Barclay [q. v.] had brought over a species of general sanction from St. Germain, and which had been joined by Sir John Fenwick [q. v.], and others, to the number of forty in all, was to fall upon the king at a ferry near Turnham Green on his way from Kensington to Richmond Park. Berwick, who had secretly arrived in London to superintend a plan of invasion, the progress of which James watched from Calais, on the detection of the assassination plot at once withdrew. The agitation in London was very great (Evelyn, *Diary*, 26 Feb.), and, while measures were quickly taken for the defence of the coast and Calais was bombarded (March), an association was formed for the defence of the king's person, and generally joined throughout the country, even in Lancashire. William showed perfect self-control in the course of the proceedings which followed, neither interfering with the course of justice, nor pursuing the charges of complicity made against Shrewsbury and others by Fenwick on his arrest (June 1696; see the earlier of the *Vernon Letters*, vol. i.) In the midst of these proceedings the king sailed for Holland (7 May). Before proroguing parliament he had used his power of veto once more, against a bill imposing a qualification of landed estate upon members of the House of Commons (10 April), but had assented to the bill embodying the futile tory scheme of a land bank (27 April).

The financial embarrassments which marked this year in England and the more serious distress in France hampered the combatants during the campaign of 1696; and William was further inclined towards peace, even if its conditions should fall short of the original programme of the 'grand alliance,' by the defection of Savoy (June); by the pacific tendencies at Amsterdam; by mistaken suspicions that the emperor desired a separate treaty (Klopp, vii. 258, 354); and possibly by a knowledge of the will of Charles II of Spain (afterwards destroyed) in favour of the electoral prince of Bavaria (*ib.* pp. 350, 419). In the summer and autumn of 1696 informal negotiations were carried on by his direction between Portland and Boufflers (see Grimblot, vol. i.) But his views remained unknown to his English advisers or to parliament and public; and when on 16 April 1697 he prorogued parliament, his speech (Kennet, iii. 734) dwelt on the firmness with which the financial difficulties had been met, and every mark of royal favour descended on the whig junto now in control of the government (Macaulay, chap. xxii.) When he returned to Holland (24 April) peace negotiations were on the point of being opened at Ryswyk (May); no military operations took place, and the peace of Ryswyk with France was actually concluded by England, the united provinces, and Spain on 10 Sept. (the emperor definitively acceded on 30 Oct.) So far as England was concerned, this peace secured, together with a mutual restoration of territories, a promise by Louis XIV not to support directly or indirectly the enemies of William (whom he thus recognised as king), whoever they might be; but it included no engagement for the banishment of James from France. The interests of the empire were only partially met; but a barrier treaty provided for the safety of the frontier, and a commercial treaty was arranged with France in the trade interests of the united provinces, his solicitude for which William was at no pains to conceal (Grimblot, i. 136).

No reference was made in the treaty to the question of the Spanish succession; but this omission little troubled William's English subjects, with whom the peace was genuinely popular. They accorded the king an excellent reception on his return to London on 16 Nov. (William to Heinsius, ap. Grimblot, i. 137; cf. Evelyn, *Diary*), and crowded to his court at Whitehall on Thanksgiving day on 2 Dec. (*ib.*) The fundamental misunderstanding between William and English public opinion, however, speedily manifested itself. In announcing the peace to parliament in his opening speech, on 3 Dec. (Kennet, iii. 740), he declared his conviction that England could not at present be safe without a land force. An agitation for disarmament had been in progress already before his return, and Harley's motion—carried on 10 Dec.—for a reduction of the army to five thousand, or with garrisons from eight to ten thousand, men, gave moderate expression to the general opinion. Sunderland, supposed to have supported the maintenance of the forces, was driven from office. William delayed the reduction, and a motion for vacating grants of crown lands made since the revolution was evaded (February). It was while thus at issue with his parliament that he engaged in negotiations with Louis XIV on the subject which occupied him above all others, viz. the Spanish succession.

William's relations with Louis had entered into a courteous stage; his ambassador, Portland, was politely received in France, although James still remained at St. Germain; a concession to protestant feeling was made in the matter of the principality of Orange (*Carstares Papers*, p. 573); and the

French ambassador, Count de Tallard, was entertained by William at Newmarket. Here and at Paris the question of the Spanish succession was, without the knowledge of parliament, informally pushed forward with a view to the succession of the electoral prince of Bavaria to at least the nucleus of the Spanish monarchy (Grimblot, i. 290, 340), a scheme favoured by William already in the previous year (Gourville, *Mémoires*, p. 513). Louis, although his ambassador Harcourt, at Madrid, was pressing the French claims to the Spanish inheritance, was gradually brought to concede the principle of its partition; and in apprehension of the death of Charles II of Spain, William laboured hard to hasten a conclusion, keeping the secret so far as possible from the emperor and the Spanish government (*Vernon Letters*, ii. 189), but labouring hard to obtain for the former the solid compensation of the Milanese (Grimblot, ii. 182). Only a few days before the signing of the treaty at the Hague (11 Oct.) it was communicated by William to Somers, and by him shown to four other members of the ministry; but although Vernon, as secretary of state, declined to give his warrant for the affixing to it of the great seal, Somers, while stating to the king the objections of himself and his colleagues to the treaty, forwarded to him the necessary commission for plenipotentiaries; and, having been signed by them, the treaty was ratified by William at the Loo before the end of October (see Somers, John, Lord Somers; for the text of the treaty see Grimblot, vol. ii. appendix i.) In order to defeat the project of a French succession, he had abandoned the chief secret purpose of the 'grand alliance;' and had obtained no tangible advantages for England to stand him in stead in the day of reckoning.

The new House of Commons, though it had been returned under a whig government and elected a whig speaker (Sir Thomas Littleton), at once showed itself unwilling to respond to the king's opening admonition as to the necessity of keeping up the national armaments by land and sea (Kennet, iii. 758), and resolved in reply to limit the land forces to seven thousand men, all of whom were to be native-born Englishmen. Moved in part by his affection for his Dutch foot guards, William told Heinsius that he was being 'driven mad' by the doings of parliament, and not obscurely spoke of withdrawing to Holland (Grimblot, ii. 219, 233; cf. Somers to Shrewsbury, in *Shrewsbury Correspondence*, p. 572; Hallam, chap. xv. *n.*) He actually drafted what was to be his last speech from the throne (the manuscript is preserved in the British Museum). But on 1 Feb. he gave his assent to the proposal in a candid and dignified speech (Kennet, iii. 759), and the house replied with a loyal address. It should be noticed that parliament had only fixed the total of men under arms, and that it was left to the crown whether this should largely consist of cadres of regiments. A few days afterwards came the news of the death (6 Feb.) of the electoral prince of Bavaria, whom Charles II of Spain had acknowledged (14 Nov. 1698) as his heir. William soon found that Louis had no intention of acting upon the secret article of the first partition treaty, which, in the event of the death of the prince, transferred his claims to his father (Grimblot, ii. 251), and at once began to take thought of a fresh combination. He made one more attempt by a message to the commons to retain his Dutch guards (18 March), but the previous question was carried without a division. The appointment, before the prorogation of parliament (4 May), of a commission to consider his grants of forfeited Irish estates increased the existing tension. He had already admitted some tories into the administration; but of far deeper personal importance to him was the resignation about this time of all his offices by Portland, who resented the continued rise in the royal favour of Albemarle (see Burnet, iv. 412; and cf. Keppel, Arnold Joost van, first Earl of Albemarle). During his absence in Holland (31 May–18 Oct.) his attention was absorbed by the negotiations for the second partition treaty, which, when interchanging friendly letters with Louis XIV in November and December, he described as completed (Ranke, vol. vi. app.) It had been formally submitted to the cabinet council in 1699, but with an unmistakable intimation from Portland that it must be taken or left as it stood (see *Hardwicke Papers*, ii. 399). It was actually signed in London on 21 Feb. 1700, a month later at the Hague, and was not communicated to parliament. Although the second partition treaty (for the text see Grimblot, vol. ii. app. ii.), in giving Milan to France, granted her terms neither excessive nor equal to those which she had at first asked, its conditions were not really satisfactory to William, and would not have been accepted by him but for the weakness of his position at home and the absence of any understanding between him and the emperor. The cardinal objection to the treaty, however, lay not in its actual terms but in the inherent improbability that, under the circumstances of its conclusion, it would ever be carried out.

The winter session 1699–1700 proved, in his own words to Heinsius (Grimblot, ii. 398), 'the most dismal' ever experienced by William. For the failure of the Darien settlement and the expedition sent to recover it (June 1699–February 1700), which plunged the whole of Scotland into the wildest excitement, he was not responsible, although in Edinburgh his presence was loudly demanded, while at the same time every obloquy was heaped upon his name (*Carstares Papers*, p. 539, June and July 1700). His desire for a union with Scotland, which he impressed upon the lords at the very time when they were remonstrating against the Darien settlement, was diametrically opposed to the spirit pervading English commercial as well as religious legislation in this age. On the other hand, he was personally concerned in the question of the Irish grants, on which the commons' commissioners—or the four of the seven who signed—reported 15 Dec. 1699, with the result of a bill of resumption being immediately passed by the commons which vested the lands in trustees and for the most part voided the grants. The Earls of Portland (through his son, Viscount Woodstock), Romney (Henry Sidney), and Rochford (Zulestein), and the king's former mistress (Lady Orkney) had benefited by what had been to some extent a misappropriation, but could not, without dishonour to both king and parliament, be proclaimed as such. The bill was tacked to a money bill, in order to prevent its rejection in the House of Lords, where, however, it was passed by the king's own desire (May; Burnet, iv. 436; cf. Hallam, chap. xv.) The next blow aimed against him was an address for the removal from his councils of his supposed chief adviser in recent transactions, the Lord-chancellor Somers. This was lost only by a narrow majority, and soon afterwards Somers resigned at the king's request. Finally, an address having been carried against the employment in the service of the state of any person not a native of England, with the exception of Prince George of Denmark, William avoided receiving it by proroguing parliament (11 April), for the first time in many sessions without a speech from the throne.

The death (30 July) of the Duke of Gloucester, of whom the king, his godfather, had been unmistakably fond (see Jenkin Lewis, *Memoir of William, Duke of Gloucester*, ed. W. J. Loftie, 1881), made it necessary to take immediate thought of the eventual succession to the prince's mother. William's interest in the claims of the house of Hanover was shown in this year (October) by his reception of the Electress Sophia and her daughter the Electress of Brandenburg, both at the Loo and at the Hague (Klopp, vii. 570–571). In the same year he intervened against Denmark on behalf of Sweden and the peace of the north, and English vessels took part in the not very severe but effectual bombardment of Copenhagen (June). William had not long returned from Holland to England when the news arrived of the death of Charles II of Spain (1 Nov.), and of the bequest in his will of the entire Spanish inheritance to the dauphin's younger son, Philip, duke of Anjou. A fortnight later Louis XIV had made up his mind, and the second partition treaty (to which the emperor had never acceded, although a secret article left him two months after the death of Charles II for the purpose) had become waste paper. William, who had hoped that Louis would at least for a time keep up the appearance of adhering to the treaty (see his letter to Heinsius, 12 Nov., Ranke, vol. vii. app.), was fully aware of the general disposition in England to acquiesce in Charles II's will, and could only trust to the action of Holland for giving him time to draw over his English subjects to the right side (see his letter to the same, 16 Nov., in *Hardwicke Papers*, ii. 394). But Holland very speedily dropped the treaty. William therefore returned to the policy of the grand alliance, which he was to carry to a successful issue even before Louis XIV's final challenge. For the moment he felt the necessity of governing with the support of the tories, and with this view admitted Rochester and Godolphin into office and dissolved parliament (December).

In the House of Commons of the new parliament which met on 6 Feb. 1701, the tories had a large majority, as was shown by the election of Harley as speaker; but the supposition of Burnet (iv. 474) that corruption secured a strong support for the policy of France seems unwarranted. A reaction against the general acquiescence in the succession of Philip of Anjou is perceptible already in 1701 (see 'The Apparent Danger of an Invasion,' in *Harleian Miscellany*, vol. x.); and, though William was unable to prevent the recognition of Philip as king of Spain by the States-General, this reaction was increased by the seizure of the barrier fortresses by the French (6 Feb.) The whigs were inclined for war. On a motion (20 Feb.) for the recognition of Philip, Harley advocated leaving the matter to the judgment of the king, and an address was voted giving him virtually a free hand in his efforts for preserving peace. He improved the opportunity by communicating to parliament a letter

from Melfort as to a contemplated invasion (KENNET, iii. 792). But while William seemed prepared to treat parliament with frankness as to the actual situation, the houses chose to settle down to a banquet of debate on the whole subject of his foreign policy in the past, including a discussion of the partition treaties, conducted in the commons with absolute recklessness of tone and language. Addresses by both houses (21 March), inveighing both against the policy of the treaties and the clandestine method of their conclusion, were followed by blustering resolutions for the impeachment of Portland, Somers, Orford, and Halifax (Montagu), which involved the two houses in conflict, and finally broke down on the dissolution of parliament. These transactions help to explain why William yielded (April) to his cabinet council in returning, to a letter from Philip announcing his accession, a reply addressing him as king of Spain (printed in KENNET, iii. 801). On the other hand, the growing popular feeling that the factiousness of parliament was obscuring the situation found expression in the Kentish petition (signed 29 April); and, though this was voted scandalous by the commons, the king was encouraged to present to both houses the memorials of the States-General (13 May) as to their immediate danger. Meanwhile the debates on the Act of Settlement had been carried on through the session, and the act received the royal assent on 12 June (for an analysis see HALLAM, chap. xv.) With the aid of the whigs William had secured the ultimate succession of the house of Hanover; but the securities inserted in the act by the tories were unmistakably in a large measure intended as remonstrances against the system of government practised by him, or imputed to him. On 24 June he prorogued parliament, after the commons had voted an address leaving it to him to support his allies by a lasting peace or a necessary war (KENNET, iii. 810), and on 30 June he embarked for Holland, leaving orders for Marlborough to follow him with an English army.

He had thus carried through his main purpose; and the efforts in which he hereupon engaged (July and August) resulted (7 Sept.) in the renewal of the 'grand alliance'—a name now first used (VON NOORDEN, i. 144, 164). Thus the die was cast before William knew of the decease of his father-in-law, James II, and the recognition by Louis XIV of the pretender of St. Germain as king of England (6 Sept.) William at once withdrew his ambassador, the Earl of Manchester, from Paris, and the city of London set the example of a loyal address denouncing the indignity offered to him by the French king. When he returned to England (4 Nov.) he found the country aflame with resentment, and addresses in various tones pouring in from all sides (BURNET, iv. 543). The spirit of faction was, however, far from extinct; and finding some of the tories whom he caused to be consulted intent upon continuing the impeachments, he took the advice of Somers (*Hardwicke Papers*, ii. 453) and dissolved parliament (11 Nov.) During the elections he this time bore himself with caution; but their result encouraged him to trust himself once more to the whigs, and to begin transforming the government in this sense (December).

The admirable speech, said to have been written by Somers, with which on 30 Dec. William opened his last parliament, was followed by loyal addresses, and the king at once laid before the houses the treaties of the 'grand alliance.' On 9 Jan. 1702 the commons brought in a bill for the further security of the king's person and of the protestant succession, and on the following day determined that the proportion of the land forces contributed by England should, in accordance with the 'grand alliance' treaties, be forty thousand men. On 20 Feb. the lords passed a bill sent up by the commons for the attainder of the pretended Prince of Wales; and after much debate the security bill, which imposed upon all persons employed in church or state an oath abjuring the pretender and acknowledging William as the rightful and lawful king, which in the commons had been made obligatory by a single vote only, was likewise passed on 24 Feb. Further difficulties had been caused by the insertion in this bill of a clause relative to the Princess Anne, whose succession William was in some quarters unjustly supposed to view with disfavour (STANHOPE, p. 34).

During the whole of this winter his health had been bad; he had consulted many eminent physicians in different parts of Europe by letter; at the Hague he had remained in seclusion, disturbed by rumours of a renewed design against his life (see KLOPP, ix. 416, as to the escape of the dangerous Count Boselli from the Bastille; and cf. *Lexington Papers*, p. 259). On his return to England he had so far kept up the appearance of health as to ride and even hunt at Hampton Court; in his last letter to Heinsius, of 20 Feb., it was the health of his trusted friend that engaged his solicitude (this letter concludes the series in RANKE). On this very day his favourite horse Sorrel, which he was riding through the park at Hampton Court, stumbled on a molehill, causing him to fall and break his collar-bone. He was taken

to Kensington the same night. No serious alarm seems to have been felt at the time; and on 23 Feb. he sent a message to both houses, in reference to a motion by Nottingham for the calling of a new parliament in Scotland, recommending a union between the two kingdoms (BURNET, iv. 558). An accession of pain and weakness on 1 March induced him to grant a commission under the great seal for giving the royal assent to the bill for the attainder of the pretender and certain other bills. On 3 March he had what Burnet calls 'a short fit of the ague,' and from the following day had to keep his room. Four days afterwards, when Albemarle arrived from Holland with a satisfactory report of the progress of affairs, the king received it apathetically, and soon afterwards said, 'Je tire vers ma fin.' On the same day Tenison and Burnet were in attendance; and on the following morning, Sunday, 8 March, having received the sacrament, he bade farewell to several English lords and to Auverquerque, committed his private keys to the care of Albemarle, asked for Portland but was unable to speak to him articulately, and between seven and eight o'clock, while the commendatory prayer was being said for him, died (BURNET and MACAULAY; for the incident of the finding of the gold ring with Mary's hair tied to the king's left arm, see also KENNET, iii. 832). The autopsy showed death to have resulted from an acute pleurisy, probably complicated by the inflammation of one lung. He had always been asthmatical (see *ib.* p. 833, the report of the nine physicians and four surgeons who conducted the post-mortem examination; and cf. Dr. Norman Moore's letter to the *Athenæum*, 7 July 1894).

On 18 March the privy council resolved to bury William decently and privately in Westminster Abbey, to erect a monument to him and his queen there, and to set up a statue on horseback in some public place (LUTTRELL, v. 154); no monument, however, was erected in the abbey (the king's wax effigy, upon which Michelet moralises in his *Louis XIV*, 1864, p. 170, may still be seen there). The funeral took place on the night of 12 April, when the remains were, without the slightest attempt at pomp, laid in the vault under Henry VII's chapel in the abbey (BURNET, iv. 570). The king's will, on the contents of which conjecture had freely exercised itself (LUTTRELL, v. 150), was opened in May; it left the whole of his inheritance to his youthful cousin, John William Friso, hereditary stadholder of Friesland and Gröningen, whom William had in vain wished to succeed him in his own stadholderates (VAN KAMPEN, ii. 334). A codicil bestowed a large legacy upon Albemarle.

William III's chief title to fame consists in his lucid perception, from first to last, of the political task of his life, and in the single-minded consistency with which he devoted himself to its accomplishment. This task was, in a word, to save the united provinces from being overwhelmed by France. The military leadership in the crisis of the French invasion he assumed as belonging to him by inheritance. But, the extremity of peril past, he recognised that the peril itself remained. To avert it he made himself indispensable as the leader of the European coalition against Louis XIV; to establish that position on an enduring basis he mounted the English throne; to maintain it he digested all but unbearable provocations. With the same purpose primarily in view, he accepted a disappointing, and concluded a temporising, peace; he entered into hazardous engagements involving him in serious misunderstandings with his near but clear-sighted English subjects, and in a happier hour reknit the European alliance of which at his death he left England the foremost member. Although his acceptance of the English throne was primarily due to his solicitude for the safety of the united provinces, it reduced their own influence in the affairs of Europe, and during his own lifetime impaired the cherished independence of their conditions of government at home. In return, his affection for his countrymen was the main source of his unpopularity in England. This unpopularity was probably not so marked as has been affirmed, except in Jacobite regions of the country, and in those spheres of court and political society where his Dutch followers were begrudged favour and office; but it certainly increased in his last years, embittered as they were by disappointments, sorrows, and failing health. With his parliaments, and with the classes among his subjects represented by them, he was frequently at variance, because to them the purposes of his foreign policy remained imperfectly intelligible, while he had little or no sympathy with their conceptions of government in state or church. Yet, owing to the circumstances of his position, and to his willingness to postpone all other considerations to that nearest to his heart, the power of parliament grew under his strong rule, and the system of party government advanced under a king who, with reason, detested nothing so much as faction. A less paradoxical result of his reign was the 'military tinge' imparted by him to English

policy. The disbandment which troubled him so greatly was not to be repeated in our history (Seeley, *The Growth of British Policy*, 1895, ii. 347). He was by predilection a soldier, never appearing quite at his best except on the field of battle, where he repeatedly proved his high personal courage; as a general he took the measure of the foremost commanders of his times, and himself displayed circumspection, determination, and dash. On the other hand, he neglected the navy, and confessed that he did not understand sea affairs (Dalrymple, iii. 257). It was not his fault that he could give but little direct effect to his views of religious policy, favouring not only the toleration of which in England, as well as in Holland, he was a consistent promoter, but also a comprehension from which both the English and the Scottish churches were averse. In his personal tenets he seems to have been a Calvinist, 'much possessed with the belief of absolute decrees' (Burnet, iv. 564; cf. *Letters of the Duchess of Orleans*, passim); while his indifference to forms of church government failed to affect the regularity of his religious observances (McCormick, *Life of Carstares*, p. 38 *n.*) His unpopularity with the English clergy finds its chief explanation in their politics; the higher church appointments he was, during her lifetime, glad to leave to the queen. He readily associated himself with the wave of opinion against the progress of profanity and immorality which marked the last lustrum of his reign (Kennet, iii. 745). He showed warm sympathy with the struggles of protestantism in Switzerland and France, and was a kind friend to the protestant refugees in England (*Cal. State Papers*, Dom. 1690–1, Introd. p. xlvii; cf. C. Weiss, *Histoire des Réfugiés Protestants de France*, Paris, 1853, i. 321 seqq.)

His personal morality cannot be held to have risen above the level of his age. Macaulay has attempted to invest with a sentimental halo the affection which in his later years he learnt to dedicate to his faithful and self-sacrificing wife; but till within a year of her death (*Shrewsbury Correspondence*, pp. 19 sqq.) he kept up some sort of special relation with Elisabeth Villiers (afterwards Lady Orkney) [q. v.], the avowed mistress of his earlier married days. The suggestions as to his convivialities with a few chosen intimates at the Loo have little or no significance. A quite unwarrantable interpretation, gravely accepted by so calm an historian as Lord Stanhope, has been put upon Burnet's awkward statement (iii. 133), that 'he had no vice but of one sort, in which he was very cautious and secret' (cf. *Letters of the Duchess of Orleans*, u.s. i. 226). Although in his later years he made a favourite of Albemarle, he showed no fickleness towards the friends and advisers of his youth, and did not requite Portland's jealousy by a withdrawal of his confidence. With the two successive grand pensionaries, Fagel and Heinsius—with the latter in particular—his relations were continuously those of complete mutual trust. In England there were few on whom he could rely; but he preserved an unshaken confidence in Temple and Henry Sidney (Romney), valued the services of Somers, and to the last paid much attention to the counsels of Sunderland. He disliked flatterers, and a lack of geniality in his nature made him generally prone to taking unfavourable impressions. Although simple in bearing, and averse from all pomp and show (cf. Burnet, iv. 373, after Ryswick), he had a strong sense of dignity, ignoring considerations of profit (cf. Trevor, i. 113) and scorning as 'beneath him' apprehensions for his own safety (cf. his refusal to inquire into schemes for his assassination, Macaulay, chap. vii.) Throughout the greater part of his career he bore himself calmly both in the hour of victory and in the face of hopes defeated (cf. Burnet, iv. 106, after the Boyne and the raising of the siege of Limerick), and rarely departed from his rule of lenity except when rigour seemed required by 'justice and example' (*Carstares Papers*, p. 331). On the other hand, his reserved disposition disinclined him from courting popularity by his manners, and in his later years this unwillingness inevitably degenerated into moroseness. His extraordinary application to business, of which his voluminous correspondence furnishes a convincing record, and which was facilitated by a memory of extraordinary strength, illustrates his disregard of self, for Burnet must be correct in describing him (iii. 133) as hating business of all sorts. Yet he disliked the pleasures of life even more; he cared nothing for learning or art, shrank from conversation, and was as *inamusable* as Napoleon. Hunting was his one diversion, doubtless both on account of its solitariness and because, notwithstanding its fatigues, it seemed to suit his health, which he liked to treat in his own way (cf. Grimblot, i. 136). In his earlier manhood he carried on this pursuit at Dieren and other hunting seats, latterly by preference at his beloved country palace of the Loo. On this Kensington Palace was modelled, as altered from the house which he had bought from Nottingham in

1689 (Evelyn, *Diary*, 25 Feb. 1690; Norden's map of the north-west of Europe still remains over the chimneypiece in the king's gallery, together with the dial-hand showing the quarter whence the wind was blowing which delighted Peter the Great on his private visit to William in 1698). In his later years he resided much at Hampton Court, which he also largely improved; in building he was occasionally extravagant.

The debility of William's constitution, in which the seeds of disease long lurked, accounts for the gradual physical collapse which intensified the trials of his last years. His body was weak and thin, and was found after death to contain a quite unusually small quantity of blood (*Report*, u.s.); his stature was small, almost diminutive. Yet it was impossible to look upon him without being struck by the high spirit and intellectual power perceptible in his countenance, with its aquiline nose, thin compressed lips, and piercing eyes (by which Berwick recognised him when confronted with him after Landen, Pontalis, ii. 66). In his youth he had thick brown hair. Evelyn (*Diary*, 4 Nov. 1670) thought him in face much like his mother and his uncle Henry, duke of Gloucester. Among the numerous portraits of him may be mentioned one as an infant with his mother, by Honthorst, 1653, at the Hague; another, at the age of seven, by Cornelius Janssen van Ceulen, in the National Portrait Gallery; and a third, at the age of ten, in the Mauritshuis at the Hague. The portrait of him at the age of three, attributed to Rembrandt, is considered doubtful. The striking portrait of him in armour by Wissing at Kensington Palace was, together with the companion picture of Mary, painted at the Hague for James II. Another portrait of him as Prince of Orange, by Kneller, is also at Kensington. Of a portrait of him (*ib.*) as stadholder, 1680, a replica at Panshanger is doubtfully attributed to Wissing, by whom is another portrait at Hampton Court. From the period after his accession to the throne date, among others, those by Vollevens or Wissing, and by Van der Schuer in the Hague Musée Municipal, and by Seghers and G. Schalcken, also at the Hague; two by Jan Wyck in the National Portrait Gallery, two by Kneller at Kensington, and one by him at Hatfield. At the Hague are also busts of him by Verhulst and Blommendael. A marble statue of him was set up in the great hall of the Bank of England in 1735 (*Gent. Mag.* v. 49); another at Hull in 1734 to his memory as 'our great deliverer.' The equestrian statue at Petersfield was erected by William Jolliffe, M.P.; yet another, famed in the annals of Irish faction, stands in the middle of College Green, Dublin.

[More completely, perhaps, than in the case of any other of our sovereigns, the personal biography of William III is absorbed in the history of his political activity, the materials for which are still growing under the student's hands. The attempts to furnish a connected account of his life and character have not been numerous. He was chiefly known to posterity through Burnet's partial but not disingenuous account (Own Time, vol. ii–ix., here cited in ed. 1832), until Macaulay, doing nothing by halves, established him as the hero of his great whig epic. William's history is here carried on, in the revised portion of the work, to the peace of Ryswyk, in the unrevised to the second Darien expedition, with fragments on the period 1699–1701, and on the king's death. Early treatments of the subject were the whig Boyer's Hist. of King William III, 3 vols. 1702 (including that of James II); Bishop Kennet's, forming vol. iii. of The Compleat Hist. of England, 1706; Durand's Continuation (The Hague, 1734–5) of the Hist. of England by Rapin, who had himself narrated the expedition of 1688 in which he took part, printed as vols. i–iii. of Tindal's Translation; Ralph's Hist. of England (vol. i.) 1744; Harris's New Hist. of the Reign of William III (4 vols. Dublin, 1747); and Smollett's History. The Political Remarks on the Life and Reign of William III, printed in vol. x. of the Harleian Miscellany, were composed during the reign of Queen Anne. For a curious Jacobite history of the reign, entitled A Light to the Blind, see Hist. MSS. Comm. 11th Rep. Trevor's Life and Times of William III (2 vols. 1835) essayed a more personal form of narrative. The chapters concerning William's reign in Hallam's Constitutional History are among the most valuable sections of the work. There is an able sketch of the monarch in contrast to Louis XIV in the first volume of Van Praet's Essais sur l'histoire politique des derniers siècles, Brussels, 1867. In the English translation of Ranke's Englische Geschichte the reigns of William and Mary, and of William, which form a most important part of the work, occupy vols. iv. and v., besides ample illustrations in the Appendix to vol. vi. By far the most elaborate survey, and vindication as a whole, of the European policy of William III, however, is Onno Klopp's monumental Der Fall des Hauses Stuart, vols. i–ix., Vienna, 1875–8. In view of William's family and political connection with the house of Brandenburg, Droysen's Geschichte der preussischen Politik (vols. iii. 3–iv. 1, 1865–7) is useful. The documentary information in Dalrymple's Memoirs of Great Britain and Ireland (1790, 3 vols. 2nd edit.) has not been altogether superseded; Dalrymple supplies a generous estimate of the efforts of William's life. Among recent narratives may be mentioned that in Brosch's Geschichte von England, vol. viii.,

Gotha, 1893, and the summary in Michael's Englische Geschichte im 18. Jahrhundert (Hamburg and Leipzig, 1896). William's own letters constitute the primary materials for a knowledge of the motives of his actions. The most important publications containing his correspondence are, for the period up to 1688, the Archives ou Correspondance inédite de la Maison d'Orange-Nassau, edited by G. Groen van Prinsterer, 2de série, 5 vols. Utrecht, 1857–88; and, for the remainder of his life from April 1859, the Archief van den Raadspensionaris Heinsius, edited by H. J. van der Heim, 3 vols., the Hague, 1867–80. Various extracts from the Heinsius correspondence had been previously published by Grimblot from a French translation made under the direction of Sir James Mackintosh, by Grovestins, and by Ranke in his Appendix. An invaluable collection of diplomatic papers concerning the history of the united provinces from 1669 to 1697 is Sylvius's continuation of Aitzema, 4 vols. Amsterdam, 1685–99. Full use is made of the documentary materials for William's career in Wagenaar's Vaderlandsche Historie, of which the first twenty-one volumes were published at Amsterdam in 1749. The letters especially on foreign affairs preserved in the private cabinet known as 'King William's Chest' at Kensington, to which Dalrymple was granted access, are calendared in the Calendar of State Papers, Domestic Series, William and Mary, vol. i., cited below. A large number of letters by William are contained in Müller's Wilhelm III von Oranien und Georg Friedrich von Waldeck, 2 vols., The Hague, 1873–80. His correspondence with Portland, transcribed from the French originals at Welbeck by Mackintosh, was largely used by Macaulay and other historians, and in part reproduced by Grimblot; see also as to the Duke of Portland's papers in Hist. MSS. Comm. 11th Rep. app. part v. 1889, and 15th Rep. app. part iv. 1897. Among the other collections examined by the commission, that of Morrison contains not fewer than twenty-two original letters by William (9th Rep. 1883). Many curious particulars are to be found in the collection Aus den Briefen der Herzogin Elizabeth Charlotte von Orléans an die Kurfürstin Sophie von Hannover, edited by E. Bodemann, 2 vols. Hanover, 1891. The Spencer House Journals, printed as an appendix to vol. ii. of Miss H. C. Foxcroft's Life and Letters of the first Marquis of Halifax, 1898, record conversations between the king and Halifax, and add some interesting observations by the latter.

The following are among the sources or secondary authorities for the several parts of William's career, or for special aspects of it:—*Affairs of the United Provinces and his relations to them:* Van Kampen's Geschichte der Niederlande, vol. ii., Hamburg, 1883; cf. Bizot's Histoire Métallique de la République d'Hollande, 2 vols. and suppl. Amsterdam, 1688–90. *Childhood and youth up to the death of de Witt, 1672:* Pontalis's John de Witt, 1883, translated by S. E. and A. Stephenson, 2 vols. London, 1885. *Stadholderate up to the peace of Nimeguen:* Letters of Sir William Temple, &c., 1665–72, and Memoirs of Sir William Temple, 1672–9, in Works, 2 vols. 1750. *Marriage and married Life:* see under Mary II. *Struggle with France:* Négociations du Comte d'Avaux, 4 vols. Paris, 1754; Müller, u.s.; S. van Grovestins' Histoire des Luttes et Rivalités des Puissances Maritimes et de la France; Rousset's Histoire de Louvois et de son Administration, 4 vols. Paris, 1862–3; Mémoires de J. H. de Gourville, Paris, 1826; the same, vol. i. Paris, 1894, reaching to 1669; and the Memoirs of Dangeau, St. Simon, and Pomponne. *Opposition in Holland:* Wagenaar, u.s. vol. xv. *Growing interest in English affairs:* Diary and Correspondence of Henry Sidney, ed. Blencowe, 2 vols. 1843. *Revolution of 1688:* Mackintosh's Review of the Causes of the Revolution of 1688, 1834; Mazure's Histoire de la Révolution en 1688, 4 vols. Paris, 1843; Correspondence of Henry, Earl of Clarendon, and Laurence, Earl of Rochester, &c., ed. Singer, vol. ii. 1828; Ellis Correspondence, 1686–8, with notes by Ellis, 2 vols. 1829; Papers of the Earls of Dartmouth (11th Rep. app. part v. 1887) and Lindsey (14th Rep. app. part ix. 1895), and the Duke of Leeds (11th Rep. part vii. 1888); and see under James II. *Incidents of the reign:* Evelyn's Diary, vol. iii., and Luttrell's Brief Relation, vols. i–v. *General political history of the reign:* Calendar of Treasury Papers, edited by J. Redington, 1556–1696 (1868), 1697–1702 (1871); Correspondence of Charles Talbot, Duke of Shrewsbury, ed. Coxe, 1821; cf. the Collections of the Marquis of Ormonde (Hist. MSS. Comm. 7th Rep. 1879), of the Duke of Marlborough (8th Rep. 1881), of the Duke of Rutland (12th Rep. app. part v. 1884), of Mr. S. H. Le Fleming (*ib.* app. part vii. 1890), containing many news-letters, and of the Earl of Lonsdale (13th Rep. part vii. 1893). *For the years 1689–93:* Calendar of State Papers, Domestic Series, William and Mary, edited by W. J. Hardy, vol. i. (1895), 13 Feb. 1689–April 1690, vol. ii. (1898) May 1690–October 1691; MSS. of House of Lords (12th Rep. app. part iii. 1889, 13th Rep. app. part v. 1893, and 14th Rep. app. part vi. 1894). *Irish affairs:* Papers of Archbishop King (1st Rep. 1871), of the Marquis of Ormonde (u.s.), of Sir William Fitzherbert and the Earl of Ancaster (13th Rep. part ii. 1893); D'Avaux's Négociations en Irlande, 1689–90, Paris, 1830. *Irish campaign of William:* Lauzan's Reports and Extracts from the Diary of a Jacobite, cited by Ranke, vol. vi. app. and Hist. of the Wars in Ireland, by an officer of the army, cited by Macaulay. *Scottish affairs generally:* M'Cormick's State Papers and Letters addressed to William Carstares, Edinburgh, 1774; cf. Principal Story's William Carstares, 1874; Papers of the Duke of Argyll and Sir Robert Menzies (Hist. MSS. Comm. 6th Rep. 1877); Marchmont MSS. and Papers of the Countess

of Seafield (14th Rep. app. part iii. 1894); Graham's Annals and Correspondence of the Viscount and the First and Second Earls of Stair, vol. i. 1875; Mackay's Life of the First Viscount Stair, 1873; *Massacre of Glencoe: ib.*; Maitland Club Publications (various); Paget's New Examen, 1874. *Administrations of Mary:* see under MARY II. *Lancashire Plot (1694):* MSS. of Lord Kenyon (Hist. MSS. Comm. 14th Rep. app. part iv. 1894). *Siege of Namur (1695):* Exact Account of the Siege of N., with a Perfect Diary of the Campaign in Flanders, 1695. *From 1696 to end of reign:* James Vernon's Letters to the Duke of Shrewsbury, ed. James, 3 vols. 1841. Grimblot's Letters of William III and Louis XIV, and of their Ministers, 2 vols. 1848; see also D'Avaux's Négociations relatives à la Succession d'Espagne, ed. Mignet, 4 vols. Paris, 1835–40; Lexington Papers, ed. Sutton, 1851; Mémoires du Marquis de Torcy, vol. i.; Collection Petitot et Mommerqué, Paris, 1828. *The partition treaties and the foundation of the 'grand alliance,' 1701:* cf. C. von Noorden's Europäische Geschichte im 18 Jahrhundert, vol. i. Dusseldorf, 1879. *Darien troubles:* Dalrymple, u.s. vol. iii.; Burton's Hist. of Scotland, 1689–1748, vol. i. 1853. *Closing period of reign:* Stanhope's Reign of Queen Anne, 1870, chap. i.; Hardwicke State Papers (u.s.), vol. ii. from Somers Papers; see also Harley Letters and Papers in the collection of the Duke of Portland (Hist. MSS. Comm. 14th Rep. app. part ii. 1894) with a few other papers (*ib.* 15th Rep. app. part iii. 1897), and some notes in the collection of Earl Cowper (*ib.* 12th Rep. app. part ii. 1888.]

A. W. W.

WILLIAM IV (1765–1837), king of Great Britain and Ireland, third son of George III and of his queen, Charlotte Sophia of Mecklenburg-Strelitz, was born in Buckingham Palace on the morning of 21 Aug. 1765, and was baptised by the archbishop of Canterbury (Thomas Secker) as William Henry. On 5 April 1770 he was nominated a knight of the Thistle. His early years were passed for the most part at Kew, where he was educated under the charge of Dr. John James Majendie [see under MAJENDIE, HENRY WILLIAM] and Major-general Budé, a Swiss with a commission in the army of Hanover. While William was still a child the king, his father, determined that he should serve in the navy, and on his visit to Portsmouth in May 1778 had arranged with Captain Robert Digby [q. v.] that he should, in due time, go to sea with him. He also talked the matter over with Sir Samuel (afterwards Viscount) Hood, then commissioner in the dockyard, to whom he wrote, 12 July 1778, asking him 'to write down what clothes, necessaries, and books he ought to take. . . . He has begun geometry, and I shall have an attention to forward him in whatever you may hint as proper to be done before he enters into that glorious profession.' In May 1779 it was arranged that the boy should embark on board the Prince George, Digby's flagship, and on the 27th the king wrote to Hood that he had 'sent an hair-trunk, two chests, and two cots done up in one mat to be delivered unto you for the use of my young sailor. . . . I flatter myself you will be pleased with the appearance of the boy, who neither wants resolution nor cheerfulness, which seem necessary ingredients for those who enter into that noble profession.' On 11 June the king wrote again, introducing Mr. Majendie, 'who is to attend my son on board of the Prince George, to pursue his classical studies. The young midshipman will be at the dockyard between one and two on Monday (14th). I desire he may be received without the smallest marks of parade. I trust the admiral will order him immediately on board. . . . The young man goes as a sailor, and as such, I add again, no marks of distinction are to be shown unto him; they would destroy my whole plan.' It had, however, been provided that he should be allowed 'a small place made with light sufficient for following his studies.'

As soon as he arrived he was sent on board the Prince George, on whose books he was borne as an 'able seaman;' Henry Majendie being borne as a midshipman. In the Prince George he took part in the August cruise of the Channel fleet under Sir Charles Hardy (1716?–1780) [q.v.], and in the relief of Gibraltar in January 1780. On 18 Jan. 1780 he was rated midshipman. The familar story of his having been seen doing duty as a midshipman by the Spanish admiral, Don Juan de Langara, belongs to this time. Langara, who had been taken prisoner in the action off Cape St. Vincent [see RODNEY, GEORGE BRYDGES, LORD], was, while at Gibraltar, paying a visit to Digby on board the Prince George, and is said to have exclaimed, when the prince reported his boat ready, 'Well does Great Britain merit the empire of the sea, when the humblest stations in her navy are supported by princes of the blood' (DRINKWATER, *Siege of Gibraltar*). The broad facts of the story are probably historical; but it may be doubted if any Spanish admiral in 1780 would have spoken of Great Britain as meriting the empire of the sea. Other stories told of the same time—the prince's quarrel with a midshipman named Sturt, and his fight with Lieutenant Moodie of the marines—are probable enough; that Sturt and

Moodie were his shipmates is shown by the Prince George's pay-book.

Rodney's success of itself was sufficient to excite the popular enthusiasm, which was much increased by the young prince's share in it, and by his return to London bringing to his father the flag of Langara and a plan of Gibraltar drawn by himself. When he visited Drury Lane Theatre a tremendous crush welcomed him; but when the king found that he was being initiated by his elder brothers in the dissipations of the town, and had been carried off to the watch-house for brawling at Vauxhall or Ranelagh, he promptly sent him back to his ship, in which he was present in the cruise of the Channel fleet under (Sir) Francis Geary [q. v.] In August Geary retired from the command, and in doing so gave a farewell dinner to the captains, to which he invited Prince William, who is said to have surprised both host and guests by replying to the toast of 'The King' in a long-winded, rambling speech, the first of a very great many similar speeches which he made during a long life. In a visit to London after this he is said to have fallen deeply in love with a Miss Fortescue, described as a girl of sixteen, whom he would have married but for 'the iniquitous Royal Marriage Act,' for which the king was entirely responsible (Huish). That his father thought the boy was behaving like a young fool and cut short his holiday by sending him back to his ship is extremely probable. In the Prince George, William was present at the second relief of Gibraltar under Darby, and afterwards went out to New York, where, in March–April 1782, he narrowly escaped being kidnapped by an agent of Washington's (Watkins, pp. 66–71; Sparks, *Washington's Writings*, viii. 261). After this it was probably thought that he would be safer in a sea-going ship, and he was lent to the Warwick, then commanded by Captain George Keith Elphinstone (afterwards Lord Keith) [q. v.] On 19 April he was nominated a K.G. On 4 Nov. he was moved to the Barfleur, the flagship of Lord Hood, with whom he went to the West Indies. It was at this time, while still at New York, that he made the acquaintance of Nelson, then captain of the Albemarle, whose intense loyalty gave him, it may be, a too favourable opinion of the son of his king. In the West Indies they saw a good deal of each other, and the prince even then formed a high opinion of Nelson's character and ability. On the other hand, Nelson wrote of the prince: 'He is a seaman, which you could hardly suppose. He will be a disciplinarian, and a strong one. He says he is determined every person shall serve his time before they shall be provided for, as he is obliged to serve his. A vast deal of notice has been taken of him at Jamaica; he has been addressed by the Council, and the House of Assembly were to address him the day after I sailed. He has his levees at Spanish Town. They are all highly delighted with him. With the best temper and great good sense, he cannot fail of being pleasing to every one' (Nicolas, i. 72). In the end of April 1783, when the Barfleur left Jamaica for England, it was thought well that the prince should accept the invitation of the governor of Havana and visit that place. He accordingly went on board the Fortunée frigate, and, in company with the Albemarle, arrived off Havana on the forenoon of 9 May. The prince immediately landed, under a royal salute, and was received on shore with royal honours. On the morning of the 11th Prince William re-embarked in the Fortunée, and before noon rejoined the Barfleur, which arrived at Spithead on 27 June, when the royal midshipman was discharged to the shore.

After this for nearly two years he travelled in Germany and Italy, getting into many scrapes, quarrels with gamblers, and entanglements with young women, till, on his return to England in the summer of 1785, he passed his examination, and was at once, 17 June, promoted to be lieutenant of the Hebe, carrying the broad pennant of Commodore John Leveson-Gower [q. v.], and commanded by Captain Edward Thornbrough [q. v.], who had the reputation of being one of the smartest seamen in the navy. In the following March he was appointed to the Pegasus frigate, and on 10 April was promoted to be her captain. In the Pegasus he went to the West Indies, where he was again associated with Nelson, and formed a considerable degree of intimacy with him. The two were constantly together. When Nelson was married the prince gave away the bride, and Nelson's affectionate and loyal nature was completely won. 'In every respect, both as a man and a prince, I love him,' he wrote to his brother on 9 Feb. 1787; and to Captain William Locker [q. v.], on the same day: 'His Royal Highness keeps up strict discipline in his ship; and, without paying him any compliment, she is one of the first ordered frigates I have seen. He has had more plague with his officers than enough; his first lieutenant will, I have no doubt, be broke' (Nicolas, i. 214–15). The prince's quarrel with his first lieutenant was perhaps a natural result

of appointing an officer of experience to control or keep out of scrapes a self-willed and opinionated young captain [see SCHOMBERG, ISAAC, 1753–1813]. But Schomberg was not the only officer of the Pegasus who found the prince's rule intolerable. So far from considering it an honour and a privilege to serve under his command, the lieutenants made what interest they could to get out of the ship. They said openly that 'no officer could serve under the prince but that sooner or later he must be broke.'

In consequence of the prince's dispute with his first lieutenant, Nelson sent the Pegasus to Jamaica, where the commodore smoothed matters by appointing Schomberg to another ship; after which the Pegasus went to Quebec and thence to England, where she arrived in the end of December. 'I returned from Plymouth three days ago,' Nelson wrote on 27 Jan. 1788, 'and found Prince William everything I could wish—respected by all. . . . The Pegasus is allowed by every one to be one of the best disciplined ships that ever came into Plymouth. But the great folks above now see he will not be a cipher, therefore many of the rising people must submit to act subordinate to him, which is not so palatable; and I think a lord of the admiralty—Gower, presumably—is hurt to see him so able, after what he has said about him' (NICOLAS, i. 266). On 1 March 1788 Prince William commissioned the Andromeda, attached to the Channel fleet during the summer and afterwards sent out to the West Indies; she arrived at Port Royal on 15 Nov. At this time the prince assumed more of the state of royalty than he had hitherto been allowed. On 25 Nov. he held a levee on board the Europa, Commodore Gardner's flagship, the royal standard being hoisted, the ships firing a royal salute, manning yards and cheering. On 6 Dec. he landed at Port Royal with the standard in the bow of his boat, and was received on shore 'as a prince of the blood.' His order-book, too, is very precise and detailed as to dress, conduct, &c.; and though the several instructions were not uncommon, taken all together they give the idea of a more stringent etiquette than was customary, especially in a frigate. On 20 May 1789 the prince was created Earl of Munster and Duke of Clarence and St. Andrews. On 3 June the Andromeda was paid off at Portsmouth. In the following May the prince was appointed to command the Valiant in the fleet got together in consequence of the dispute with Spain relative to Nootka Sound. The Valiant was paid off on 27 Nov., and on 3 Dec. the Duke of Clarence was specially promoted to be rear-admiral. The promotion marked the end of his service afloat, successive admiralties and the king being determined that he should not be employed. That during the eleven years since he had entered the navy, nine of them in active service, he had learnt his business, there is no reason to doubt; but, notwithstanding the eulogies of Nelson, there is great reason to doubt his ability as an officer, nor does anything in his whole history suggest that he could possibly have made an efficient admiral. That the admiralty recognised this would seem certain; but to the king they probably represented it as unfitting that a prince of the blood should be exposed to the risks and dangers inseparable from naval warfare.

The period of his command of the Valiant, and the certainty thus afforded that he was in England or in English waters during the summer and autumn of 1790 (cf. NICOLAS, i. 288–9), are interesting as establishing the falsehood of a romance published in Leipzig in 1880; this purported to be the confessions of Caroline von Linsingen, of an amour with William beginning in April 1790, continued, with much sentimental love-making, through 1790 to August 1791, when the love-sick pair married, and till August 1792, when the marriage was consummated. It was shown at once that the whole story, which has been received in Germany as historical (*Allgemeine Deutsche Biographie*, s.n. 'Linsingen, Caroline von'), is utterly unsupported and incredible (*Times*, 24 June 1880; *Westminster Review*, October 1880); but a reference to the dates shows that it is impossible, and that, whether intentionally or an hysteric hallucination, it is wholly untrue.

It was in the end of 1790 or the beginning of 1791 that the Duke of Clarence formed the connection with Mrs. Jordan, which continued for rather more than twenty years [see JORDAN, DOROTHEA], and gave rise to much scandal and public ill-feeling. The duke was appointed ranger of Bushey Park, and at Bushey Mrs. Jordan lived in the intervals of her theatrical engagements, and was there recognised as the mistress of the duke's household, taking the head of the table at dinner parties, with the Prince of Wales—when present—at her right hand. The duke is said to have allowed her 1,000*l.* a year, and Mrs. Jordan spoke of his unfailing liberality; but the facts that during these years she continued on the stage, in receipt of large sums (7,000*l.* was named as her professional income), and that on separating from the duke in 1811 she was reported to be in very needy circumstances, gave rise

to the popular belief that the duke had been living on her earnings; that she kept him, not he her. This appears incorrect, but the matter was and still is veiled in mystery. It was, however, admitted that want of money led to the separation. There was no quarrel; and, indeed, Mrs. Jordan's letters refer to the duke as generous and affectionate, but obliged, much against his will, to leave her. It was said that he intended to marry an heiress—any heiress; two were particularly named; and his supposed rejection by them formed the subject of numerous ballads, more or less scurrilous, by 'Peter Pindar' and others.

But it was only when some scandalmongers could make capital out of the duke's errors or eccentricities that he appeared as a public character. In the beginning of the war he earnestly desired to serve afloat, if only as a volunteer; but his applications for employment were ignored or refused. Later on he resided pretty constantly at Bushey 'and brought up his numerous children with very tender affection; with them, and for them, he seemed entirely to live' (Greville, iv. 2). He is said also to have been well read in naval history, even in minute details (Barrow, *Life of Anson*, pp. iii–iv), and his correspondence with naval officers—Nelson more especially—is a proof that he continued to take very great interest in the navy, and followed the course of events with attention. These letters tell of professional intelligence, but on other matters his incapacity was often painfully apparent, the more so as then and throughout his life he had a mania for making speeches without any regard to the fitness of things; as when in 1800–1 he delivered a course of lectures on the wickedness of adultery to the House of Lords; and in presence of his elder brothers, described an adulterer as 'an insidious and designing villain, who would ever be held in disgrace and abhorrence by an enlightened and civilised society' (*Parl. Hist.* vol. xxxv.) There was, indeed, very often a rude commonsense in his remarks; but the rambling manner in which they were tacked together and uttered made them sound like foolishness; and the total disregard of times and seasons and the feelings or prejudices of his hearers excited an antagonism which took its revenge in nicknaming him 'Silly Billy.'

In such circumstances his promotions in the navy were little more than nominal. He was made a vice-admiral on 12 April 1794; an admiral on 14 April 1799; and, on the death of Sir Peter Parker (1721–1811) [q. v.], admiral of the fleet on 24 Dec. 1811. This last promotion, though to the Duke of Clarence little more than an empty honour, was a material wrong to his brother officers; for the rule was then, as it always had been, that there could be only one admiral of the fleet, or, as he was called in his commission, commander-in-chief; so that, the post being filled by the duke, it could not reward the services of any other admiral. It was not till 1821 that George IV remedied the grievance by introducing the apparent anomaly of two commanders-in-chief, and promoted the Earl of St. Vincent. As admiral of the fleet, however, the Duke of Clarence, with his flag on board the Jason frigate, commanded the escort of Louis XVIII on his return to France in April 1814; and in June, with his flag in the Impregnable, commanded the fleet at Spithead when reviewed by the prince regent and the allied sovereigns.

The death of the Princess Charlotte in 1817, the flutter among the king's younger sons, and the duke's marriage on 18 July 1818 to Adelaide, eldest daughter of George, duke of Saxe-Coburg Meiningen [see Adelaide, Queen Dowager], brought him momentarily before the public eye. The year after his marriage he spent in Hanover; but in 1820 he returned to Bushey, where he continued to reside in social obscurity till the death of the Duke of York in January 1827, which left him heir to the throne (the joint income of the duke and duchess, which had hitherto been 26,500*l.*, was after considerable opposition raised by parliament to 38,500*l.*), and his acceptance in April of the office of lord high admiral in the Canning administration again brought him into notice.

In making this appointment there was no intention to revert to the government of the navy by one man, vested with all the power and prerogatives attached to the office of lord high admiral, and this was clearly stated in the patent. The Duke of Clarence, with no individual authority apart from his 'council,' was to be virtually first lord of the admiralty, under a different name, and with an exceptionally strong board, now called the 'duke's council,' at the head of which was Sir George Cockburn. It was supposed that the duke, who had not been in active service for nearly forty years—years, too, of great events and changes—would readily acquiesce in this arrangement, but this he absolutely refused to do, just as when a young captain he had refused to be dry-nursed by an old lieutenant. He wished to be lord high admiral in fact as well as in name, with the result that between him and his council there were continual differences

which could not always be quietly settled. It does not, indeed, appear that he ever acted counter to the decisions of the cabinet on questions of policy, though the freedom of his speech and the eccentricity of his conduct gave rise to many reports; such as that in September 1827 he wrote to Sir Edward Codrington [q. v.] in three words, 'Go it, Ned,' or at greater length, 'Go in, my dear Ned, and smash these damned Turks,' a story which a knowledge of the duke's correspondence is sufficient to refute, even without the specific contradiction given it by Sir William Codrington (FITZGERALD, i. 170). It was out of matters of detail and administration that difficulties arose. He refused to be bound by the limitations of the patent. He ordered departmental commissions without consulting his colleagues; if he acquainted them with it afterwards, it was rather as a matter of courtesy than of obligation. He ordered promotions on the whim of the moment (WELLINGTON, iv. 652, 680; cf. BUCKINGHAM, i. 4), and expected them to be made. 'You're a damned fine fellow,' he said to one lieutenant who had spun him a yarn of adventure; 'go and tell Sir George he's to promote you at once.' Cockburn refused. 'We know quite as much about you,' he said, 'as his royal highness does, perhaps more, but if we were to promote all the "damned fine fellows" in the service, we should be very short of lieutenants.'

On comparatively small points like these there was a great deal of friction; but matters came to a head in the summer of 1828, when the duke went on board the Royal Sovereign yacht, hoisted the lord high admiral's flag, and assumed military command. Cockburn remonstrated in a letter which the duke pronounced 'disrespectful and impertinent.' The Duke wrote to Wellington, who had succeeded as prime minister, desiring him to ask the king to remove Cockburn from the council and appoint Sir Charles Paget in his room. Wellington and, afterwards, the king both took Cockburn's view, that the duke had no authority to exercise military command; and the duke seemed to yield the point; but a few days later he went round to Plymouth in the yacht, again hoisted the lord high admiral's flag, and put to sea in command of the Channel fleet. This brought on him very strong letters from both the king and the prime minister, and on 11 Aug. he resigned, 'conceiving that, with the impediments thrown and intended to have been thrown in the way of the execution of my office, I could not have done justice either to the king or to my country' (*ib.* i. 193). During his short term of office he had 'distinguished himself by making absurd speeches, by a morbid official activity, and by a general wildness which was thought to indicate incipient insanity' (GREVILLE, ii. 2).

For a time he dropped back into something like his former obscurity, but George IV died on 26 June 1830, and the Duke of Clarence succeeded as William IV. He is said to have expressed a wish that the 'old-fashioned' and expensive coronation ceremony might be pretermitted; it took place eventually on 8 Sept. 1831, the outlay, which amounted in the case of his predecessor to 240,000*l.*, having been cut down by laborious economy to 30,000*l.* The new king 'threw himself into the arms of the Duke of Wellington—who was still prime minister—with the strongest expressions of confidence and esteem.' Wellington, who had not been able to tolerate him as lord high admiral, was delighted with him as king, and told Greville 'that he was so reasonable and tractable that he had done more business with him in ten minutes than with George IV in as many days.' He presided at the council 'very decently, and looked like a respectable old admiral' (*ib.* ii. 3). 'He began immediately to do good-natured things, to provide for old friends and professional adherents. There was never anything like the enthusiasm with which he was greeted by all ranks; though he has trotted about both town and country for sixty-four years and nobody ever turned round to look at him, he cannot stir now without a mob, patrician as well as plebeian, at his heels. But in the midst of all this success and good conduct certain indications of strangeness and oddness peep out which are not a little alarming, and he promises to realise the fears of his ministers that he will do and say too much, though they flatter themselves that they have muzzled him' (*ib.* ii. 4). He had, in fact, all his life, when on shore, affected the manners and language of the rough and hearty tar; and this, added to much natural *bonhomie*, led him to do kindly things, and to set the etiquette of the court at defiance. 'The king's good nature, simplicity, and affability to all about him are certainly very striking, and in his elevation he does not forget any of his old friends and companions. He was in no hurry to take upon himself the dignity of king, nor to throw off the habits and manners of a country gentleman. When Lord Chesterfield went to Bushey to kiss his hand and be presented to the queen, he found Sir John and Lady Gore there lunching, and when they went away the king called for their carriage, handed Lady Gore into it,

and stood at the door to see them off. When Lord Howe came over from Twickenham to see him, he said the queen was going out driving, and should "drop him" at his own house' (*ib.* ii. 6). Greville is full of stories of a similar kind, and adds, 'he ought to be made to understand that his simplicity degenerates into vulgarity, and that without departing from his natural urbanity he may conduct himself so as not to lower the character with which he is invested, and which belongs not to him but to the country' (*ib.* ii. 12).

But he never did learn this, and continued to the end the same garrulous, homely, kind-hearted old man, fond of making speeches, which were generally uncalled for, and frequently absurd; fierce in his dislikes but not vindictive, and liable to wild bursts of passion, when what little dignity remained was thrown utterly to the winds. One of the most extraordinary of these happened within a year of his death. He had always disliked the Duchess of Kent, who, on her side, had not endeavoured to conciliate him. Of the duchess's daughter, the Princess Victoria, he was extremely fond, and one of his grievances was that her mother would not allow her to come to see him as often as he wished. The dislike came to a head in August 1836, when he discovered that the duchess had appropriated a suite of rooms in Kensington Palace, which he had categorically refused to allow her; and at Windsor, on the 21st, at a dinner of over a hundred people, to celebrate his birthday, he broke out in one of the wildest and most outrageous speeches that even he ever uttered; and that, with the duchess sitting next to him, in the post of honour, at his right hand. The Princess Victoria, who was present, burst into tears; the company broke up in dismay, and the duchess ordered her carriage. A sort of reconciliation was, however, patched up, and she consented to remain till the next day (*ib.* iii. 374–6).

Politically the conduct of affairs was, of course, in the hands of the successive administrations; and though it might have been supposed that he would resent the control which they exercised, quite as strongly as he had resented interference on board his frigate or at the admiralty, he did not do so. It would appear that in this case he really understood that the control was, in the very essence of the thing, inseparable from the position. He had, too, lived so long apart from politics that he can scarcely have had any very strong feeling, even on reform, which was the engrossing question of the early years of his reign. It would indeed appear that his personal opinion was in favour of it; he had, from his youth, interested himself in the condition of the poor (Nicolas, i. 294), and parliamentary reform may very well have seemed to him a step towards its amelioration. Thus, when, in November 1830, the Duke of Wellington resigned, the king accepted Lord Grey and the whigs, and their stipulation that reform should be a cabinet measure [see Grey, Charles, second Earl]. The Reform Bill, brought in on 1 March 1831, passed the second reading in the House of Commons by a majority of one (302 to 301) on the 22nd; and when, in committee, a hostile amendment was carried by a majority of eight, 19 April, Grey proposed an appeal to the country. The opposition, assuming that the king must be adverse to reform, deplored his weakness in 'neglecting the opportunity to emancipate himself from the thraldom of the whigs.' The king, however, considered that in calling on Grey to form a ministry, he had pledged himself to accept reform, and that the virtual dismissal of them would be a dishonest violation of an implied compact.

Parliament was dissolved on 22 April, and in the new House of Commons the Reform Bill was passed by a large majority on 22 Sept. It was, however, thrown out by the lords on 8 Oct.; but was brought in again and passed by the commons early in the next session, 22 March 1832. It was again rejected by the lords, and on the king's refusal to swamp the hostile majority by the creation of a large batch of peers, Grey resigned. The king appealed to Wellington, who was unable to form a ministry, and Grey returned to office on the understanding that the king would make the new peers if it should be found necessary. A circular letter from the king to the tory peers did away with the necessity; a hundred of them absented themselves from the divisions, and the bill became law. In other points in which, at the time, the king was blamed as having shown weakness or ignorance, it appears by later lights and, in particular by his own 'Statement of his majesty's general proceedings, and of the principles by which he was guided from the period of his accession, 1830, to that of the recent change in the administration, 14 Jan. 1835' (Stockmar, i. 314; Fitzgerald, ii. 331), drawn up for Sir Robert Peel, that he was really guided by constitutional principles and the feelings of an honourable gentleman; while his ex-

position of foreign policy and his forecast of the course of affairs in the east, which was pretty exactly verified in 1840—three years after his death—serve to show that though unused to public life, unversed in courtly etiquette and the conventionalities of London society, and grievously wanting in reticence and self-command, he had still the instincts of a statesman, and was very far from the fool, or imbecile, which it became the fashion to reckon him.

He had repeatedly expressed a wish, dictated by his hatred of the Duchess of Kent, that he might live till the Princess of Victoria came of age—24 May 1837—so that the duchess might not be regent. His wish was just accomplished. He was taken seriously ill on 20 May, and—though with occasional rallies—grew gradually worse, till his death on the early morning of 20 June 1837. He was buried at Windsor on 8 July. By the queen he had issue two daughters, both of whom died in infancy; his niece, the Princess Victoria, thus succeeded to the throne. By Mrs. Jordan he had ten children, whom from the first he recognised, and to whom he gave the name of FitzClarence [see JORDAN, DOROTHEA]. He regarded his connection with Mrs. Jordan as fully sanctioned by custom, and society made no difficulty about accepting the numerous 'bastards,' as Greville always calls them. His eldest son, George Augustus Frederick FitzClarence, earl of Munster, is noticed separately. Once settled at Bushey, he led a regular life which—at any rate in comparison with that of his elder brothers—might be called moral. In old age, and influenced, perhaps, by the queen, he was certainly impressed by a feeling of religion which comforted and sustained his dying hours.

Of the very numerous portraits of William IV, the most worthy of note are: 1. As a boy on the Prince George by Benjamin West, engraved by V. Green. 2. A portrait as Duke of Clarence by Gainsborough, of which there is a very rare mezzotint by G. Dupont. 3. By Sir M. A. Shee, engraved by C. Turner. 4. By Sir Thomas Lawrence, engraved by J. E. Coombs. 5. By Sir David Wilkie (cf. *Cat. Guelph Exhib.* p. 112). The National Portrait Gallery has a watercolour half-length, painter unknown (purchased July 1898).

[The several Lives of William IV by John Watkins, G. N. Wright, and Robert Huish are of very slender authority, being for the most part mere compilations of gossip and scandal; that by Mr. Percy Fitzgerald (1884) is better, but its value is seriously impaired by the almost total want of dates and references. The small impartial Life by W. Harding is of greater value than its unpretentious form would suggest. The naval part of the king's life may be read in Marshall's Roy. Nav. Biogr. i. 1, and Ralfe's Nav. Biogr. i. 339; ships' logs and pay-books, &c., in the Public Record Office; the Hood Papers, by favour of Viscount Hood; Nicolas's Despatches and Letters of Viscount Nelson (see Index in vol. vii.) See also Boaden's Life of Mrs. Jordan; Walpole's Hist. of England since 1815; Molesworth's Hist. of England from 1830; Maley's Historical Recollections of the Reign of William IV; The Greville Memoirs; Memoirs of Baron Stockmar, vol. i.; Duke of Buckingham's Memoirs of the Courts and Cabinets of William IV and Victoria; Journal kept by Thomas Raikes, 1831–47; Corresp. of Earl Grey with William IV; Torrens's Life of Viscount Melbourne; Despatches, &c., of Arthur, Duke of Wellington, 2nd ser. edited by his son, vols. iv–viii.] J. K. L.

WILLIAM THE LYON (1143–1214), king of Scotland, second son of Henry of Scotland [see HENRY, 1114?–1152], was born in 1143. His father died in 1152. His grandfather, David I [q. v.], was succeeded in 1153 by Malcolm IV [q. v.], William's elder brother. It seems probable that he began his military service in Malcolm's wars against Fergus, the chief of Galloway, in 1160, and against Sumerled, lord of the Isles [q. v.], in 1164. He appears to have acted as guardian of the kingdom during 1164–5. Malcolm IV died unmarried on 9 Dec. 1165 at Jedburgh, and on 24 Dec. William was crowned at Scone by Richard (*d.* 1177?) [q. v.], bishop of St. Andrews.

In 1166 William went to the court of Henry II at Windsor, in the hope of obtaining the retrocession of the earldom of Northumberland, which had been ceded to Henry in 1157. He did homage for and received back the honour of Huntingdon, but was refused the Northumberland earldom. Whether in the hope of obtaining it by his services, or eager for military glory, he accompanied Henry as his vassal in the fief of Huntingdon to France. Though he is said to have distinguished himself in the war, he did not long remain, and a violent quarrel broke out between him and the English king (cf. LYTTLETON, *Life*, iv. 220). Soon after his return, in 1168, he sent an embassy to France to make an alliance with Louis VII. This is the first distinct and authentic notice of a league between France and Scotland, afterwards antedated to the time of Charlemagne. At Easter 1170 Henry held a court at Windsor, when William and his brother David were present. William and David both did homage to Henry's son at his coro-

mation on 15 June, probably for the fief of Huntingdon, which William now surrendered, by the form of subinfeudation to his brother.

In 1173, after Becket's murder, Henry II was confronted by a formidable conspiracy of his three sons, in alliance with the kings of France and Scotland. In return for his aid the younger Henry granted William the earldom of Northumberland, and his brother David that of Cambridge. William at once attempted to take possession of the coveted earldom. He wasted the English borders, but failed in the sieges of Werk and Carlisle. Richard de Lucy [q. v.], the English justiciar, retaliated by a raid on southern Scotland, and succeeded in obtaining a truce, which was renewed till the close of Lent 1174. This enabled him to send a reinforcement to the south of England, where David, earl of Huntingdon, was assisting Robert de Beaumont, earl of Leicester (*d.* 1190) [q.v.], against Henry. On the expiry of Lent William invaded Northumberland, wasting the country round Alnwick, which was his headquarters. The Yorkshire barons, led by Ranulf de Glanville [q. v.], came to the rescue of Northumberland, and on 13 July, while riding with a small band of followers near Alnwick, William was taken prisoner. On 31 July he was brought to Henry at Northampton, tied, it is said, under a horse's belly. He was confined for a time in Richmond Castle, but was soon removed to Falaise in Normandy. There, on 8 Dec. 1174, he agreed, as the price of his release, to the ignominious treaty of Falaise.

Its terms were: (1) William became liegeman of Henry against every man for all his lands, and took an oath of fealty to him as his liege lord and to his son Henry. (2) The bishops, abbots, and clergy of Scotland were to take the oath of fealty in like manner. (3) William, his brother David, and his barons agreed that the church of Scotland should be subject to the church of England, as in the days of his predecessors the kings of England. (4) The barons and other men of Scotland were to do homage and fealty to Henry and his son. (5) The castles of Roxburgh, Jedburgh, Edinburgh, and Stirling were to be delivered as pledges, and certain nobles and their heirs as hostages. (6) When the castles had been delivered, William and David were to be liberated. The nobles not present when the treaty was made were to agree to the same terms, and those present promised to assure their doing so. The bishops, earls, and barons promised, if William receded from the terms of the treaty, they would side with Henry and his son against him. The subjection of Scotland was never so clearly stated in words, and the terms contrast strongly with prior and subsequent cases of ambiguous homage.

Next year, on 10 or 17 Aug. 1175, the treaty of Falaise was confirmed at York, and William, with the Scottish barons and clergy, did homage to Henry. But at the council of Northampton in January 1176, held by Cardinal Petreleonis, the papal legate, the Scottish prelates, relying on the terms of the treaty by which the Scottish church was only bound to acknowledge the same subjection to the English 'as it had been wont to acknowledge in the days of Henry's predecessors,' and taking advantage of the rival claims of the sees of Canterbury and York, declined to submit to either of the English archbishops as their superiors, and Henry permitted them to depart without requiring their submission. The pope, Alexander III, supported the Scottish bishops, and in answer to a letter—extorted or possibly forged—from William, in which he asked the pope to recognise the supremacy of York, wrote to the Scottish bishops on 30 July 1176 forbidding them to do so (Haddan and Stubbs, *Councils*, ii. 245).

In 1178 William founded the abbey of Arbroath for Tyronensian Benedictines from Kelso, whose abbot surrendered all claim of jurisdiction over the new abbey, but its consecration was delayed till 1197. It was dedicated to St. Thomas à Becket, whom William had known when at the court of Henry at the commencement of his reign, and who had been specially commended to William by Pope Alexander III (*Materials for History of Becket*, Rolls Ser., v. 243), and, although William's conflict with the pope shows he did not accept the high-church doctrine of Becket, the dedication can hardly have been intended otherwise than as a side-blow at Henry II. Arbroath was his only personal foundation, and there, as was natural, he was buried. Before his death he had enriched it with thirty-three parish churches, lands from the Forth to the Ness, and the custody of the Brecbennach, the sacred banner of St. Columba. Arbroath became one of the richest monasteries in Scotland. Its association with the great Scottish saint and the great English martyr undoubtedly had political as well as religious motives.

About this time began the contest between William and the pope as to the see of St. Andrews. It was a step towards the complete severance of the church of Scotland from the church of England, and

its comparative independence even of the claims of Rome. On the death of Bishop Richard [see RICHARD, *d.* 1177?], John the Scot, an Englishman of great learning and archdeacon of St. Andrews, was elected bishop by the chapter; but William, desiring the promotion of his own chaplain Hugh, obtained Hugh's consecration as bishop. John appealed in person to Alexander III, who sent him back to Scotland with a legate Alexis, a Roman subdeacon. A council at Holyrood held in 1180 annulled the appointment of Hugh and confirmed the election of John, who was consecrated at Holyrood by his uncle Matthew, bishop of Aberdeen, on Trinity Sunday 1180. William retaliated by banishing John, the bishop of Aberdeen, and their adherents, and put Hugh in possession of the see. John returned to Rome, and the pope granted the archbishop of York [see ROGER, *d.* 1181] legatine powers to excommunicate William and place Scotland under interdict, but John is said to have intervened and prevented their execution. In the following year (1181) William of St. Carilef [see CARILEF], bishop of Durham, failed in a personal interview with the Scots king to effect a compromise, and the pope issued a mandate to the king to install John within twenty days under pain of excommunication. Henry II, according to Hoveden, now interposed, and William, who visited Henry in Normandy, became reconciled to the bishop of Aberdeen and to Bishop John, and offered to consent to John being appointed to any vacant bishopric; but the pope was not satisfied, and the archbishop of York excommunicated William and placed his kingdom under interdict. Fortunately for Scotland, Alexander III died before the close of the year, and his successor, Lucius III, accepted the compromise Alexander had refused. In 1183 John was appointed bishop of Dunkeld. Hugh received from the pope the see of St. Andrews and William the Golden Rose, the annual gift of the pope to the monarch who showed himself the most dutiful son of the church. But the dispute as to St. Andrews was not yet over. William again quarrelled with Bishop John, and Lucius III summoned both Bishop John and Bishop Hugh to Rome. John obeyed, but Hugh refused to come, and in 1188 was suspended for contumacy from his see by Clement III, the successor of Lucius III. At last a settlement was effected by which John secured the see of Dunkeld and the revenues due to him before his consecration; and Hugh, who surrendered the see of St. Andrews into the hands of the pope, received it back from him, and went to Rome to be absolved of his contumacy. He died there of the pestilence in August 1188.

In April 1189 William's kinsman Roger, second son of the Earl of Leicester, was appointed bishop of St. Andrews by the king, John being present and 'not contradicting,' but his consecration was delayed till Lent 1198. This long conflict was even yet not entirely wound up. It seems clear, however, that William had substantially gained his point so far as independence of the church of England was concerned, and a bull of Clement III on 13 March 1188 signalised his triumph by declaring that the church of Scotland was directly subject only to the see of Rome; that no one except the pope or a legate *a latere* should pronounce excommunication or interdict against Scotland, and that no one should hold the office of legate except a Scottish subject or a depute *a latere corporis sui* of the pope. This bull was afterwards confirmed by Cœlestine III and subsequent popes. The independence of the nine Scottish bishoprics from any claim to jurisdiction by the English sees of York or Canterbury was expressly recognised. Galloway alone was left a suffragan of the see of York.

The independence of the church was speedily followed by the restoration of the independence of the kingdom. Richard Cœur de Lion, having succeeded to the English crown on the death of Henry II on 6 July, surrendered by the treaty of Canterbury on 5 Dec. 1189 all claims to the superiority of Scotland. The consideration for this treaty was the payment of ten thousand merks, equivalent to 100,000*l.* of present value, which Richard urgently required for his projected crusade. By the terms of this treaty Richard (1) restored to William, king of Scots, his castles of Roxburgh and Berwick. Negotiations for their restoration had been opened the year before his death by Henry, but he made it a condition that Scotland should pay a subsidy of a tenth for the crusade, and the barons and clergy refused to accept the condition. (2) He freed William from all obligations which Henry had 'extorted from him by means of his captivity,' with a salvo of his right to all his brother Malcolm had performed to former English kings for his lands in England; in other words, he renounced the treaty of Falaise. (3) The marches of Scotland were restored as they had been before William's capture. (4) Richard restored to William the earldom of Huntingdon, and all other feus to which he had right in England; and (5) delivered up all evidences he had of homage paid to Henry by the barons and

clergy of Scotland. The raising of the ten thousand merks treated as the ransom of William was effected by aid of the prelates and barons in an assembly at Edinburgh in 1190, which is one of the steps in the history of the rise of the Scottish parliament.

In his controversy with the pope and in taking advantage of the necessity of Richard Cœur de Lion, William had shown himself an able diplomatist. He did so also in that favourite subject for mediæval diplomacy—royal matrimony. In 1184 William had made proposals of marriage with his cousin Matildis, daughter of Otho, the duke of Saxony, and granddaughter of Henry II. Henry agreed, but the pope, Lucius II, refused the necessary dispensation. Two years later Henry offered him the hand of his cousin Ermengarde, daughter of the Viscount of Beaumont, and, the offer having been accepted, their marriage was celebrated with great pomp at Woodstock in September 1186. Besides her personal dowry of 100*l.* a year and the services of forty knights, the castle of Edinburgh was restored to Scotland as an inducement to the marriage. By this English connection and the renunciation of the Scottish homage by Richard Cœur de Lion peace between England and Scotland was secured for a century.

Already in the later years of Henry II William had begun to use the opportunity which more amicable relations with England gave him to subdue his rebellious outlying provinces, and to extend the settled boundaries of the Scottish kingdom. In Galloway the death on 1 Jan. 1185 of Gilbert, who had maintained practical independence both of England and Scotland, led to a disputed succession, and Gilbert's nephew Roland, the son of Uchtred, whom Gilbert had murdered, acquired the lordship. Roland had married a daughter of Richard de Morville [q. v.], constable of Scotland, and was favoured by William. Henry II required William to bring Roland to the English court, where in 1186 he took the oath of fealty, and gave his sons as hostages that he would abide the decision of that court as to the claim of his cousin Duncan, the son of Gilbert, to the lordship of Galloway. The claim does not seem to have been pressed, and on Henry's death in 1189 William gave the earldom of Carrick, then part of Galloway, to Duncan on his ceding the lordship of the remainder to Roland, thus securing two vassals and dividing the rebellious province.

In 1187 William turned his attention to the north, where six years before Donald Bane, commonly called MacWilliam, who based his claims on his descent from Malcolm Canmore [q. v.], had raised a formidable rebellion and was supported by many northern nobles in Moravia, the modern shires of Inverness, Elgin, and Banff. He had seized Ross and wasted Moray. In the summer of 1187 William advanced with a large force to Inverness. He wisely included in it the Galwegians under their chief Roland, thus bringing the Celts of the south to oppose the Celts of the north. In the battle of 31 July at the Muir of Mamgarvy on the Upper Spey, probably in Badenoch, MacWilliam was defeated and slain. His death put an end to the revolt, and no general highland rising took place during William's reign until towards its close Guthred, a son of MacWilliam, made a raid from Ireland in the winter of 1211. He was defeated in the following spring by the Earl of Atholl and William Comyn, earl of Buchan, who had been given the command of four thousand men detached from William's own force. He returned in the spring of 1212, and was finally betrayed by his followers and slain by the Earl of Buchan in June of that year.

So completely were the Moray highlands subdued that William was able to advance further north and make Caithness, which then included Sutherland, subject to the Scottish crown. Earl Harald, son of Maddad, earl of Atholl, and grandnephew of Malcolm Canmore, had become sole earl of Orkney, including the Shetlands and Caithness, in 1158, by the death of his co-earl Earl Rognwald. He held the islands under the king of Norway and Caithness under the king of Scotland, but his vassalage to either was constantly disputed and almost nominal. After losing the Shetlands owing to his participation in a dispute about the Norwegian throne, he in 1196 invaded Moray. William went with a great force against him and recovered Moray. Harald took to his ships, and William destroyed his castle at Thurso. The wind drove Harald back to Caithness; he threw himself on the mercy of William, who allowed him to retain half of Caithness on condition of his giving his son Thorfin as a hostage; he conferred the other half on Harald Ungi, a rival claimant to both earldoms. Eventually, on Earl Harald's refusing the conditions imposed by the Scots king, William sold Caithness to Reginald, son of Somerled, king of Man. Reginald overran Caithness, but was defeated by Harald. In 1202 William again invaded Caithness, and Harald was forced to sue for peace, which was granted on condition of his paying every fourth penny of his dues to the Scottish king, amounting to a tribute of two thousand

silver merks. Four years later Harald died, and was succeeded by three sons. David and John divided the Caithness possessions of their father. William had once more in the year of his death to make an expedition against this unruly province, but John, who was then sole earl, submitted to him, and gave his daughter and heiress as a hostage.

Among the early Scottish kings William was the chief founder of burghs. Almost all the chief towns of modern Scotland, with the exception of Aberdeen, Edinburgh, Stirling, and the bishop's burgh of Glasgow, trace their erection or the grant of privileges to his reign. Perth, Dundee, Arbroath, Montrose, Elgin, Forres, Kintore, Banff, Nairn, Inverness, Lanark, Rutherglen, the ancient rival of Glasgow, Ayr, and Dumfries received charters granting always privileges of trade, and generally the right to common as well as burgess lands. To Aberdeen, originally a bishop's burgh, and to all his burgesses in Moray and north of the Mount, William is supposed, on the evidence of a single charter, which appears never to have been acted on, to have granted a 'free anse' in imitation of the Hanseatic League, which might have led to a court of northern burghs similar to the court of the four burghs in the south. The remarkable extension of the burghal spirit points unmistakably to the growth of trade, and to the wise policy that led the king to rely on the chief centres of trade for pecuniary aid, and before long created the third estate of the realm. The first-fruits of this system were gathered when at the parliament of Stirling the burghs granted William an aid of six thousand merks. Under the disguise of feudal forms their creation was the first step in the overthrow of the feudal system in Scotland.

William was a vigorous legislator, and though only fragments of his laws remain, they show the character of his legislation. With few exceptions, which deal with the regulation of trade, the laws made relate to criminal law, its better enforcement through the king's officers, and the gradual substitution of Norman feudal for the older Celtic customs. The king appears in them, as do many of his predecessors and successors, in the character of the protector of the labourers of the ground against the oppression of the nobles. It was specially provided that equal justice was to be done to poor and rich, to religious men and husbandmen; and that barons and others when travelling should not quarter themselves on the country, but pay their way; nor when at home were they to live off their tenants' lands, but from the produce of their own lands, their rents and dues.

William was not uniformly supported by the church, and in the early period of his reign was even described as its oppressor. But after his death the Scottish ecclesiastical chroniclers, Wynton, Fordun, and Bower, united in praising him as a great king and a good man. A certain stringency and suspicion in the law with reference to priests perhaps reflects his quarrel with the pope. Some laws or decisions in particular cases preserved as precedents with regard to the Galwegians show that William made a compromise as to their old custom of purgation, of which they were allowed an option in lieu of the new Norman law of trial by jury, but he insisted that the king's writ should run in Galloway and be enforced by the local officers (sergeants or mairs) under severe penalties.

The relations of William with England after the accession of Richard I may be briefly told. In 1192 he contributed two thousand merks towards Richard's ransom, and remained his friend till his death, although Richard, like Henry, steadily refused to restore the three northern counties to Scotland, or even Northumberland, for which William offered fifteen thousand merks. In 1195 a proposal was started that William should marry his eldest daughter to Otho (afterwards the Emperor Otho IV), son of Henry, duke of Saxony; Otho's mother was Matilda, daughter of Henry II, and he was thus nephew of Richard, who was to make him his heir. The Scottish barons, however, objected; nor was a meeting at York between William and Hubert Walter [see HUBERT], the archbishop of Canterbury, when the project was so far modified that William was to cede Lothian and Richard Northumberland and Durham to Otho, more successful. The Scottish queen was now pregnant, and William preferred to wait for his own heir. Soon after the coronation of King John in 1199 William sent ambassadors to demand restitution of the northern counties. John replied that if William would come in person he would 'do him right in this and all his demands,' and sent the bishop of Durham [see PHILIP, *d.* 1208 ?] to conduct him to Nottingham, where they were to meet on Whit-Sunday. William declined to come and threatened war. John then placed the northern counties under the charge of William d'Estutville and went to Normandy. William collected an army, but warned, it was said, by a vision at Dunfermline, dismissed it without entering England. He declined again to meet John at York in Lent 1200, and negotiated with Philip of France for the marriage of his son with a French heiress. Alarmed

at this, John sent in the end of October the bishop of Durham and several nobles with letters of safe conduct, and William at last consented to meet the English king at Lincoln on 22 Nov. 1200. He did homage to John, 'saving his own rights,' and renewed his demand for the northern counties as part of these.

John promised to give his reply on Whit-Sunday 1201, but instead of complying with the demand, which was not to be expected, he began the erection of a border fortress at Tweedmouth, on the English side of the river, which William twice destroyed. A personal conference at Norham, which passed without result, is mentioned by Fordun as having taken place in 1203; but it is difficult to fit in this interview with John's known movements during 1203–4. A state of armed neutrality represented the position of the two countries till 1209. William was too much occupied with the affairs of his own kingdom, John with the French war and his contest with the pope, for open hostilities. In August 1209 John advanced with a large army to Norham, and William led his forces to Berwick; but neither the Scottish nor the English barons were inclined to fight, and peace was made. John engaged not to rebuild Tweedmouth; William agreed to pay fifteen thousand merks, gave hostages, and delivered his daughters Margaret and Isabella, for whom John promised to find suitable husbands. According to the Scottish chroniclers the elder was to be married to the heir to the English crown, but this is not stated in the English accounts of the treaty, and was expressly denied by Hubert de Burgh [q. v.], who married Margaret after the death of King John. William and John met at Durham in February 1212, and afterwards at Norham, where Queen Ermengarde is said to have assisted in negotiating peace. The dates of the treaty as given by Fordun and the 'Patent Rolls' do not afford materials for checking it, but the treaty was made immediately before the visit of Prince Alexander to London, in the spring of 1212. It was agreed that on the death of either king the other should support his heir, and William granted John the marriage of his son Alexander within a period of six years, provided the marriage was not a disparagement to the son of a Scottish king. Both William and Alexander took an oath of fealty to Henry, the son of John. Alexander, the heir-apparent of William, did homage at Alnwick for the English fiefs which his father resigned to him [see ALEXANDER II].

It is not clear why William yielded so much to John, whose throne was already beginning to totter. Something was no doubt due to his age and infirmity. Possibly, too, his English wife, a cousin of John, may have exercised some influence over her aged husband, and she may not unnaturally have preferred English marriages for her daughters. But the granting of the marriage of his son Alexander to John is not easy to explain, and appears more favourable to the view that he acknowledged John as his superior, not only for his English fiefs, but for his kingdom, than many other matters which have been pressed into its support. Bishop Stubbs inclines to adopt it, and points to numerous attendances of William at the English court from 1176 to 1186, and his meeting Richard at Canterbury in 1189. But, on the other hand, the treaty of Canterbury expressly relieved him from the treaty of Falaise, and the only homage he paid to John was at Lincoln in 1200, when his own right was specially saved. The homage of Prince Alexander for the English fiefs appears to have been partly devised to solve the question on the Scottish side, as, according to Fordun, it was stipulated that the homage should be paid in future always by the heir-apparent, and not by the king, which would have prevented any ambiguity as to its nature (cf. STUBBS, *Constitutional History*, i. 556 *n.*)

William died at Stirling on 4 Dec. 1214, and was buried at Arbroath. His son was crowned at Scone on the following day, a celerity which shows that his death must have anticipated. He had two bastards, Robert and Henry, and several illegitimate daughters, whom he married to Norman nobles settled in Scotland. His legitimate daughter, Margaret, was married by Henry III to Hubert de Burgh, earl of Kent [q. v.] and justiciar of England; and Isabella to Roger Bigod, fourth earl of Norfolk [q. v.]

Little is known of William's personal character, much of his character as a ruler and his public acts. He secured the freedom of the Scottish church from dependence on any English bishop, and its liberties from the aggression of the see of Rome. He freed the Scottish kingdom, though not so decisively, from the vassalage to the English king, which had been the result of his capture at Alnwick. He extended the acknowledged boundaries of the Scottish kingdom, both in the south and north, though he failed to recover the northern English earldoms. He improved the law, and by founding so many burghs took an important step towards the development of the constitution. Till old age overtook him he did not shrink from military expeditions, which, except in his mishap at Alnwick, were usually successful. But the more his his-

tory is studied, the more doubtful it appears whether the name of the Lyon may not have been due to the accident of his adopting it in his arms rather than to any special skill or prowess in war. Wisdom in policy rather than military genius or personal bravery appears to have been his leading characteristic.

[The long life of William the Lyon, which deserves a separate monograph, can only be understood by piecing together Scottish, English, Roman, and Scandinavian sources. Fordun and Bower's Scotichronicon is the best Scottish authority. Wyntoun is brief. Something may be gleaned from the Chronicle of Melrose and Lanercost, and the Vetus Registrum of Arbroath. The assises or laws and the assemblies, scarcely yet parliaments, of William, and several important charters are in Act. Parl. Scot. (Record ed.) vol. i. The English chroniclers Langtoft, Hoveden, and the so-called Benedictus Abbas, are contemporary, and valuable for the relations between William and the English king. The conflict as to the see of St. Andrews is in the Papal Records collected in Stubbs and Haddan's Councils, vol. ii. The conquest of Caithness is given by Fordun, and more fully by Bower, but their accounts require to be supplemented by that in the Orkney Saga (Joseph Anderson's translation, pp. xxxix–xliv), and by Munck in his Norske Volks Historie. Of modern writers, Hailes's Annals and Robertson's Scotland under the Early Kings are the best. Hill-Burton's account of William in his History of Scotland is unsatisfactory.] Æ. M.

WILLIAM (1103–1120), only son of Henry I, king of England and his first wife, Matilda of Scotland [q. v.], was born in 1103. Edward the Confessor [q. v.] was said to have prophesied that 'England's sorrows should end when the green tree, severed by the space of three furlongs from its stem, should be grafted in again and should bear flowers and fruit;' and the fulfilment of this prophecy was looked for in William, as the 'fruit' of the promised 'reingrafting'—in other words, as the offspring of a marriage which had restored the old English blood royal to the throne in the person of his mother. Accordingly, Orderic gives to him, and him alone among the descendants of the Norman conqueror, the old English title of 'Ætheling,' and says that 'the English regarded him as lawful heir to the realm.' In February 1113 he was betrothed to Matilda, the infant daughter of Fulk V, count of Anjou. As his father's destined successor, he received the homage of the Norman barons in 1115, and that of the English witan on 19 or 20 March 1116. He went to Normandy again in May 1119, and was married to Matilda, at Lisieux, in June, when Fulk settled upon the young couple the county of Maine. On 20 Aug. William was with his father at the battle of Brémule, commonly, but wrongly, called Brenneville [see Henry I]; after the fight he restored the captured horse of his cousin, William 'the Clito,' Duke Robert's son [see Robert, Duke of Normandy], in whose behalf the war against Henry had been undertaken by the French king, Louis VI. Early in 1120 Louis and Henry made peace, and Louis invested William with the duchy of Normandy. On the evening of 25 Nov. Henry and William sailed from Barfleur for England. The king's ship put to sea first; his son followed, with a train of gay young companions, in a fine new vessel called the 'White Ship,' which had been built by one Thomas FitzStephen as a present for the king, but offered, at Henry's request, to the ætheling instead. Passengers, pilot, and crew had all alike been drinking and making merry, and were in no safe condition for a nocturnal voyage. They ran the ship on a well-known rock just outside the harbour's mouth; her side was smashed; the ætheling was put into a small boat and might have returned safe to land, but hearing his half-sister crying to him from the sinking ship, he insisted on returning to fetch her; then others overcrowded the boat, and it sank. Such was the tale told by the one survivor of the wreck. Henry of Huntingdon in his 'History' charges 'all, or almost all,' the victims with the most shocking immorality; but in another work, where he is avowedly speaking more especially from the moralist's point of view, he speaks of them in wholly different terms, and, dilating on the character of William in particular, ascribes to him nothing worse than pride, love of pomp and splendour, and an eager anticipation of future greatness as king. The story that William openly threatened to 'yoke the English like oxen to the plough, if ever he should reign over them,' rests upon no authority.

[English Chronicle; Will. of Malmesbury's Gesta Regum; Eadmer's Historia Novorum; Henry of Huntingdon; Symeon of Durham; Gerv. Cant. (all in Rolls Ser.); Flor. Wig. (Engl. Hist. Soc.); Ordericus Vitalis (Soc. de l'Hist. de France); Freeman's Norman Conquest, vol. v.] K. N.

WILLIAM, Duke of Gloucester (1689–1700). [See under Anne, 1665–1714, queen of Great Britain and Ireland.]

WILLIAM AUGUSTUS, Duke of Cumberland (1721–1765), military commander, born on 15 April 1721 (O.S.) at Leicester House in London, was the third son—the

second son had died in infancy—of George II, then prince of Wales, by Caroline, daughter of John Frederic, margrave of Brandenburg-Anspach. On 27 May 1725, when the order of the Bath was revived, he was nominated first knight, and on 15 July 1726 he was created Baron of Alderney, Viscount Trematon, Earl of Kennington, Marquis of Berkhampstead, and Duke of Cumberland. He was made knight of the Garter on 18 May 1730, and installed on 18 June.

Gay's fables were 'invented to amuse' the young duke in 1725–6. Jenkin Thomas Philipps [q. v.] was his tutor, and seems to have found him an apt pupil (see No. 8 of his *Easy and Elegant Latin Letters*); Stephen Poyntz [q. v.] was governor and steward of his household, and he often stayed at Poyntz's house at Midgham. William was the favourite of his parents, and they wished him to be lord high admiral. He was therefore educated for the navy, but his own tastes were military. In 1740, when Sir John Norris (1660?–1749) [q. v.] was ordered to intercept the French and Spanish fleets, 'The Duke,' as he was habitually called, even in the 'Army List,' joined the flagship as a volunteer, and served on board for some months. But the fleet was windbound in the Channel, and he made no further trial of a naval career.

An act of parliament had been passed on 14 June 1739 empowering the king to settle on him an income of 15,000*l.* a year from the civil list. On 23 April 1740 he had been made colonel of the Coldstream guards, and on 18 Feb. 1741–2 he was transferred to the 1st guards. When he came of age, on 15 April 1742, he took his seat in the House of Lords, and on 17 May he was sworn of the privy council. On 31 Dec. he was promoted major-general.

In April 1743 he accompanied the king to Hanover, and in June they joined the allied army on the Main. At the battle of Dettingen he was on the left of the first line of infantry, and, as Wolfe wrote, he 'behaved as bravely as a man could do. He had a musket-ball through the calf of his leg. . . . He gave his orders with a great deal of calmness, and seemed quite unconcerned' (Wright, p. 46). When the surgeon was about to dress his wound, the duke told him to attend first to a French officer near him whose wound was more serious, and who was more likely to be neglected. He was promoted lieutenant-general on 28 June.

Early in 1745 it was proposed that he should marry a deformed Danish princess. He was very unwilling, and consulted Lord Orford (Sir Robert Walpole), by whose advice he gave his consent on condition of receiving an ample and immediate establishment. As Walpole foresaw, the project was dropped (*Reminiscences of Horace Walpole*, Letters, vol. i. p. cxxxvii).

He had asked leave to serve in the campaign of 1744 in any capacity, but his request was rather sharply refused. When General George Wade [q. v.] resigned the command of the British troops at the end of that year, the king wished to appoint John Dalrymple, second earl of Stair [q. v.]; but Stair refused to serve under Marshal Königsegg, who was to represent Austria. The inconvenience of co-ordinate commands had been abundantly shown; and by Chesterfield's dexterity at the Hague it was eventually arranged that the duke should have the honorary command of all the allied forces in the Netherlands, with Königsegg *adlatus* (*Trevor Papers*, pp. 109 &c.) On 7 March 1744–5 he was made captain-general of the British land forces at home and in the field, an office dormant since Marlborough's time. He left England on 5 April, and, after visiting the Hague, arrived at Brussels and assumed command on the 10th (21st N.S.)

A week later news came that the French army under Marshal Saxe had invested Tournay, and on the 30th the allied army advanced to raise the siege. Its nominal strength was over fifty thousand men, its effective strength about forty-three thousand. On 9 May, having taken ten days to march less than fifty miles, it found the French army drawn up in its front at Fontenoy, four miles east of Tournay. On the day before the duke had written: 'I cannot bring myself to believe the enemy will wait for us. . . . I cannot come at any certain knowledge of the enemy's number; but I have concurring information that the body on this side the Schelde does not exceed thirty-one battalions or thirty-two squadrons' (*Foreign Office Papers*). His information was bad. The whole French army consisted of 106 battalions and 162 squadrons, and of these 60 battalions and 110 squadrons, or about forty-seven thousand men, took part in the battle of Fontenoy, fought on 11 May.

It has been commonly said that Königsegg was against attacking the French in their prepared position; 'but the ardent courage of the Duke of Cumberland and the confidence of the English would take no advice' (Espagnac, i. 59). The despatches show that this was not the case; the allied generals were unanimous for attack (*English Historical Review*, xii. 528). In the battle the duke was far from being a mere titular chief. On the contrary, he tried to do too much.

'He saw and examined, and gave his orders with the utmost calmness and precision; but his ardour for the great end he was pursuing carried him to all places where there was anything to be done, that he might push the execution of it, and by his example support his orders.' So wrote his secretary, Sir Everard Fawkener (*Foreign Office Papers*). He was on the field before 6 A.M., inquiring of Brigadier Ingoldsby why his orders for the capture of a redoubt had not been executed, and giving fresh verbal orders, as to the tenor of which he and Ingoldsby afterwards differed. He insisted on accompanying the British and Hanoverian infantry in their attack upon the French centre between this redoubt and Fontenoy, and remained with them throughout. Philip Yorke, whose brother was his aide-de-camp, wrote: 'He was the whole day in the thickest of the fire. When he saw the ranks breaking, he rode up and encouraged the soldiers in the most moving and expressive terms; called them countrymen; that it was his highest glory to be at their head; that he scorned to expose them to more danger than he would be in himself; put them in mind of Blenheim and Ramillies: in short, I am convinced his presence and intrepidity greatly contributed to our coming off so well' (COXE, i. 236). John (afterwards Earl) Ligonier [q. v.], in a letter to the British minister at the Hague, said: 'Ou je suis fort trompé ou il se forme là un grand capitaine' (*Trevor Papers*, p. 113).

The allied army fell back on Ath, and made no further attempt to relieve Tournay. The British blamed the Dutch for their defeat, and their respective commanders were at variance, Cumberland being most concerned about the protection of Flanders, and Waldeck about the places of Hainault. Saxe, as soon as he was master of Tournay, took advantage of this divergence. He threatened Mons, and at the same time sent Löwendahl to surprise Ghent. It was taken on 10 July, and the allied army, now only half the strength of the French, retreated behind Brussels. Saxe was left to complete the conquest of Flanders without interruption, and by the middle of October he had done this, had taken Ath, and had placed his troops in winter quarters.

By that time the British troops were needed elsewhere. The defeat of Fontenoy and the call for reinforcements from England had helped to decide Charles Edward to make his venture in the highlands. He had landed on 25 July (O.S.), and on 21 Sept. he had routed Sir John Cope [q. v.] at Prestonpans. Three days afterwards ten battalions of British infantry, recalled from the Netherlands, arrived in the Thames. The rest of the infantry and most of the cavalry followed later, and the duke himself reached London on 18 Oct.

At the end of October an army of fourteen thousand men was formed at Newcastle under Wade; but this included six thousand Dutch troops, which had capitulated at Tournay and elsewhere, and which, on account of French remonstrances, were not allowed to serve in the field. In the middle of November, when the rebel army had entered England by the west coast, a second army was formed in Staffordshire under Ligonier. He fell ill; the duke was allowed to take his place, and arrived at Lichfield on 28 Nov. He had nominally 10,500 foot and 2,200 horse, really about two-thirds of those numbers (BLAIKIE, p. 94). They were distributed between Tamworth and Stafford, with a vanguard at Newcastle-under-Lyne. It was uncertain whether the rebels, who were then close to Manchester, would make for Wales or for London, and, though their number was barely five thousand, their movements were quicker than those of the English.

On 3 Dec. the duke advanced to Stone, hoping to fall in with them; but there he learnt that they had given him the slip, and were marching on Derby, which they reached next day. He hurried back to Stafford, and thence to Coventry, to intercept them; but on the 7th news reached him that they had begun their retreat. He mounted a thousand foot soldiers on horses of the country, and set out in pursuit with them and with his cavalry. On the 13th he was joined at Preston by Oglethorpe, who had been detached by Wade with three regiments of horse. It was not till the 18th that he succeeded in overtaking the rebel army near Penrith. There was a sharp action with its rearguard at Clifton, but the attempt to cut it off failed. As a contemporary ballad put it:

Then the foot got on horseback, the news give account,
But that would not do, so the horsemen dismount.
A fierce fight then ensu'd by a sort of owl light,
Where none got the day, because it was night.

(*Arms and the Man*, 1746. The different accounts of the action at Clifton have been carefully collected and compared by Chancellor Ferguson in the *Transactions of the Cumberland and Westmoreland Antiquarian and Archæological Society*, 1889, pp. 186–228).

On the 20th the rebels re-entered Scot-

land, the garrison they had left in Carlisle surrendered on the 30th, and on 2 Jan. the duke set out for London, where it was at that time believed that a French invasion from Dunkirk was imminent. It was left to Wade's army, or rather to the English part of it, now under Hawley's command, to follow up the rebels, whose numbers had been raised by reinforcements to nine thousand. They had undertaken the siege of Stirling Castle. Hawley marched from Edinburgh to raise the siege, and on 17 Jan. was beaten at Falkirk [see HAWLEY, HENRY].

The duke was at once sent north to replace him. On the 28th Horace Walpole wrote: 'The great dependence is upon the duke; the soldiers adore him, and with reason; he has a lion's courage, vast vigilance and activity, and, I am told, great military genius' (*Letters*, ii. 4). He reached Edinburgh on the 30th, and next day the army, somewhat reinforced, was again on the march for Stirling. The rebels did not wait for him. Charles Edward was forced, much against his will, to raise the siege and retire to the highlands. The duke entered Stirling on 2 Feb. and Perth on the 6th. On the 8th a corps of five thousand Hessians, sent to replace the Dutch troops, arrived at Leith. They were placed at Perth and Stirling to guard the southern issues from the highlands; and on the 20th the duke set out with his army for Aberdeen, which he reached on the 28th. On his way he issued a proclamation at Montrose on the 24th, summoning all concerned in the rebellion to submit and deliver up their arms.

The army remained nearly six weeks at Aberdeen, inactive except for outpost affairs, but collecting supplies. At length the weather allowed it, on 8 April, to move on Inverness. The Spey was passed on the 12th, and on the 15th, the duke's birthday, there was a day's halt at Nairn. The rebel army was assembled on Drumossie Moor, near Culloden House, five miles east of Inverness; and its leaders seized the opportunity for a night surprise. But the march took longer than they expected, the attempt was abandoned, and the rebels returned to their position on the moor, weary and disheartened. The English soon followed them, and about 1 P.M. on 16 April the battle of Culloden began.

The duke's army consisted of three regiments of horse, fifteen battalions of foot (eight of which had fought at Fontenoy), and about fifteen hundred highlanders, in all about 8,800 men with eighteen guns (*Scots Magazine*, 1746, p. 216). The force was little larger than at Falkirk, but it was much better handled. Hawley had attacked with his cavalry, which was driven back upon his foot; the duke used his cavalry to cover his own flanks and threaten those of the enemy. Hawley had left his guns behind; the duke's guns were distributed by pairs between the infantry battalions, and their fire so galled the highlanders as to provoke them to charge piecemeal without waiting for orders. Battalions opportunely brought up from the second line and reserve prolonged the first line, and took the highlanders in flank as they charged. This time the English infantry had the wind at their backs, and the men had been told each to use his bayonet, in hand-to-hand fighting, not against his own assailant, who could parry it with his target, but against the assailant of his right-hand man.

According to Patullo, the muster-master of the rebel army, it numbered above eight thousand on the rolls, but there were so many absentees that it was not possible to bring five thousand to the field (HOME, p. 333). Lord George Murray (1700–1760) [q. v.] reckoned it as not above seven thousand fighting men, of whom only 150 were horse. The right wing and centre of the highlanders charged first, and had some success. They broke through the interval between the two regiments on the left of the first line, capturing the two guns there for a time, and killing or wounding 207 men in those two regiments. But they were repulsed by the second line, and scattered by the dragoons. 'The left wing did not attack the enemy, at least did not go in sword in hand, imagining they would be flanked by a regiment of foot and some horse which the enemy brought up at that time' (*Lockhart Papers*, p. 531. The letter is unsigned, but was written by Lord George Murray, see Athole MSS. *Hist. MSS. Comm.* 12th Rep. App. viii. 74, and HOME, p. 359). The discontent of the Macdonalds at being placed on the left may have cooled their ardour, but that they 'stood moody, motionless, and irresolute to fight' (STANHOPE, iii. 306) is contradicted by several witnesses. The duke himself wrote: 'Upon the right, where I had placed myself, imagining the greatest push would be there, they came down three several times within a hundred yards of our men, firing their pistols and brandishing their swords, but the Royals and Pulteney's hardly took their firelocks from their shoulders, so that after those faint attempts they made off' (*Weston Papers*, p. 443; cf. JOHNSTONE, pp. 144, 159, and Maxwell's narrative).

The battle was decided in less than half

an hour. One part of the beaten army fled west to Inverness, pursued and mercilessly sabred by the English horse; the other part fled south to Ruthven in Badenoch. The duke wrote: 'I think we may reckon the rebels lost two thousand men upon the field of battle and in the pursuit, as few of their wounded got off, and we have 222 French, and 326 rebel, prisoners' (*Weston Papers*, p. 444). The loss of the English troops was 340.

The soldiers, elated at their victory, greeted the duke with cries of 'Now, Billy, for Flanders!' How warmly they felt towards their 'young hero' may be seen in a letter written shortly afterwards by one of Cobham's dragoons, praising his fairness and his care of them, and adding, 'Had he been at Falkirk, those brave Englishmen that are now in their graves had not been lost, his presence doing more than five thousand men' (*Lyon in Mourning*, i. 380). He for his part was equally pleased with them. Replying to Ligonier's congratulations, he said: 'Sure never were soldiers in such a temper. Silence and obedience the whole time, and all our manœuvres were performed without the least confusion. I must own that [you] have hit my weak side when you say that the honour of our troops is restored. That pleases beyond all the honours done me. You know the readiness I always found in the troops to do all that I ordered, and in return the love I have for them, and that I make my honour and reputation depend on them' (*Stowe MS.* 142, f. 113).

The army advanced to Inverness and halted there. On the 17th an order was issued: 'a captain and fifty men to march immediately to the field of battle, and search all cottages in the neighbourhood for rebels. The officer and men will take notice that the publick orders of the rebels yesterday were to give us no quarter' (Campbell-Maclachlan, p. 293). A copy of these orders, signed by Lord George Murray, was said to have been found in the pocket of a prisoner (they are given in full in the *Scots Magazine*, 1746, p. 192, and are referred to by Wolfe in a letter written on the day after the battle; but cf. *Athenæum*, 11 March 1899). Lord Kilmarnock and others afterwards declared that they had never heard of any such orders, but they were not primâ facie incredible. It is stated that Murray had warned the Hessians when they arrived that, unless there was a cartel for exchange of prisoners, they would be put to the sword, and the duke refused a cartel (Johnstone, p. 119; and cf. Walpole, *Letters*, ii. 4). But even assuming that the orders were genuine, they referred to the heat of action. To use them next day as a means of rousing the vindictiveness of the men sent to search for wounded rebels was inexcusable, and renders the duke responsible for the atrocities which took place (*Lyon in Mourning*, iii. 68, &c.)

At Inverness the duke was joined by the lord president, Duncan Forbes (1685–1747) [q. v.], with whose assistance a proclamation was drawn up calling upon all magistrates to search out and seize all rebels who had not submitted, and any persons harbouring them; 'but as one half of the magistracys have been either aiders or abettors to this rebellion, and the others dare not act through fear of offending their chiefs or of hanging their own cousins, I hope for little from them' (Cumberland to Newcastle, 30 April, *Addit. MS.* 32707, f. 128). Of the lord president he wrote: 'As yet we are vastly fond of one another, but I fear it wont last, as he is as arrant Highland mad as L[d] Stair or Crawford. He wishes for lenity if it can be with safety, which he thinks, but I don't' (*ib.*) He is said to have replied to Forbes's expostulations, 'The laws of the country, my Lord! I'll make a brigade give laws, by God!' (*Lyon in Mourning*, iii. 68).

He was firmly convinced, like Cromwell in Ireland, that 'mild measures won't do.' They had been tried and had failed. He told Newcastle, on 4 April, 'You will find that the whole of the laws of this *ancient kingdom* must be new modelled.' He made some suggestions himself, and sent Lord Findlater to London to advise on the legislation needed to break down the clan system. To support or supplement the magistrates, parties of troops were sent throughout the highlands to hunt for rebels, plunder and burn their houses, and drive off their cattle. He shifted his headquarters and the bulk of his troops on 23 May to Fort Augustus, as that was a more central point. On 23 June Lord Granby wrote from there: 'The duke sent a detachment of a hundred of Kingston's horse, fifty on horseback and fifty on foot, into Glenmorrison's country to burn and drive in cattle, which they executed with great expedition, returning in a couple of days with a thousand head of cattle, after having burnt every house they could find. The duke has now shown the gentlemen of Scotland who gave out that the highlands were inaccessible to any but their own people, that not only the infantry can follow rebel highlanders into their mountains, but that horse upon an occasion commanded by him find nothing impracticable' (Rutland

MSS. ii. 196, *Hist. MSS. Comm.* 12th Rep. App. v.)

His general orders show that he tried to maintain strict discipline, but troops employed in this way were sure to misbehave in some cases. The driving in of cattle caused widespread suffering; but, as Lord George Murray had declared, resistance might be kept up 'as long as there were cattle in the highlands or meal in the lowlands.' Nor was all risk of such resistance past. In the middle of August Lochgarry was assuring Charles Edward that he could 'very soon make a flying army of about two thousand men,' and was offering to surprise Fort Augustus (Blaikie, p. 125; cf. Murray of Broughton, p. 435). The stories of the duke's personal brutality collected by Bishop Forbes (*Lyon in Mourning*) are mere hearsay, and only prove the hatred he had inspired [see Wolfe, James]. The cases of Stewart of Invernahyle and Macdonald of Kingsburgh show that, hard as he was, he was not always deaf to appeals. Duncan Forbes wrote of him to Sir John Cope on 21 June: 'His patience, which surprises in such years, is equal to his fire, and in all probability will do very great service to the public' (*Culloden Papers*, p. 280).

His tone became harsher as time went on. On 29 June he wrote: 'I find them a more stubborn and villainous set of wretches than I imagined could exist;' and on 17 July: 'I am sorry to leave this country in the condition it is in; for all the good that we have done has been a little blood-letting, which has only weakened the madness, but not at all cured; and I tremble for fear that this vile spot may still be the ruin of this island and of our family' (*Addit. MS.* 32707, f. 380; Coxe, i. 303). He underrated his success; the clan system, crushed under his heavy heel, never raised its head again.

He left Fort Augustus on 18 July, and reached London on the 25th, when he was received with general rejoicing (Doran, *London in the Jacobite Times*, ii. 148–65). The thanks of parliament had been voted for Culloden on 29 April, and on 4 June an act had been passed settling 25,000*l.* a year on him and his heirs, in addition to his income from the civil list. The freedom of the city of York was presented to him on 23 July, and that of London on 6 Aug. He was made ranger of the great park at Windsor on 12 July, and colonel of the 15th dragoons (a regiment newly formed out of Kingston's horse, and disbanded in 1749) on 6 Sept. He had been elected chancellor of the university of St. Andrews in March. Handel's oratorio, 'Judas Maccabæus,' was written in his honour. A gold medal was struck to commemorate the victory of Culloden, and issued to the principal officers engaged, but whether this was done by the government is doubtful. On the obverse was a bust of the duke, on the reverse a figure of Apollo pointing to a dragon pierced with an arrow, with the legend, 'Actum est, ilicet, periit.' Among the many verses written, only those of Collins need be named, 'How sleep the brave,' and the ode on the popular superstitions of the highlands. Tyburn Gate of Hyde Park was renamed Cumberland Gate, and the duke's head became a tavern sign in every country town (Wright, *England under the House of Hanover*, p. 227).

But the stream of satire and invective, of which there are many specimens in the 'Lyon in Mourning,' soon spread from Scotland to London. It was encouraged by the Prince of Wales, who was very jealous of the duke. It did its work most effectively by fastening on him the nickname of 'the butcher.' According to Horace Walpole, when the proposal was made to elect him a freeman of some city company, an alderman said, 'Then let it be of the Butchers' (1 Aug. 1746, *Letters*, ii. 43). In a caricature which bears the date 19 Dec. 1746 he is represented as a calf in the gear of a butcher (Brit. Mus. No. 2843), and others, perhaps earlier, picture him as a butcher. When he lost his sword in a disturbance at the Haymarket Theatre in 1749, some one cried out: 'Billy the butcher has lost his knife' (*Lyon in Mourning*, ii. 226).

He had hoped to resume his command in Flanders, but Prince Charles of Lorraine was sent unexpectedly from Vienna to take his place. The campaign of 1746, like the previous one, went ill for the allies, and they were pushed back to the Dutch frontier. In December the duke went to the Hague to concert operations, as he was to command in 1747. He again embarked for Holland on 1 Feb., and towards the end of March the allied army was assembled east of Breda. It was to have numbered 140,000 men, but was in fact under a hundred thousand. A French army of about the same strength, under Saxe, lay facing it, between Malines and Louvain; while there was a detached corps of fifteen thousand men at Namur under Clermont, and another of twenty thousand at Ghent under Löwendahl. By the middle of May the latter corps had taken possession of all Dutch Flanders, and prepared the way for the invasion of Zeeland.

The alarm which this caused among the

Dutch led to the revival of the stadholderate, which was made hereditary in the house of Orange. This internal revolution and the want of supplies crippled Cumberland's movements. He had hoped to recover Antwerp, but the French precautions and the Dutch dilatoriness made him renounce that design. He then wished to attack the French in their position behind the Dyle, but his generals thought the risk too great. His troops suffered much from sickness, and Saxe, whose army was much better supplied, wished to prolong the situation; but in the beginning of June Louis XV joined the army, and the siege of Maestricht was decided on. Saxe was unwilling to commit himself to this siege while the allies remained free either to interrupt him or to march on Brussels. He skilfully drew them towards Maestricht, forestalled them in the strong position which they hoped to occupy between that place and Tongres, and defeated them in the battle of Laeffelt—or Val, as the English called it—on 2 July (N.S.)

Saxe had about 125,000 men, the allies ninety thousand, of which about ten thousand were British and twenty thousand Hanoverians and Hessians in British pay. While holding in check the Austrians, who were on the right, and the Dutch, who were in the centre, Saxe dealt his blow against the left. The hamlet of Laeffelt was taken and retaken four times. After three hours' obstinate fighting a fifth assault was made upon it by nearly twenty-five thousand men. At the same time the French cavalry charged and routed some Dutch squadrons drawn up on the right of it. These in their flight swept away some reinforcements that were coming from the reserve, and the duke himself was nearly made prisoner while trying to rally them. Laeffelt was lost, and the left wing retreated on Maestricht. The right and centre retired northward, but the French pursuit was slack, and the allied army reunited next day on the right bank of the Meuse.

The whole brunt of the battle and nine-tenths of the loss had fallen upon the Anglo-Hanoverians; and the duke was asked to explain how it was that here, as at Rocour the year before, the Austrians had found themselves unable to take any share in it. He had no fault to find with them, but he owned it could be wished 'that so great a proportion of the whole force had not been employed to strengthen what was itself so very strong, but that part of it had been made use of on the left, or at least been kept as a reserve to follow occasions' (Coxe, i. 493). For this he was himself responsible. As Horace Walpole wrote: 'He behaved as bravely as usual, but his prowess is so well established that it grows time for him to exert other qualities of a general' (*Letters*, ii. 92).

The French lost more men than the allies, and the victory was not decisive enough for Saxe to attempt the siege of Maestricht. He fell back on an alternative which he personally favoured, the siege of Berg-op-Zoom. This was begun by Löwendahl on 14 July, and lasted two months. The duke was pressed by the Prince of Orange to march to its relief, but he thought Maestricht of more importance. There was friction between the two brothers-in-law. In August Pelham wrote: 'Our two young heroes agree but little. Our own is open, frank, resolute, perhaps hasty; the other assuming, pedantic, ratiocinating, and tenacious' (Stanhope, iii. 332). However, the Dutch troops and others to the extent of nearly half his army were gradually sent off by Cumberland for the defence of the Dutch frontier, while Saxe made corresponding detachments to reinforce Löwendahl. Berg-op-Zoom was taken on 16 Sept., and the campaign ended soon afterwards.

The French wished for peace; and Saxe suggested through Ligonier, who had been made prisoner at Laeffelt, that 'it would be very glorious for his most Christian majesty, as well as for his royal highness, that peace should be made at the head of the two armies.' The duke liked the idea; but the British government preferred to leave the business to diplomatists, and sent out Lord Sandwich. A new campaign opened before terms were settled. Early in April 1748 Saxe invested Maestricht with more than a hundred thousand men. The allied army assembled at Roermond under Cumberland amounted at that time only to thirty-five thousand men, and could do nothing to save the place, which was still holding out, however, when preliminaries of peace were signed at Aix-la-Chapelle at the end of the month. The duke went to Hanover in August, and to England in September, to arrange about the reductions in the British forces; otherwise he remained with the army in Holland until it was broken up, after the final signature of peace on 18 Oct.

On his return to England he lived chiefly at Windsor, sometimes at the Ranger's (now Cumberland) Lodge, which he enlarged, and sometimes at Cranbourne Lodge, being appointed warden of Cranbourne Chase on 29 Oct. 1751. With the assistance of Thomas Sandby [q. v.], whom he made deputy ranger, he greatly improved the park, especially by

plantations of Scotch firs and cedars (Menzies, *History of Windsor Great Park*), and he began the formation of Virginia Water. He was an ardent supporter of horse racing, and ultimately he had the largest and best stud in the kingdom. Eclipse and Herod were bred in his stables. He made the course and founded the meeting at Ascot (*Quarterly Review*, xlix. 409). At the same time he was zealous in the discharge of his duties as captain-general. He founded a hospital for invalid soldiers near Buckingham House, and he procured the passing of a bill to protect pensioners from usurers. He 'plucked a very useful feather out of the cap of the ministry by forbidding any application for posts in the army to be made to anybody but himself' (Walpole, *Letters*, ii. 55); and he did his best to root out abuses and to secure discipline and efficiency.

But his efforts in this direction added to his unpopularity. He was said to be treating the soldiers 'rather like Germans than Englishmen.' The changes made at his instance in the Mutiny Act were strongly opposed in parliament. The 'Remembrancer,' edited by James Ralph [q. v.], and inspired by the Prince of Wales's coterie at Leicester House, attacked his military reforms and himself, and pointed to precedents of ambitious younger sons. The writer of 'Constitutional Queries,' which appeared at the beginning of 1751, and was burnt by the hangman, definitely asked 'whether it might not be prudent to reflect on the fatal instances of John of Lancaster and Crookbacked Richard' (Walpole, *George II*, i. 495).

On 20 March 1751 the Prince of Wales died, and the question of regency, in case the king should die before his grandson came of age, was raised. The king wished the duke to be regent, but the ministers demurred on account of his unpopularity. An act was passed providing that the Princess-dowager of Wales should be regent, but should be advised by a council on which the duke was to have a seat. He was deeply mortified. There was already a coolness between him and Newcastle, which had originated in differences between the latter and Sandwich during the Aix-la-Chapelle negotiations (Coxe, ii. 110), and from this time forward he was hostile to the Pelhams. His political friends were the Duke of Bedford, Sandwich, and especially Henry Fox. The king thanked the latter for taking the duke's part in the debate on the regency bill, and said, 'The English are so changeable; I do not know why they dislike him. It is brought about by the Scotch, the Jacobites, and the English that do not love discipline.' In November, when the duke had a fall in hunting and his life was for some days in danger, the king was in great distress, and told Fox 'he has a head to guide, to rule, and to direct' (Walpole, *George II*, i. 137, 184). He was elected chancellor of the university of Dublin, in succession to his brother, on 18 May.

When the king went to Hanover in the spring of 1755, the duke was appointed one of the lords justices (28 April) on account of the critical state of affairs and the possibility of a French invasion. He was for declaring war at once and striking the first blow; but, though hostilities were carried on, the declaration was deferred till news came of the French descent on Minorca in May 1756.

Since the death of the Prince of Wales the jealousy of the duke had become more intense on the part of his widow and her circle. Pitt acted with them, and in the debate on the regency bill he had gone so far as to suggest that, if the duke were to become sole regent, his ambition 'might excite him to think less of protecting than of wearing the crown' (Stanhope, iv. 13). But the duke took Pitt's measure sufficiently to advise Fox, at the end of 1754, not to place himself in opposition to him by accepting a seat in the cabinet. 'I don't know him, but by what you tell me Pitt is, what is scarce, he is a man' (Walpole, *George II*, i. 363).

In November 1756 Pitt became secretary of state. He was bent on pushing the war in America, and in January 1757 two highland regiments were raised for service there, one of them by Simon Fraser, master of Lovat, who had fought in the rebel ranks at Culloden. Pitt has been highly praised for having 'devised that lofty and generous scheme for removing the disaffection of the highlanders' (Stanhope, iii. 18, iv. 89). But the duke had some share in it, for the proposal was contained, with others, in 'a plan for carrying on the war' which was submitted to him in May 1756, and which he sent by Lord Albemarle to Pitt in December. The fact is, troops were badly needed in America, and could be ill spared from home, and, as the author of this plan remarked, 'No men in this island are better qualified for the American war than the Scots highlanders' (Almon, *Anecdotes of the Earl of Chatham*, i. 261). In the 'Cumberland Papers' there is a list of officers for Fraser's regiment endorsed by the duke: 'These papers delivered to me by the Duke of Argyle on the 2nd January 1757, and ap-

proved next day by the king' (see also WALPOLE, *George II*, ii. 131, and *Addit. MS.* 32870, ff. 21, 61, 72). Eight years before, when the Duke of Bedford thought of sending out highlanders as colonists to Nova Scotia, Cumberland had promised his support to the scheme, 'as it is much to be wished that these people may be disposed of in such a manner as to be of service to the government instead of a detriment to it' (*Bedford Correspondence*, i. 564).

On other points the duke and Pitt were opposed. Hanover was threatened with invasion owing to its connection with England, and the king wished the duke to command the army of observation formed to cover it. Pitt was anti-Hanoverian, and from his connection with Leicester House he was indisposed to swell the duke's army. No British troops and not much money could be obtained for the defence of Hanover. The king disliked Pitt and Temple, and was determined to get rid of them, and the duke unwisely persuaded his father to take this step before he himself left England. He is even said to have made it a condition of his acceptance of a command to which he was personally disinclined (WALPOLE, *George II*, ii. 195).

On 9 April 1757 the duke set out for Germany, and joined his army at Bielefeld. It numbered about forty thousand men—mainly Hanoverians, Hessians, and Brunswickers—and held the line of the Lippe hills, west of the Weser. Frederick the Great, now England's ally, had strongly urged that the army should advance towards the Rhine to support his fortress of Wesel; but the Hanoverian ministers, by whose advice the duke was to be guided, insisted that it should confine itself to the defence of the electorate. The Prussian garrison of Wesel, therefore, evacuated that place, and joined the Hanoverian army for a time; but in the middle of July it was called away to Magdeburg.

In the beginning of June the French army under Marshal d'Estrées, having crossed the Rhine into Westphalia, advanced fron Münster upon Bielefeld. It was double the strength of the duke's army, and the latter retired across the Weser. The French occupied Hesse, passed the Weser higher up, and moved northward upon Hanover. There was an action between the outposts of the two armies at Ladferde on 24 July, after which the duke drew back to a position behind the village of Hastenbeck. His right was covered by the guns of Hameln, his left rested upon some wooded heights, and he had a swamp in his front. Here he was attacked and defeated on the 26th. Advancing through the woods the French turned his left, captured his principal battery, and forced him to retreat. But meanwhile three Hanoverian battalions, which had been sent round the woods to guard the left, struck unexpectedly upon the right flank of the French columns, and caused so much confusion that at one time Estrées also gave orders for retreat. Hence there was no pursuit, and the duke's army retired in good order. He had lost only twelve hundred men, but he made no further attempt to check the French progress. He was himself in favour of joining the Prussians, but in obedience to the king's instructions he retreated slowly northward upon Stade, where the Hanoverian archives and treasury had been placed (*Addit. MS.* 32874, fol. 381, and *Cumberland Papers*). It was hoped that the French would not follow him, but would pass on into Brandenburg.

When the news of the battle reached England, the king, who had spent all his own savings upon this army, told Newcastle that 'he had stood it as long as he could, and he must get out of it as well as he could;' he could do nothing more for the king of Prussia, but would let him know that he was obliged to make his own peace separately, as elector. He wrote to the duke to the same effect on 11 Aug., and sent him full powers to treat with the French commander, binding himself, as elector, to ratify and observe any convention the duke should sign. On the 16th he added that the duke should not agree to the surrender of the troops without letting him know, and that he wished the negotiations to be prolonged till it was ascertained how the idea of a separate peace was regarded at Vienna.

The British ministers at first agreed that they 'could give no advice about the intended neutrality,' since they were not prepared to offer effectual aid to Hanover. Pitt, who had returned to office with Newcastle at the end of June, would not hear of sending British troops thither (*Grenville Papers*, ii. 206). Such British troops as were available were to be sent, at his instance, on the fruitless expedition to Rochefort. Frederick had been beaten at Kollin on 18 June, and there were rumours that he was treating secretly with France. But he denounced these rumours as calumnies, protested against the intended desertion of him, and marched westward against the French. The British ministers changed their tone, and began to urge upon the king that his separate treaty was both impracticable and dishonourable. Up to 10 Sept. the king maintained that he knew what he was about, and often repeated

'it was over with the king of Prussia.' But by the 16th he had learnt that his scheme found no favour at Vienna, and had been brought to send Frederick the strongest assurances of support, and to suggest to Cumberland that he should march up the Elbe to Magdeburg, to co-operate with the Prussians, or in some other way give occupation to part of the French army (*Addit. MSS.* 32872 fol. 426, 516, 32873 fols. 1, 111, 299, 539, 541, 32874 fols. 76, 81).

It was too late. On 8 Sept. the convention of Kloster-Zeven had been signed. The duke had hoped to be able to maintain himself at Stade with the support of British ships in the Elbe. But his communication with these was cut off; the French army, now under Richelieu, had been raised to more than three times his own numbers, and he might soon be forced to surrender. The king of Denmark, at the request of George II, had sent Count Lynar to negotiate between the two commanders, and the count had brought about an arrangement, of which he was so proud that he could ascribe it to nothing short of divine inspiration. Hostilities were to cease, and the army of observation was to be broken up. The Hanoverian troops, excepting the garrison of Stade, were to cross the Elbe; and the other troops were to be sent home to their own states, but not to lay down their arms.

Napoleon has blamed this convention as far too favourable to the duke's army (*Commentaires*, vi. 356). The French government declined to ratify it as it stood, and Richelieu overstepped its terms by trying to disarm the Hessian troops. But it was a great blow to Frederick, who relieved himself characteristically by mocking verses (*Œuvres*, xiv. 165). In England it met with the strongest condemnation, and from no one more loudly than from the king, who threw the whole blame of it upon his son. He assured his English ministers that it was directly contrary to his orders, that his honour and his interest were sacrificed by it, and that if any other man in the world had done it, he should conclude that he had been bought by France. He let them notify his disapprobation to the duke, and his surprise that it should have been carried into execution without waiting for his ratification. Its execution had in fact been suspended by the duke owing to Richelieu's action. Pitt, while he freely allowed that the duke had full powers to do what he had done, was for setting the convention aside, and falling upon the French at once; and on 5 Oct. the king sent orders to his Hanoverian ministers to take that course, on some pretext or other, unless the risk of reprisals was too great (*Addit. MS.* 32874, fols. 148, 165, 413, 448).

By this time the duke had left the army for England. He had not shown much talent or vigour in the campaign. Though a good soldier, he had never had the intuition of a general, nor perhaps the calmness. George II was told that 'his head turned' both at Hastenbeck and at Laeffelt. Always stout, he had now become corpulent and had lost his activity. He was in bad health, and the old wound in his leg gave him trouble. But it must also be remembered that he was overmatched in numbers, his troops had no cohesion, and his hands were tied by his instructions. As regards the convention, he justly maintained: 'I have acted, as it appeared to me, most agreeable to his majesty's orders, and for the good of that army and country that his majesty had entrusted to my care' (*ib.* 32874, fol. 385).

He reached London on 11 Oct. The king, in an interview of only four minutes, told him 'that he had ruined his country and his army, and had spoiled everything, and had hurt, or lost, his own reputation.' The duke gave the king a written 'justification' (of which there is a copy in the *Cumberland Papers*), but the king handed it over to his Hanoverian minister, Münchhausen. At cards that evening he said openly, when the duke came into the room: 'Here is my son who has ruined me and disgraced himself' (Walpole, *George II*, ii. 249). That night the duke asked permission, through Lady Yarmouth, to resign his military appointments. The king sent word by the Duke of Devonshire that he wished him not to give up his regiment, but the duke replied 'that his honour would not permit him to stay in service at present.' His resignation took effect from 15 Oct. In order that it might be final, Pitt pressed the appointment of a successor. The king at first demurred, saying that 'if he had a mind to be reconciled to his son, nobody had anything to do with it;' but he soon consented, and Ligonier was made commander-in-chief and colonel of the 1st guards before the end of the month (*Addit. MS.* 32875, fols. 56, 120, 198; *Bedford Corresp.* ii. 275).

Wolfe's comment at the time was: 'The duke's resignation may be reckoned an addition to our misfortunes; he acted a right part, but the country will suffer by it.' Wolfe had sometimes complained that the duke's notions were narrow, not going beyond perfection of battalion drill; but he thought well of his abilities, and spoke of him in 1755 as 'for ever doing

noble and generous actions' (WRIGHT, pp. 398, 152, 160, 179, 331).

The duke retired to Windsor. He made no attempt to vindicate himself to the world, and said no word against the king. In August 1760 he had a stroke of paralysis, and Walpole draws a touching picture of him at his father's funeral in November (*Letters*, iii. 361). He handed over to his two sisters the share that fell to him under the will of George II. Giving up his rooms at St. James's Palace, he took Schomberg House in Pall Mall, and in January 1761 he bought the Duke of Beaufort's house in Upper Grosvenor Street. His nephew, George III, treated him with much consideration. At the king's marriage on 8 Sept. 1761 the duke gave away the bride, and a year afterwards he stood sponsor to the infant Prince of Wales, afterwards George IV.

He was a warm friend, and when Lord Albemarle took Havana in 1762, he wrote to him: 'No joy can equal mine, and I strut and plume myself as if it was I that had taken the Havannah' (ALBEMARLE, i. 125). He shared Pitt's disapproval of the peace of Paris and his hostility to the Bute ministry, and he broke with Fox. He was credited with having brought about the fall of Bute in April 1763, and his own popularity revived with the growing antipathy to Scotsmen. He was equally hostile to Bute's successor, Grenville, and was disappointed that Pitt did not replace him in August (*Chatham Correspondence*, ii. 244, 312).

His ailments increased. 'He had grown enormously fat, had completely lost the use of one eye, and saw but imperfectly with the other. He was asthmatic.' In October he had two fits at Newmarket, having gone thither against advice to see the match between Herod and Antinous. Abscesses formed in his wounded leg, and incisions had to be made which he bore with extraordinary fortitude, insisting on holding the candle himself for the surgeon (ALBEMARLE, i. 186, 244). On 26 March 1765 Walpole wrote that he had fallen into a lethargy, and there were no hopes of him; but he revived, and in April the king turned to him for help in getting rid of his ministers. In spite of his state of health he undertook the task, as soon as the regency bill had been satisfactorily settled. On 12 May he went to see Pitt, who was laid up with the gout at Hayes. An intricate negotiation followed, which, though it failed as regards Pitt, resulted in the Rockingham administration in July (ALBEMARLE, i. 185–203, giving the duke's own account of the earlier steps; *Grenville Papers*, iii. 172, &c.; GRAFTON, *Autobiography*, pp. 40, &c.; *Newcastle Letters in 1765–6*, ed. Bateson). On 20 May, in consequence of the riots in London, the king named him captain-general, though the ministers wished to appoint Granby.

He died suddenly on 31 Oct. 1765, after dinner, at his house in Upper Grosvenor Street, having come up from Windsor and gone to court in the morning. The immediate cause of death was a clot of blood in the brain, apparently owing to 'two very extraordinary preternatural bones which were situated at the upper part of the dura mater' (*Addit. MS.* 33954, f. 226; *Grenville Papers*, iii. 105). He was buried with military honours on 9 Nov. in Westminster Abbey, at the west end of Henry VII's chapel. His death caused general regret, and mourning was worn for him in London beyond the time prescribed. He was unmarried, and left no will. Lord Albemarle was appointed administrator to his estate, and retained a few of his letters. The rest are said to have been burnt by his sister, Princess Amelia (ALBEMARLE, i. 244); but there is still a great mass (120 bundles) of 'Cumberland Papers' at Windsor Castle, consisting mainly of letters and statements sent to the duke, but containing also drafts of his own letters.

His character has been carefully drawn by two men who knew him well. Horace Walpole says: 'His understanding was strong, judicious, and penetrating, though incapable of resisting partialities and piques.' He was proud and unforgiving, and fond of war for its own sake. 'He despised money, fame, and politics; loved gaming, women, and his own favourites, and yet had not one sociable virtue.' The shades in this picture are softened in a supplementary sketch (WALPOLE, *George II*, i. 89, and *George III*, ii. 224). Lord Waldegrave wrote in 1758 that he had 'strong parts, great military abilities, undoubted courage,' but that his judgment was 'too much guided by his passions, which are often violent and ungovernable. . . . His notions of honour and generosity are worthy of a prince' (WALDEGRAVE, p. 23). Of recent estimates the fairest is that of Macaulay in his second essay on Chatham.

A half-length portrait of Cumberland, painted by Reynolds in 1758, is at Windsor with a replica in the National Portrait Gallery, and has been engraved several times. There are many others, among which may be mentioned John Wootton's picture (on horseback at Culloden), engraved by Baron

in 1747; another of Cumberland at Culloden by C. Philips (*Cat. Second Loan Exhib.* No. 281); a third by Wootton and Thomas Hudson, engraved by John Faber, and a half-length by David Morier engraved by Faber in 1753. Morier had a pension of 200*l.* a year from the duke (Bromley, *Catalogue*; Chaloner Smith, *British Mezzotinto Portraits*).

A proposal for an equestrian statue, to be put up by public subscription, fell through; but in 1770 one was erected in Cavendish Square by Lieutenant-general William Strode. It was taken down in 1868.

[There are two biographies of Cumberland, neither good: a Life by Andrew Henderson, published in 1766, and Historical Memoirs, published in 1767. The latter bears no author's name, but references in the footnotes (pp. 168, 206, 397) identify the writer as Richard Rolt [q. v.] Though ill-written, it contains good materials. Campbell-Maclachlan's William Augustus, Duke of Cumberland (1876), consists of extracts from his general orders in 1745–7, supplemented by many useful notes. The Newcastle Correspondence, in the Additional MSS., British Museum, contains many of his letters; those written from Flanders are among the Foreign Office papers at the Public Record Office (Military Auxiliary Expeditions). For his life generally, see Walpole's Memoirs of George II and George III, and his Letters (Cunningham's edition); Lord Waldegrave's Memoirs; Coxe's Pelham Administration; Lord Albemarle's Memoirs of Rockingham; Grenville Papers; Chatham Correspondence; Bedford Correspondence; Harris's Life of Hardwicke; Wright's Life of Wolfe; Weston Papers (1st Appendix to 10th Rep.), and Trevor Papers (8th Appendix to 14th Rep. of Hist. MSS. Comm.); Stanhope's Hist. of England; Doyle's Official Baronage; Gent. Mag. 1765, p. 543. For the rebellion: Scots Mag.; Culloden Papers; Home's Hist. of the Rebellion; the Lyon in Mourning (1895–7); Blaikie's Itinerary of Prince Charles Edward; Johnstone's Memoirs; Maxwell of Kirkconnell's Narrative; Memorials of John Murray of Broughton. For his campaigns abroad: Gent. Mag. 1745, 1747, 1757; A Brief Narrative of the late Campaigns in Germany and Flanders, 1751 (a severe criticism, written by George Townshend, who was one of his aides-de-camp); Espagnac's Histoire de Maurice, Comte de Saxe; Voltaire's Siècle de Louis XV; Journal of the Royal United Service Institution, xxxviii. 1247; Carlyle's Frederick the Great; Renouard's Geschichte des Krieges in Hannover, &c.; Kausler's Atlas der merkwürdigsten Schlachten; Rousset's Comte de Gisors; and Richard Waddington's Guerre de Sept Ans, 1899, vol. i.] E. M. L.

WILLIAM HENRY, first Duke of Gloucester of the latest creation (1743–1805), third son of Frederick Louis, prince of Wales [q. v.], by Augusta, daughter of Frederick II, duke of Saxe-Gotha, was born at Leicester House on 14 Nov. 1743. Prince William, as he was styled during his minority, was educated with the same strictness and in the same seclusion as his elder brother, George William Frederick (afterwards George III), whom he resembled in the sobriety of his character. He was understood to be the king's favourite brother, and shared with the Duke of York (Edward Augustus) the function of leading the bride to the altar at the royal nuptials (8 Sept. 1761). In 1762 he was elected (27 May) and installed (22 Sept.) K.G. In 1763 he was appointed ranger of Hampton Court. In 1764 he was created (19 Nov.) Duke of Gloucester and Edinburgh and Earl of Connaught, and sworn of the privy council (19 Dec.) He took his seat in the House of Lords on 10 Jan. 1765. He succeeded the Duke of York (September 1767) as ranger of Cranbourne Chace, and in January 1771 was appointed warden of the New Forest. He was also appointed in 1771 chancellor of the university of Dublin, was elected F.R.S. in 1780, and received the degree of LL.D. from the university of Cambridge in 1787. In the army he was commissioned colonel of the 13th regiment of foot on 28 June 1766, of the 3rd regiment of foot guards on 6 Jan. 1768, of the 1st regiment of foot guards and major-general on 30 March 1770, general on 25 May 1772, and field-marshal in 1793.

Gloucester married, on 6 Sept. 1766, a lady of equal beauty and wit, Maria, dowager countess of Waldegrave, an illegitimate daughter of Sir Edward Walpole [see Waldegrave, James, second Earl Waldegrave]. The rite was solemnised in secret by her chaplain at her house in Pall Mall, no other persons being present. The secret was kept, though the court had its suspicions, until after the passing of the Royal Marriage Act, when sympathy with Cumberland induced Gloucester to notify his prior offence to the king (16 Sept. 1772) [see Henry Frederick, Duke of Cumberland and Strathearn]. The king at once banished him from court, and directed an inquiry into the validity of the marriage. The duke and duchess were accordingly examined before three commissioners on 23 May 1773. They swore to the fact of the marriage, and its validity was allowed, though, as the chaplain who had officiated was dead, it remained unattested by any third party. It was not until 1778 that provision was made for the issue of the marriage. Part of the intervening period was spent by the duke and duchess abroad, chiefly in Italy. In June 1780 Gloucester

was restored to the royal favour. His later life was stained by an amour with the duchess's lady of the bedchamber, Lady Almeria Carpenter. He died on 25 Aug. 1805, and was buried in St. George's Chapel, Windsor. By the duchess, who died in 1807, Gloucester left issue: (1) Sophia Matilda, born on 29 May 1773, died unmarried on 29 Nov. 1844, having for many years held the rangership of Greenwich Park; (2) William Frederick [q. v.]

[Gent. Mag. 1743 p. 612, 1805 ii. 783; Ann. Reg. 1805, Chron. App. p. 170, 1844 Chron. App. p. 286; Court and City Kalendar, 1763-8; Nicolas's Brit. Knighthood, vol. ii., Chron. List, p. lxxii; Lords' Journal, xxxi. 4; Collins's Peerage, ed. Brydges, i. 48; G. E. C[okayne]'s Complete Peerage, iv. 46; Walpole's Memoirs of the Reign of George III, ed. Le Marchant, revised by Russell Barker; Walpole's Journal of the Reign of George III, ed. Doran; Walpole's Letters, ed. Cunningham; Mrs. Delany's Corresp. ed. Lady Llanover; Grenville Papers, ed Smith; Auckland's Journal, i. 463, ii. 281; Cornwallis's Corresp. ed. Ross; Private Papers of William Wilberforce, p. 105; Hist. MSS. Comm. 14th Rep. App. iv. 525, 528, 15th Rep. App. vii. 300; Addit. MS. 6309, f. 142; Jesse's Memoirs of the Reign of George III.] J. M. R.

WILLIAM FREDERICK, second Duke of Gloucester of the latest creation (1776–1834), only son of William Henry, first duke of Gloucester [q. v.], was born at Teodoli Palace, Rome, on 15 Jan. 1776. At Cambridge, where for some time he resided at Trinity College, he received the degree of M.A. in 1790, and that of LL.D. in 1796. He was also elected chancellor of the university on 26 March 1811, and installed in office on 29 June following. In 1797 he was elected F.R.S. He was styled Prince William of Gloucester until his father's death (25 Aug. 1805), when he succeeded to the dukedom of Gloucester and Edinburgh, and earldom of Connaught; but it was not until 1816 that, being only great-grandson of George II, he was allowed the style of royal highness.

Gloucester entered the army with a captain's commission and the rank of colonel in the 1st regiment of foot guards in 1789 (11 March). He was made full colonel on 8 Feb. 1794, and served with his regiment under Sir William Erskine [q. v.] in the ensuing campaign in Flanders. He was appointed (3 May) to the command of the 115th regiment, and (by letter of service) to do duty as colonel on the staff and general officer throughout the campaign. In 1795 he received a major-general's commission (16 Feb.) and the colonelcy of the 6th regiment of foot (8 Nov.) In the expedition to the Helder in 1799 he commanded a brigade under Sir David Dundas (1735–1820) [q. v.], and behaved with gallantry in the actions of 19 Sept. and 4 and 6 Oct. He was in consequence advanced to the rank of lieutenant-general (13 Nov.) In 1806 he was made colonel of the 3rd regiment of foot guards (31 May), in 1808 was advanced to the rank of general (25 April), and in 1816 to that of field marshal (May). He was elected K.G. on 16 July 1794, and received the ensigns in Flanders (27 July), but was not installed until 29 May 1801. In 1805 his allowance was increased to 14,000*l*. He was made a privy councillor, being dispensed from the oath, on 1 Feb. 1806; was invested G.C.B. on 12 April 1815, and G.C.H. on 12 Aug. following. In 1798 he was appointed ranger of Bagshot Walk, and in 1827 governor of Portsmouth. He was nominated in 1833 crown trustee of the British Museum. In general politics he took little part, but distinguished himself by his earnest advocacy of the rights of the negro both in parliament and as president of the African Institution. During the regency he acted with the opposition, and adhered to the Duke of Sussex on the breach with the prince regent occasioned by Princess Charlotte's refusal of the Prince of Orange. He afterwards took the side of the queen during the parliamentary proceedings against her. He supported catholic emancipation (9 June 1828), but voted against Earl Grey's reform bill (7 Oct. 1831, 13 April 1832).

Gloucester's intellectual powers were by no means of a high order. His life was blameless, and much of his income was spent in charity. He died, without issue, on 30 Nov. 1834. His remains were interred in St. George's Chapel, Windsor.

Gloucester married, at Buckingham House on 23 July 1816, Mary, fourth daughter of George III. Born on 25 April 1776, she passed her childhood and early womanhood at Windsor Castle, winning golden opinions from all who came in contact with her. At the age of ten she startled Miss Burney by 'the elegant composure' of her manner, and at twenty charmed her by her extreme graciousness (*Diary and Letters of Madame d'Arblay*, 1843, iii. 42, vi. 137, 166, 177). Lord Malmesbury in 1801 thought her manners perfect (*Diaries and Corresp.* iv. 64). Her marriage with Gloucester was the result of an early mutual attachment, though for reasons of state it was deferred until after the hand of the Princess Charlotte was disposed of [see Charlotte Augusta, Prin-

cess]. Eighteen years of happy wedded life followed, during which the duke and duchess lived for the most part in retirement, occupying themselves with various philanthropic schemes. After the duke's death the duchess lived in still greater seclusion, devoting herself almost entirely to good works. She outlived all her brothers and sisters, and died at Gloucester House, Park Lane, on 30 April 1857. Her remains were interred in the royal vault at Windsor (*Gent. Mag.* 1857, i. 728; Harriet Martineau, *Biogr. Sketches*, 1870; Mrs. Delany, *Corresp.* ed. Lady Llanover).

[Ann. Reg. 1794 p. 323, Chron. p. 68, 1799 Chron. App. pp. 145 et seq., 1806 Chron. p. 173, 1816 p. 208, 1834 Chron. App. p. 247; Grad. Cantabr.; Nicolas's Brit. Knighthood, vol. ii. Chron. List, p. lxxiii, vol. iii., Chron. List. p. xxx; O. G. Chron. List, p. iv; Gent. Mag. 1794 i. 375, 1816 ii. 78, 1835 i. 86; Royal Kalendar, 1833, p. 285; Walpole's Letters, ed. Cunningham, vi. 440; G. E. C[okayne]'s Complete Peerage; Greville Memoirs, ed. Reeve, ii. 8, 16; R. I. and S. Wilberforce's Life of William Wilberforce; Z. Macaulay's Letter to H.R.H. the Duke of Gloucester, 1815; Romilly's Memoirs; Buckingham's Memoirs of the Court of England during the Regency, i. 236, ii. 335; Buckingham's Memoirs of the Court of George IV, i. 90; Buckingham's Court and Cabinets of William IV and Victoria, i. 363, ii. 68, 93, 116, 145; Madame D'Arblay's Diary, vii. 345; Colchester's Diary; Diary of the Times of George IV, ii. 279; Brougham's Autobiography, ii. 232, 404; Correspondence of Princess Lieven and Earl Grey, ed. Le Strange, ii. 228, 381, 493, 496; Raikes's Journal, i. 308; Hansard's Parl. Debates, ii. 231, viii. 665, x. 1179, xviii. 1068, xxii. 506, xxiv. 111, xxviii. 610, new ser. xiv. 1154, xix. 1189, 3rd ser. viii. 339, xii. 455; Hist. MSS. Comm. 8th Rep. App. ii. 137, 14th Rep. App. iv. 525.] J. M. R.

WILLIAM Fitzosbern, Earl of Hereford (*d.* 1071). [See Fitzosbern.]

WILLIAM Malet or Mallet (*d.* 1071), companion of the Conqueror. [See Malet.]

WILLIAM (*d.* 1075), bishop of London, a Norman priest, and one of the clerks or chaplains of Edward the Confessor [q. v.], was chosen bishop of London in 1051, during the absence of Earl Godwin [q. v.], in place of Spearhafoc to whom Archbishop Robert of Jumièges [q. v.], had refused consecration, and was consecrated by Robert. On the return of Godwin in September 1052, he fled from London in company with Robert (*A.-S. Chron.* 'Abingdon,' sub an.), but, as he was popular on account of his goodness of heart, he was soon recalled and reinstated in his see (Flor. Wig.) The Conqueror's charter to London is addressed to him as well as to the portreeve, his name coming first. He was perhaps, in or about 1068, one of three commissioners appointed to arrange the general redemption by the English of their lands (Freeman, *Norman Conquest*, iv. 26, 725). He consecrated Lanfranc to the see of Canterbury in 1070, was present at the council that Lanfranc held in London in 1075, and died in that year. The citizens of London are said to have long kept his day, honouring him doubtless for his connection with the Conqueror's charter, and they placed a laudatory epitaph on his tomb in the middle of the nave of St. Paul's Church (copied by Godwin, *De Præsulibus*, pp. 174–5). That in spite of his nationality he was restored to his see is a sufficient witness to his high character. The Conqueror enabled him to retain some lands that belonged to his see (*Norman Conq.* v. 741).

[Authorities quoted; Will. of Malmesbury's Gesta Pontiff. p. 66 *n.*; Vita Lanfranci, p. 300, ed. Giles.] W. H.

WILLIAM de St. Carilef or St. Calais (*d.* 1096), bishop of Durham. [See Carilef.]

WILLIAM of Chester (*fl.* 1109), poet, was a pupil of Anselm, probably at Bec, and became a Benedictine monk of Chester, which was founded from Bec in 1092. He wrote a poem addressed to Anselm on his elevation to the see of Canterbury, which Anselm acknowledged in Ep. iii. 84, and also an Epicedion in elegiacs on his death, printed in Baluze's 'Miscellanea,' iv. 15. He is probably to be distinguished from the abbot of Chester who ruled 1121–1140.

[Tanner's Bibliotheca, p. 355; Bale's Script. x. 42; Pits, De Scripp. p. 194.] M. B.

WILLIAM Giffard (*d.* 1129), bishop of Winchester. [See Giffard.]

WILLIAM (*d.* 1135?), archbishop of Tyre, an Englishman by birth, was prior of the Holy Sepulchre at Jerusalem when King Baldwin II and the princes of the Holy Land appointed him archbishop of Tyre, 'in the spring, in the fourth year after that city was restored to the Christian faith,' i.e. 1128. He was the first Latin occupant of the see; Odo, who had been consecrated to it while it was still in the hands of the infidels, having died before it was won (7 July 1124). William was consecrated by Gormund, the patriarch of Jerusalem, and immediately went to Rome for his pall. Honorius II gave it to him, together with two commendatory letters,

one, dated 8 July (probably 1128), to the clergy and people of Tyre, the other to the patriarch. On his return William was accompanied by Bishop Giles of Tusculum, whom the pope charged with a letter to the patriarch of Antioch, bidding the latter resign the jurisdiction which he was illegally exercising over certain sees which were properly suffragans of Tyre. In 1129, at Acre, William granted the church of St. Mary at Tyre to the canons of the Holy Sepulchre. He witnesses two charters in 1130. His fourth successor, the great historian, Archbishop William II of Tyre, with whom he has sometimes been confused, says he was 'commendable for his life and morals.' As his immediate successor, Fulcher, had held the see of Tyre for twelve years when elected patriarch of Jerusalem on 25 Jan. 1147, William must have died between 25 Jan. 1134 and 25 Jan. 1136, a date which is further corroborated by the circumstance that he and Bernard of Antioch died about the same time, and Bernard is known to have been patriarch of Antioch from about June 1100 to 1135 or 1136.

[William of Tyre, l. xiii. c. 23, xiv. cc. 10, 11, xvi. c. 17, vi. c. 23 (Recueil des Hist. des Croisades, Hist. Occidentaux, vol. i. pts. i. ii.); Rozière's Cartulaire du Saint-Sépulcre (Paris, 1849, reprinted in Migne's Patrologia, vol. clv.), No. 67; Delaborde's Chartes de Terre-Sainte provenant de l'Abbaye de Josaphat (Bibl. des Ecoles françaises d'Athènes et de Rome, fasc. 19, Paris, 1880), Nos. xvii, xviii; information kindly given by Mr. T. A. Archer.] K. N.

WILLIAM OF CORBEIL (*d.* 1136), archbishop of Canterbury. [See CORBEIL.]

WILLIAM DE WARELWAST (*d.* 1137), bishop of Exeter. [See WARELWAST.]

WILLIAM OF MALMESBURY (*d.* 1143?), historian, was born between 1090 and 1096; a treatise ascribed to him contains the statement that its author was born on 30 Nov. 'The blood of two races'—Norman and English—was mingled in William. He calls himself a 'compatriot' of St. Dunstan [q. v.], which may mean that he was born in Somerset; that his home was in the south or west of England is implied in the fact that he was brought up from childhood in Malmesbury Abbey. He was already there in the time of Abbot Godfrey, i.e. before 1105; he even speaks of himself as having witnessed there an event, of which other evidence shows that the date cannot have been later than 1096. Elsewhere he uses expressions from which it has been inferred that he assisted Godfrey in the formation of the monastic library; but though this is not absolutely impossible—supposing the assistance limited to such small matters as a clever and studious boy of nine or ten might well be capable of—it is more probable that the passage refers to his labours in after years for the increase and improvement of the work which Godfrey had begun. Strongly urged on by his father, William became a diligent student. He heard lectures on logic, he studied medicine, and 'searched deeply' into ethics; but his chief bent was towards history. At his own or his father's expense he procured 'some histories of foreign nations;' then he 'set about to inquire whether anything worthy of the remembrance of posterity could be found among our own people.' 'Thence it came,' he says, 'that, not satisfied with the writings of old, I began to write myself. His 'Gesta Regum' and 'Gesta Pontificum Anglorum' were both finished in 1125. By that time he had secured the patronage of Robert, earl of Gloucester [q. v.] William was now, and apparently had been already for some years, librarian of his monastery. Between 1126 and 1137 he compiled a large collection, still extant in a volume believed to be written by his own hand, of materials for historical and legal study, comprising excerpts from and abridgments of various old writers, and a transcript of the Roman law-book known as 'Breviarium Alarici,' with notes and additions from other sources. Between 1129 and 1139 at latest, probably not later than 1135, he wrote a treatise on the history of Glastonbury, and the lives of four saints connected with that house. In one of these lives he speaks of Glastonbury as the minster 'wherein I am a professed soldier of heaven,' and, addressing its monks, he calls himself 'your servant by devotion, your brother in the fellowship of God's soldiery, your son by affection.' This may mean that he had letters of confraternity with the Glastonbury monks; or, possibly, that he was for a time a resident member of their community. In the prologue to a commentary on the 'Lamentations of Jeremiah,' written when he was, he says, 'forty years old,' he speaks of having 'amused himself with history in his younger days,' and feeling that 'more advanced age and less prosperous fortune now call' him to more solemn subjects. It is possible that this 'less prosperous fortune' may have involved a temporary exile from Malmesbury, during which he found shelter at Glastonbury, and that it may have been caused by some difficulty with Roger of Salisbury [q. v.], who held Malmesbury Abbey as an appendage to his bishopric for at least

fourteen years before his death in December 1139. In June 1139, however, William was on one occasion in Roger's company.

William seems to have been present at the council held by the legate Henry [see HENRY OF BLOIS] at Winchester on 29 Aug.–1 Sept. 1139. After Roger's death the monks of Malmesbury obtained (1140) leave from the king to elect an abbot. They chose a monk named John, who died within a year, and was succeeded by one Peter. It seems that at each of these elections William might have become abbot, had he desired it. Peter accompanied John on a 'laborious journey towards Rome,' of which William wrote an 'Itinerary' from Peter's report. In a fragment of this 'Itinerary,' preserved by Leland, William says, 'Unless self-love deceives me, I have proved myself a man of ingenuous mind, in that I gave place to a comrade in the matter of the abbot's office, which I might easily have obtained for myself, more than once.' He may have accepted the precentorship instead; for in later times there was a tradition at Malmesbury that he had been precentor as well as librarian. Meanwhile, he had gone back to the favourite pursuit of his youth. Between 1135 and 1140 he had made two recensions of the 'Gesta Regum.' In 1140 he was at work upon a new book, the 'Historia Novella,' and upon a revision of the 'Gesta Pontificum.' He was present at the council at Winchester (7–10 April 1141), in which the Empress Matilda (1102–1167) [q. v.] was acknowledged as 'Lady' of England. Matilda's escape from Oxford in December 1142 is the latest event which he mentions; probably therefore he died in 1143.

William was 'a man of great reading, unbounded industry, very forward scholarship, and of thoughtful research in many regions of learning' (Stubbs's pref. to *Gesta Regum*, vol. i. p. x). If he was exceptionally qualified, he was also exceptionally circumstanced for the pursuit to which he chiefly devoted his powers. The two great abbeys with which he was so closely connected were treasure-houses of material of all kinds, documentary and traditional, for the early history of England; and from the number of authors with whom he shows himself acquainted, even in his early works, it is evident that, what with the libraries of these two houses and his private means of procuring books, he had, while still a very young man, access to a much wider field of reading than was open to most of his contemporaries. His social advantages were equally great. Notwithstanding his monastic education and profession, he had seen more of the world than many laymen of his time. His sketches of town and country in the 'Gesta Pontificum' show that he had travelled not only over a considerable part of the south and west of England, but as far north as Carlisle and Yorkshire, and as far east as St. Ives and, probably, Bury St. Edmunds. His facilities for acquiring information, both orally and by reading, were enhanced by the fact that his mixed origin gave him the command of two languages besides the Latin in which he wrote. He was, moreover, especially fortunate in three of his acquaintances; the political history of the reigns of Henry I and Stephen came to him at first hand from three of the foremost actors in it —Roger of Salisbury, Henry of Winchester, and Robert of Gloucester.

William's most important work is the 'Gesta Regum Anglorum,' with its sequel, the 'Historia Novella.' The 'Gesta Regum' begins at the beginning of English history, and was originally intended to end at the year 1120; but the author carried on his work for five more years before he brought it to a conclusion, and in his two later recensions he fixed its termination at 1127–8. These later recensions contain no additions of any great importance, except a dedication to Earl Robert of Gloucester, and a series of notices derived from the history and charters of Glastonbury, and they differ from each other chiefly in the position given to the dedication, and the number and extent of these Glastonbury insertions. Both differ from the first version mainly in this, that the strong language used by the author in his youth concerning the great personages of the past—especially the recent past—is considerably modified by the greater caution, maturer judgment, or deeper charity of his more advanced age. To our real knowledge of the period comprised in the first two books of the 'Gesta' (A.D. 449–1066), 'his independent contributions are,' Bishop Stubbs says, 'infinitesimal.' Of the third book (1066–87) the same authority observes: 'Considering that he must have been acquainted with many to whom the main events of the conquest were matters of personal recollection, we might expect much more than we find of original information,' although there is enough of this to entitle him to 'the distinguished place of a primary and honest, if not always absolutely trustworthy, authority for the period;' while some details of foreign affairs, such as the succession of the Scandinavian kings at this time, and, more especially, the account of the early Angevins, are of considerable interest and importance,

and have not been traced to any extant source. For the reign of William Rufus and the early years of Henry I, contained in book iv., William is practically a contemporary authority, and from the opening of book v. he is strictly a contemporary writer. Yet throughout these two books his narrative is curiously incomplete and ill-arranged. The chief value of this part of his work lies in the illustrations of character and of the foreign relations of the Norman kings with which the narrative is interspersed. Much of the interest and importance which attaches to the 'Gesta Regum' as a whole is literary rather than historical. In the earlier books, especially the second, William makes considerable use of the older ballad literature of England, which in its original shape is entirely lost. In the same portion of his work more particularly, but to some extent also throughout its whole course, he frequently breaks the sequence of events to entertain his readers with a string of miscellaneous tales, some utterly frivolous, some curious as illustrations of mediæval manners and habits of thought, many of a character which has justly brought upon their narrator the reproach of being 'a greedy swallower of every wonder that he could rake up from every quarter,' most of them totally irrelevant to his main subject, but all of them related with the facility of a master of the art of story-telling. These stories doubtless helped in no small degree to win for the 'Gesta Regum' the place which it held, from its first appearance down to the close of the middle ages, as 'a popular and standard history' which other writers used as a foundation for their work, as William had used Beda for the same purpose. But the 'Gesta Regum' is entitled to its fame upon higher grounds. In it William 'deliberately set himself forward as the successor of the venerable Bede; and it is seldom that an aspirant of the sort comes so near as he did to the realisation of his pretensions.' 'We may fairly claim for him the credit of being the first writer after Bede who attempted to give to his details of dates and events such a systematic connection, in the way of cause and consequence, as entitles them to the name of history.' Whatever be the worth of the 'Gesta Regum' as original material, 'as a step in the working out of historiography it has a monumental value' (Stubbs, l.c. pp. ix, x).

In the 'Historia Novella,' which takes up the thread of the narrative where it was dropped at the conclusion of the 'Gesta Regum,' the last ten years of Henry's reign are rapidly run over, and the period from December 1135 to December 1142 is dealt with at greater length, but in a desultory way which shows that the book is little more than a collection of notes, or first draft, which the author did not live to put into shape. Imperfect as it is, however, it holds a foremost place among our materials for the history of Stephen's reign. The printed editions of the 'Gesta Regum' and 'Historia Novella' are by Savile (*Scriptores post Bedam*, London, 1596, Frankfort, 1601), Hardy (*Engl. Hist. Soc.* 1840; reprinted in Migne's *Patrologia*, vol. clxxix.), and Stubbs (Rolls Ser. 1887–9).

William's other extant works, original and compiled, are: 1. 'Gesta Pontificum Anglorum' (see above), 'the foundation of the early ecclesiastical history of England on which all writers have chiefly built' (Hamilton, pref. p. x). The first four books are printed in Savile's 'Scriptores post Bedam,' the fifth book ('Vita S. Aldhelmi') in Gale's 'Scriptores Rerum Anglicarum,' vol. iii., and Wharton's 'Anglia Sacra,' vol. ii.; all five books are reprinted in Migne, vol. clxxix., and the complete work has been edited from William's autograph manuscript by Mr. N. E. S. A. Hamilton (Rolls Ser. 1870). 2. 'Vita S. Dunstani,' printed in Stubbs's 'Memorials of St. Dunstan' (Rolls Ser. 1874). 3. 'Vita S. Wulfstani;' Wharton, vol. ii.; Migne, vol. clxxix. 4. 'De Antiquitate Glastoniensis Ecclesiæ;' Gale, vol. iii.; Wharton, vol. ii.; Hearne's 'Adam of Domerham,' vol. i. 5. 'Fragment of a Letter on John Scotus;' Gale's preface to 'Scotus de Divisione Naturæ' (1681); Migne, vol. cxxii.; Stubbs's preface to 'Gesta Regum,' vol. i. 6. 'Abbreviatio Librorum Amalarii de Ecclesiasticis Officiis;' Lambeth MS. 380; All Souls College MS. 28; prologue and epilogue printed in P. Allix's edition of the 'Determinatio Joannis Parisiensis de Corpore Christi' (1686); Migne, vol. clxxix.; and Stubbs's preface to 'Gesta Regum,' vol. i. 7. 'Liber de Miraculis S. Mariæ;' Cotton MS. Cleopatra C. 10; extracts in Stubbs's preface to 'Gesta Regum,' vol. i. 8. 'Explanatio Lamentationum Hieremiæ;' Cotton MS. Tiberius A. xii.; Bodleian MS. 868; extracts in Birch's 'Life and Writings of William of Malmesbury,' and Stubbs, as above. 9. The great historical and legal collection already mentioned; Bodleian MS. Selden B. 16. 10. A similar collection of small treatises on various subjects, Harleian MS. 3969.

The following are also ascribed to William: 11. 'Liber de Miraculis Beati Andreæ;' Cotton MS. Nero E. 1, Arundel 222, Harleian 2; extracts in Birch and Stubbs, as

above. 12. 'Passio S. Indracti;' Bodleian MS. Digby 112; extracts in Stubbs as above. 13. A collection, made on the same principles as 9 and 10, of small theological treatises: Balliol College MS. 79.

William's lost works included: 14. A 'Life of St. Patrick.' 15. A 'Life of St. Benignus.' 16. A chronicle of part of the reign of Henry I, referred to by William himself as 'tres libelluli quibus Chronica dedi vocabulum.' 17. 'Itinerarium Johannis Abbatis' (see above). 18 (according to Leland) a poem in fifteen books, 'de serie quatuor evangelistarum.'

A copy of the letters and treatises of St. Anselm, in William's handwriting, is in Lambeth Palace Library MS. 224.

[William of Malmesbury is the sole original authority for his own biography. The history of his life and works has been investigated by the Rev. John Sharpe in the preface to his translation of the Gesta Regum (London, 1815), by Mr. W. de Gray Birch, in his Life and Writings of William of Malmesbury (Transactions of the Royal Soc. of Literature, vol. x. new ser.), and by Mr. Hamilton, in his edition of the Gesta Pontificum. It has been worked out in full and minute detail by Bishop Stubbs, in the prefaces to his edition of the Gesta Regum, on which this article is based.] K. N.

WILLIAM (1132?–1144), 'saint and martyr of Norwich,' was the son of Wenstan, a substantial farmer, and Elvina or Elviva, daughter of a married priest. He was born apparently at Haveringland, a village nine miles north of Norwich, on 2 Feb. 1132 or 1133. At the entertainment which Wenstan gave at Haveringland on the occasion of the child's baptism, a man who was undergoing penance was freed from the fetters he was compelled to wear by the sudden snapping of the iron rings, much to the wonder of the bystanders. The child was brought up with great care by his mother, and is said to have been conspicuous for his devotions and religious temperament from his infancy. At eight years old (1142) he was apprenticed to a skinner in Norwich, with whom he remained till he was twelve. His mother had by this time become a widow, and an elder brother appears to have been already in minor orders. While in Norwich William lived with a man named Wulward, his mother Elvina presumably still continuing to reside at Haveringland. The master-skinner had frequent dealings with the Norwich Jews, which brought the young apprentice into intimate relations with them. His constant visits to them, we are told, displeased his uncle, one Godwin Sturt, the husband of Liviva, his mother's sister. Godwin appears to have held some benefice in Norwich, and he forbade his nephew to have anything more to do with the Jews. On 20 March 1144, the Monday before Easter, a strange man who represented himself to be the cook of William, the archdeacon of Norwich, and whose name is not mentioned, called upon Elvina and offered to take the boy into the archdeacon's kitchen if he could come at once and enter upon the duties of the place. On Elvina's objecting to so hasty an engagement, the mysterious stranger prevailed on her to comply by offering her money, which she accepted. Next day the stranger called with William upon the aunt Liviva in Norwich to inform her of the arrangement that had been made. She, suspecting something wrong, set her daughter to watch the pair, and the story is that they were last seen entering a Jew's house in Norwich. Afterwards the lad was never seen alive. From this point till the discovery of the boy's dead body the evidence of what happened is in the highest degree untrustworthy, and the more it is investigated the stronger becomes the impression upon the reader that the details of the story were invented to serve a purpose, and that no reliance can be placed upon them. The legend, however, goes on to tell that a Christian woman, who acted as a servant to the Jew into whose house Liviva's daughter had tracked her cousin, saw through a chink in the door of the inner room a boy fastened to a post. But other hearsay evidence (?) declared that the Jews had deliberately murdered the child, shorn his head, and lacerated it with thorns, pierced his left side, and poured hot water over the body to staunch the blood. The motive for the crime is further asserted to have been the intention of carrying out a *ritual* murder, that is of sacrificing the boy as a victim in compliance with what was believed to be a religious rite of the Jews. The day, it must be remembered, was the Tuesday before Easter, that is the day before the Passover, which in this year, 1144, fell on the Wednesday. On that day the Jews, we are asked to believe, left the dead body in the house while they kept the passover according to their observances. On Thursday, however, they consulted what was to be done, and determined on their next step. Accordingly, on Good Friday two Jews slipped out of the city on horseback, carrying with them the corpse, and managed to hang it upon a tree in Mousehold Wood, near Norwich, and there left it. The further details of the very improbable story may be passed over. The body was discovered on Easter Eve. It is said that

many people from Norwich crowded to look at it. Nevertheless it remained unburied till Easter Monday, and then was put into the ground without any religious ceremony. On Easter Tuesday Godwin Sturt and Robert, the martyr's brother, identified the body, and when the Easter synod of the diocese assembled a day or two later, Godwin the priest brought the matter before the bishops and clergy, and in an inflammatory speech charged the Norwich Jews with having murdered his nephew as a Christian victim, and claimed vengeance upon them even to the extent of extermination. The bishop of the diocese, Eborard, seems to have disbelieved the story. The secular clergy as a body were divided in opinion as to its truth. Among the citizens of Norwich and even among the monks in the cloister there was a large party of sceptics who were inclined to denounce the whole affair as an imposture. But so stubbornly and vehemently was the truth of the story advocated by the Prior William Turbe [see WILLIAM, 1095?–1174], who a year or two later became bishop of Norwich, that in the end all opposition was stamped down, and a large crop of miracles sprang up at the successive tombs of the 'martyr.' He had been buried originally at Thorpe Wood, whence he was translated to the monks' cemetery, and afterwards to the chapter-house; thence he was removed to the south side of the altar. When Thomas wrote his life of William, William's remains lay in a chapel on the north side of the altar, but some time before the dissolution of the monasteries they had been placed on the north side of the rood-screen, and an altar erected over them. This altar continued to attract visitors and pilgrims down to the middle of the fifteenth century. In the meantime other boy saints and martyrs were discovered elsewhere, the several legends concerning their deaths and miracles being evidently borrowed from the Norwich prototype.

[The only authority for the life of St. William is a monk of Norwich, Thomas of Monmouth by name, whose curious work was printed at the Cambridge University Press in 1896, under the joint editorship of Dr. Jessopp and Dr. James, from a twelfth-century manuscript, which there is some reason to think passed under the author's eye and hand. Incidentally the volume throws some much needed light upon the history of East Anglia during the reign of King Stephen.] A. J.

WILLIAM OF THWAYT (*d.* 1154), archbishop of York. [See FITZHERBERT, WILLIAM.]

WILLIAM OF CONCHES (*d.* 1154?), natural philosopher, was born at Conches in Normandy in the last quarter of the eleventh century. The name 'De Conches' has been Anglicised into Shelley, which Bale gives as William's alias; under it William appears in various bibliographies and catalogues. Bale, moreover, in his notebook (*Selden MS.* 64 B) states that William was born in Cornwall 'ut fertur,' giving Boston of Bury as his authority. There is, however, no reason to doubt that he was born at Conches.

Writing about 1145, William describes himself as one who has been for more than twenty years a teacher (*Dragmaticon*, p. 210, and SCHAARSCHMIDT, *Johannes Saresberiensis*, pp. 22, 73, has shown that Chartres, and not Paris, as was once supposed, was the school to which he belonged). At Chartres he was taught by Bernard Sylvester, and here in his turn he taught John of Salisbury [q. v.] in 1137–8 (*Metalog.* i. 24). John calls him the most accomplished grammarian of his time, and describes his teaching in detail. He followed the method of Bernard of Chartres, based on Quintilian's recommendations. The lectures covered the whole field of classical Latin, with questions on parsing, scansion, and construction. There was daily practice in Latin prose and verse composition in imitation of classical models, and frequent discussion among the pupils on set subjects, with a view to the acquisition of fluency and elegant diction (RASHDALL, *Univ. of Europe*, i. 65). In his encyclopædic work, 'De Philosophia,' which is incomplete, his teaching on the Trinity and the Atonement shows the influence of Abelard; but it was not till after Abelard's condemnation at the council of Sens, 1140, that William's heresies were noticed. William of Saint Thierry first detected them, and pointed them out to Bernard of Clairvaux (TISSIER, *Bibl. Pat. Cisterc.* iv. 127). As a consequence of this attack William withdrew from public teaching, and found protection at the court of Geoffrey the Fair, count of Anjou, where he taught the future Henry II and his brothers. He rewrote the 'Philosophia,' admitting his errors, and the corrected version, republished in the form of a dialogue ('Dragmaticon'), was addressed to the count. He died either at Paris or near Evreux, probably in 1154 (BOUQUET, *Recueil*, xiii. 703 D).

Besides the 'Philosophia' (printed in three editions, and with three false ascriptions to Beda, William of Hirschau, and Honorius of Autun) and the 'Dragmaticon or Dialogue' (printed at Strasburg in 1567 as the work of one 'Willelmus Aneponymus Philo-

sophus'), he wrote also glosses on the 'Timæus,' part of which have been printed as the work of Honorius of Autun in Cousin's 'Œuvres inédits d'Abélard,' App. pp. 648 seq., and a commentary on Boethius's 'De Consolatione Philosophiæ,' which Jourdain describes as the first real commentary other than mere glosses on this popular work (*Notices et Extraits*, vol. xx. pt. ii. p. 57). His tendencies were strongly platonistic and realistic; the most interesting of his speculations are perhaps those which develop the Epicurean atomic theory and a theory of the antipodes.

[The complicated bibliographical history of William's work has been unravelled by Mr. R. L. Poole in Herzog and Plitt's Real-Encyklopädie and in his Illustrations of the Hist. of Mediæval Thought, where full references may be found, pp. 124 sqq. 338-63. See also Antoine Charma's Guillaume de Conches, Paris, 1857, 8vo.] M. B.

WILLIAM DE WYCUMBE (*fl.* 1160), biographer, was chaplain to Robert de Betun (*d.* 1148), bishop of Hereford, and wrote a eulogistic life of the bishop, which is printed in Wharton's 'Anglia Sacra' (ii. 322). Manuscripts are in the British Museum (MS. Cotton Julius D. ii.) and at Lambeth (MS. 151). He became prior of the second Llanthony Abbey, founded at Gloucester by his patron Robert de Betun, who was its first prior. He wrote as well a history of the acts of violence and injustice perpetrated on his monastery by Milo, constable of Gloucester. He seems to have treated his monks harshly; for aided by Milo's son Roger, who had been offended at the narrative of his father's misdeeds, they expelled him from the monastery. He is said to have passed the remainder of his life in retirement at Frome.

[Wright's Biographia Britannica Literaria, Anglo-Norman Period, p. 317; Tanner's Bibliotheca Britanno-Hibernica, p. 364.] W. E. R.

WILLIAM OF YPRES (*d.* 1165?), erroneously styled EARL OF KENT, was son of Philip, count or viscount of Ypres, younger son of Robert I, count of Flanders. Suger (*Vita Ludov. Grossi*, chap. xxix.) calls him 'Guillelmus Bastardus,' and later writers mostly say that he was illegitimate, but there seems to be no other contemporary authority for the assertion, unless it be one document quoted by Galbert of Bruges, which describes him as 'spurius, to wit, born of a noble father and a mother of low degree, who carded wool all her life;' and Kervyn de Lettenhove (*Hist. de Flandre*, i. 358) thinks that this refers to a lawful union, only vitiated by the disparity in the condition of the parties. William had a brother, or half-brother, named Theobald Sorel. William is called by contemporary writers 'William of Ypres' and 'William of Loo.' Loo (near Furnes, in West Flanders) was a place of which Philip had been lord, but in which he had in 1093 ceded most of his seignorial rights to a convent of canons regular dwelling there in a monastery dedicated to St. Peter. His son appears to have inherited his estates at Loo, but not his rank and title; in a charter dated 1118 he calls himself simply 'William, son of Count Philip.' He was married to a niece of Clementia, widow of Count Robert II of Flanders, and mother of the reigning Count Baldwin VII. In 1119 Clementia, seeing that her son was about to die childless, wished him to be succeeded by her niece's husband; Baldwin, however, nominated as his successor another cousin, Charles of Denmark. On Baldwin's death on 17 June 1119 Charles became Count of Flanders; and in 1123 the privileges of the minster at Loo were confirmed jointly by Charles and William, whom Charles oddly calls 'my nephew;' they were really first cousins. On 2 March 1127 Charles was murdered at Bruges. William at once claimed the county of Flanders, forcibly occupied Ypres and the neighbouring towns, and extorted homage from their inhabitants, and from the merchants who were assembled at the fair of Ypres. On 6 March he sent a message to Bertulf, the provost of Bruges, who was known to have instigated the murder of Charles, greeting him openly as his 'intimate friend,' and requesting his support. On 9 March a party bent on avenging Charles entered Bruges and besieged the provost in the citadel. On the 16th two knights endeavoured to make this party acknowledge William as count, by telling them that Flanders had been granted to him by its overlord, King Louis of France. William meanwhile had 'unfurled his banners, as lord and count of the land, against all who refused to pay him the revenues due to its sovereign;' and hearing that one of Charles's murderers had been captured at Térouanne, he claimed the right of punishing him, and caused him to be hanged at Aire on 20 or 23 March.

On 20 March Louis came to Arras to examine the claims of the competitors for the Flemish succession, of whom there were already two besides William of Ypres; and on the 23rd he adjudged the fief, not to any one of these three, but to William Clito, son of Robert, duke of Normandy [q. v.] This was against the interest of Clito's

uncle, King Henry I of England [q. v.], who therefore sent to Flanders another of his nephews, Stephen [see STEPHEN, KING OF ENGLAND], to form a league with the nobles against Clito. This league was joined by William of Ypres. As early as 24 March, indeed, it had been reported at Bruges that King Henry had furnished William with three hundred knights and 'no end of money' to help him in mastering Flanders; but the truth seems to be that William had received from Bertulf's family five hundred pounds in English coin, stolen from the late count's treasury, and he represented this as a gift from the English king in order to conceal his dealings with the traitors. On 9 April Louis met William at Winendale, and endeavoured to bring him to agreement with Clito; 'but the unlawful count disdained to agree with the true count, or to make any terms of peace with him, for he despised him.' Next day William learned that Bertulf was hidden near St. Omer in the house of one Alard. He first vainly searched and then burned the house of Alard and that of his daughter, and carried the daughter off to Ypres, threatening to mutilate her and seize all Alard's possessions unless Bertulf were given up to him on the morrow. Next morning Alard sent Bertulf in custody to Ypres. William was just going to preside at the trial of one of Bertulf's accomplices, Guy of Steenword. Guy and Bertulf were hanged the same day in William's presence. Bertulf's last words were an insinuation that William had been privy to the plot for which he sent them to the gallows. On 26 April Louis and Clito attacked Ypres. William marched out with three hundred knights to meet them; after a three hours' fight, the citizens, according to a secret agreement which they had made with Louis, opened one of their gates to the French; William fled, but was overtaken, captured, and imprisoned, first at Lille, then at Bruges, and then at Lille again. In spring 1128 Clito was expelled from Bruges and Ghent by a new rival, Thierry of Alsace; and in March he released William and proposed that they should make common cause against Thierry. On 27 July Clito fell in battle; and on 22 Aug. a charter of Thierry, count of Flanders, was witnessed by 'William of Loo' (DUCHESNE, *Hist. de Guines*, preuves, p. 209). In 1130 'William, son of Count Philip,' witnessed a grant made to the monastery at Loo by Thierry and his wife Swanhild. William and Swanhild were somehow akin (possibly half-brother and sister); 'many evils befell through Swanhild's kinsfolk,' and William 'was secretly of her party, because of their relationship.' After her death, which occurred in 1130, he was compelled to give up the castle of Sluys, which he had held for some time in defiance of Thierry. In 1133 Thierry drove him out of Flanders, and he took refuge in England, seemingly in the household of Stephen.

Stephen, on his accession to the crown (December 1135), engaged a force of Flemish mercenaries, set William at their head, and took him for his chief confidant, much to the disgust of the barons. In 1137 William accompanied the king to Normandy, and while there plotted with him to capture Robert, earl of Gloucester [q. v.] When Geoffrey of Anjou invaded the duchy in May, William endeavoured to intercept him at Le Gué-Béranger, but failed because the Normans would not act with him. In May 1138 he went to Normandy again with Count Waleran of Meulan, and they attempted to restore Stephen's authority there by force. In July they gathered a great host to meet another Angevin invasion, and when Geoffrey retired without fighting, they turned their arms against Earl Robert at Caen, but without success. When Stephen besieged Devizes in June 1139, he sent William before him with a threatening message to its garrison. At the battle of Lincoln on 2 Feb. 1141, William shared with the Count of Aumale the command of the second division of Stephen's forces, which, after repelling a flank attack of the empress's Welsh auxiliaries, was routed by her English troops. Like all the other leaders on Stephen's side, William fled; 'being highly skilled in war, and seeing the impossibility of helping the king, he reserved his aid for a better opportunity.' The king was made prisoner; William joined the queen in Kent, and helped her to raise fresh forces, with which in July they besieged the empress at Winchester. In September he and his Flemings surprised and captured two hundred of the empress's partisans near Wherwell Abbey (JOHN OF HEXHAM, p. 310, Rolls ed.) In the battle near Winchester on 14 Sept. he captured Humphrey de Bohun (*d.* 1187) [q. v.], and led the Flemings in pursuit of Robert of Gloucester till they surrounded and made him prisoner at Stockbridge. In November Robert was exchanged for Stephen, who therefore considered himself indebted to William for his liberation. Later Flemish historians assert that he rewarded his liberator with the earldom of Kent, and many English writers have accepted the statement, but it is incorrect. The contemporary 'Genealogia Comitum Flandriæ' says that 'the king granted to his deliverer

the whole province of Kent in possession,' while Gervase of Canterbury speaks of him as being already 'in unjust occupation of Kent' when Robert was imprisoned in his keeping in Rochester Castle, and even as having had 'all Kent committed to his charge' early in Stephen's reign; and it is certain that Stephen did, at some time between 1136 and 1154, provide him with large revenues from crown lands in Kent; but in no document of the period does he bear the title of earl, and there is sure evidence that in 1150 or later he was still merely 'William of Ypres' (Round, *Anc. Charters*, p. 53; Ducarel, *Hist. of St. Katherine's Hospital*, pp. 100–2).

For a few years after Stephen's restoration William was 'a fear and a terror to all England.' It may have been in 1143 that he and three other distinguished bandits threatened to burn St. Albans Abbey, and were bought off by a valuable gift from its treasury (*Gesta Abbatum S. Albani*, i. 94; cf. Round, *Geoffrey de Mandeville*, p. 206). On another occasion Stephen sent him to demand a contribution from the monks of Abingdon; William broke open their treasure chest with a hatchet and seized the required sum (*Hist. Abingdon*, ii. 292). At the height of his power William became blind; and then 'God enlightened his heart,' and he set himself to distribute in good works the wealth which he had acquired by plunder and bloodshed. In 1144 or 1146 he founded a Cistercian abbey at Boxley in Kent (Tanner, *Not. Monast.*, Kent, vii.; *Monast. Angl.* v. 460, 461). In 1148 he joined with Queen Matilda in endeavouring to reconcile Stephen and Archbishop Theobald [q. v.] When the abbey of St. Bertin (Flanders) was burnt down in 1152, he covered nearly the whole expense of its rebuilding. Henry II on his accession in December 1154 banished Stephen's foreign troops from England; but he suffered their blind old leader to receive his Kentish revenues up to Easter 1157 (*Pipe Roll* 2 Hen. II p. 65, 3 Hen. II pp. 101, 102). It was probably not till then that William went back to Loo. There he seems to have retained some property even during his exile, for a grant made by him to the abbey of Clairmarais of 'some land in the parish of Loo which Erembald Stratin formerly rented of the same William' is witnessed by Queen Matilda and her son Eustace. This grant was confirmed, at William's request, by Countess Sibyl of Flanders and her son, as regents for the count who was absent on crusade, in 1157 (*Gallia Christiana*, vol. iii., instrumenta, col. 121, where 'Balduinus' is evidently a scribe's error for 'Philippus.' For the date cf. *ib.* cols. 539–540, and vol. v. col. 242). William's last seven years were spent in the monastery of St. Peter at Loo, which he benefited so largely that he came to be regarded (erroneously, see above) as its founder. A comparison of the dates indicated in the pipe roll of 1157 (pp. 101–2), the 'Genealogia Comitum Flandriæ' (p. 388), and John of Ypres (p. 646), points to 1165 as the year of his death. He was buried on 25 Jan. in the conventual church.

[Walter of Terouanne and Galbert of Bruges (Acta Sanctorum, 2 March; Pertz, vol. xii.; Migne, vol. cxlvi.); Genealogia Comitum Flandriæ and John of Ypres (Martène and Durand's Thesaurus Novus Anecdotorum, vol. iii.); Le Mire's (Miræus) Notitia Ecclesiarum Belgii, cc. 114, 130, 134, 141; Ordericus Vitalis, vol. v. (Soc. de l'Hist. de France); William of Malmesbury's Historia Novella; Henry of Huntingdon; Gervase of Canterbury.] K. N.

WILLIAM de Tracy (*d.* 1173), murderer of Thomas Becket. [See Tracy.]

WILLIAM (1095?–1174), bishop of Norwich—his surname appears in various forms as Turbe, Turbo, or de Turbeville—was one of the boys whom Herbert de Losinga [q. v.], bishop and founder of the cathedral and monastery of Norwich, took under his protection to be educated in the monastic school at the beginning of the twelfth century. He was evidently a lad of great promise, and Bishop Herbert bestowed upon him much personal care and instruction, and watched his progress in his studies with peculiar interest. The young William acquired much facility in writing Latin verse, passed through the usual course of the trivium and quadrivium, and even read Aristotle's topics and the categories under his patron's eye. He appears soon to have been employed as the schoolmaster of the monastery, and in due course was admitted as a professed monk among the brethren. When Bishop Herbert died in 1119, William can hardly have been more than twenty-five years old; but not many years after Bishop Eborard's consecration to the see, his name appears as witnessing a charter of confirmation, being then sub-prior of the monastery. He must have become prior before Eborard's episcopate was half over, for already in 1144 he showed himself a very masterful personage in the convent, with a tendency to assert himself as against the bishop, who evidently did not cordially co-operate with him. At the Easter synod held this year, the announcement by a

secular clergyman that a Christian boy had been murdered by the Norwich Jews, and his body miraculously discovered, produced a profound sensation. Prior William at once threw the whole weight of his influence into the scale to support the truth of the story [see WILLIAM, 1132?–1144].

At the diocesan synod held next year, an unsuccessful attempt was made to revive the agitation against the Norwich Jews, and to bring about a general recognition of the 'martyrdom' of the murdered boy. Just about this time Bishop Eborard resigned his bishopric, and the Norwich monks, bringing some pressure to bear upon King Stephen, were allowed to elect their prior to the bishopric of Norwich, notwithstanding some strong opposition raised by a party at the head of which was John de Caineto, the sheriff (THOMAS OF MONMOUTH, bk. ii. § 15). Bishop William was accordingly consecrated by Archbishop Theobald some time in 1146.

His promotion to the episcopate, so far from making him relax in his efforts to promote the cult of the boy saint of Norwich, rather served to stimulate his zeal. He bore down all opposition on the part of the Norwich sceptics, and removed the body of the little martyr no fewer than four times from one burial-place to another, and each time to a position of greater honour in the cathedral, and in 1168 he founded and consecrated the memorial chapel of 'St. William in the Wood' on the spot where the boy's body was said to have been discovered. Some traces of the chapel still remain on Mousehold Heath about a mile from the city of Norwich.

Bishop William assisted at the consecration of Hilary, bishop of Chichester, in August 1147; of Geoffrey of Monmouth as bishop of St. Asaph in 1152; and of Roger Pont l'Evêque as archbishop of York at Westminster Abbey on 10 Oct. 1154. He was also one of the sixteen English prelates who assisted at the coronation of Henry II at Westminster on 19 Dec. 1154.

Meanwhile John of Salisbury [q. v.] had conceived a high opinion of Bishop Turbe, to whom many of his letters are addressed, some of them of considerable interest. He seems to have taken a prominent part in protesting against the imposition of scutage in 1156. The king returned a not uncourteous answer, but the scutage, he said, must be paid (JOHN OF SALISBURY, *Ep.* 128). The bishop was present at the submission of Hugh Bigod, first earl of Norfolk [q. v.], in May 1157, and his name appears among the signatories attesting a charter which Henry then granted to the priory. Two months later we find him attending the great council held at Northampton on 17 July. During the next five years we hear no more of him, but when Becket was consecrated archbishop of Canterbury on 3 June 1162, the bishop of Norwich was among those who took part in the ceremony. He was one of fourteen bishops who are said to have recognised the 'customs' at the council of Clarendon in January 1164 (EYTON, p. 67). When Archbishop Thomas retracted his assent, Bishop William and Joscelin, bishop of Salisbury, threw themselves at the feet of the inflexible archbishop, but could not move him (ROG. HOV. i. 221).

When Becket took refuge with Louis VII in France, Bishop William returned to his diocese, and, during the years that followed, showed himself on all occasions a most staunch and uncompromising partisan of the archbishop. In fact, he was the one and only English bishop who from first to last never wavered in his fidelity to Becket. As far as he was personally concerned the crisis came as early as 1166, when the archbishop had been two years in exile. Robert de Vaux, a sub-tenant of Roger Bigod, father of the powerful Hugh, earl of Norfolk, had apparently early in the reign of Henry I founded a house of Augustinian canons at Pentney on the Nar, a few miles from Lynn, and this man's grandson, William de Vaux, was now prior of the monastery. Under great pressure exercised by Earl Hugh, who claimed them as lord of the fee, the prior had weakly surrendered certain estates of the monastery. The canons resisted the claim, protested against the surrender of the estates, and appealed to the pope to decide the matter.

In June 1166 Alexander III excommunicated the earl, and it now became the duty of the bishop of Norwich to promulgate the papal decree. To do so at such a moment was to incur the certain displeasure of the king, and to bring upon himself the fierce animosity of one of the most powerful earls in England. But Bishop William was not the man to hesitate or play the craven. Entering the cathedral church of Norwich with his pastoral staff in his hand, he mounted the pulpit and publicly pronounced the sentence of excommunication against the mighty earl, and, having thus discharged what he believed to be his duty, he laid his staff upon the high altar and solemnly defied any man, king or noble, to take it away; then he turned his back upon the episcopal palace, and once more took up his residence with the monks in the Norwich priory. The sentence against the earl was subsequently annulled, and on his submission he was ab-

solved. During the three months following Becket's return he kept up a frequent correspondence with Bishop William, and in a letter of 9 Dec. he announced his intention of soon visiting his faithful friend at Norwich. Three weeks later (29 Dec.) he was murdered in Canterbury Cathedral. Bishop William's memorial elegiacs on the date of the primate's assassination are to be found in one manuscript of the 'Chronicle of Gervase of Canterbury' (i. 232).

After the death of Archbishop Thomas we hear very little of Bishop William. On 9 June 1172 a disastrous fire broke out in Norwich Cathedral, which wrought great destruction in the church, and tradition has it that the bishop's last days were saddened by this calamity. On the other hand he lived to rejoice at the canonisation of his friend the archbishop by Alexander III in 1173. He died in January 1174. Bishop William had the reputation of being a learned and accomplished scholar in an age which had not a few of such men. At his suggestion Thomas of Monmouth drew up his account of the 'Life and Miracles of St. William of Norwich,' and from this author we learn that his patron was celebrated for his eloquence and gift of speech not only in his own diocese, but even at Rome. That he was a credulous and superstitious person cannot be doubted. He can hardly be regarded as a great prelate; he certainly was not a man in advance of his age, and but for his steadfast and unwavering fidelity to the great archbishop to whom he clung with the tenacity of a fanatic, and his having so vehemently forced upon his diocese the cult of the boy saint, the story of whose reputed martyrdom produced such widespread and dreadful effects in the after times, we should have known very little about him.

[Since Blomefield's days (Hist. of Norfolk, iii. 474) much information on the career of Bishop William has come to light, and may be found in Goulburn and Symonds's Life and Letters of Herbert de Losinga, 1878, vol. ii.; The Life and Miracles of St. William of Norwich, ed. A. Jessopp and M. R. James, Cambridge Press, 1896; and in the Memorials of Thomas Becket, especially vols. vi. vii. (Rolls Series). On the canons of Pentney see Eyton's Itinerary of Henry II, p. 95 *n*. See, too, John of Salisbury's Epistles, ed. Migne. The date of the fire in the cathedral is derived from a manuscript in Trin. Coll. Cambr., a manuscript which Hardy thinks was compiled by a Norwich monk (Cat. iii. 25).] A. J.

WILLIAM OF ST. ALBANS (*fl.* 1178), hagiologist, was a monk of St. Albans. Probably on the translation of the relics of St. Amphibalus in 1178, William, at the request of Abbot Simon (1166–1183), wrote the lives of Amphibalus and Alban, printed in the 'Acta SS.,' June, iv. 149. William professes to translate from a Saxon author. At his request his prose was versified by Ralph of St. Albans [q. v.] Usher (*Brit. Eccles. Antiq.* p. 80) conjectures that William may be identified with William Martell the sacrist, who vainly tried to succeed to the abbacy on Simon's death (*Gesta S. Albani*, pp. 195, 199).

[Hardy's Descriptive Cat. i. 5.] M. B.

WILLIAM OF PETERBOROUGH (*fl.* 1188), theological writer, was a native of Peterborough and a monk of Ramsey. He is improbably stated by Wood to have studied at Oxford in 1168 (*Hist. and Antiquities*, i. 54). Boston of Bury (TANNER, p. xl) calls him a doctor of theology, and names his 'Commentary on the Song of Songs,' 'Homilies,' 'Distinctions,' and 'Euphrastica.' These works were seen at Ramsey by Leland (*Comm. de Script. Brit.* p. 263), but the last alone is now known, in the Bodleian MS. Super A i. art. 44, formerly belonging to Ramsey Abbey. In his notebook (*Selden MS.* 64 B) Bale mentions also 'Interpretaciones Vocabulorum,' which he knew from a Ramsey copy.

[Tanner's Bibliotheca, p. 355; Bale, iii. 22; Pits, p. 252.] M. B.

WILLIAM FITZSTEPHEN (*d.* 1190?), biographer of Becket. [See FITZSTEPHEN.]

WILLIAM FITZOSBERT (*d.* 1196), demagogue. [See FITZOSBERT.]

WILLIAM OF LONGCHAMP (*d.* 1197), chancellor to Richard I. [See LONGCHAMP.]

WILLIAM OF NEWBURGH (1136–1198?), historian, was born in 1136 at or near Bridlington in Yorkshire. Leland (*Collectanea*, iv. 19, 37) calls him 'Gulielmus Parvus,' and later writers have assumed that this surname is a translation of 'Petit' or 'Little,' but there is no known authority for it in any language. A thirteenth-century manuscript of William's History (Bodl. MS. Rawlinson, B. 192) has at its beginning a much rubbed rubric which seems to read 'Liber Sanctæ Mariæ Fratris Willelmi Monachi de Rufforth.' G. J. Vossius (*De Historicis Latinis*, l. ii. c. 51) mentions an historical work which he ascribes to 'William of Rievaux, a Cistercian monk of Rusheforde,' but which is, in fact, the 'Historia Rerum Anglicarum' of William of Newburgh. Putting together this mistake of Vossius and the rubric quoted above, Mr. Howlett suggests that the latter

should be amended thus: 'Liber Sanctæ Mariæ de [?], Chronicon Fratris Willelmi monachi de Rufforth;' that the historian's family may have come from Rufforth, near York; that he may therefore have been called 'William of Rufforth,' and that both the 'blundering rubricator' and Vossius may have transformed William of Rufforth, canon of Newburgh, into 'William, monk of Rufford,' a Cistercian abbey in Nottinghamshire. There is, however, no evidence as to the origin of Vossius's mistake; Mr. Howlett's emendation of the rubric in Rawlinson MS. B. 192 is merely conjectural; and the rubric as it stands, though obscure, might be interpreted in another way; it might mean 'the book of Brother William, monk of St. Mary of Rufford,' and refer, not to the author of the history, but to an actual or former owner of the volume, or to a brother who had given it to Rufford Abbey.

The author's sole ascertained surname is derived from the place of his almost life-long abode, an Augustinian priory established in 1145 at Newburgh, near Coxwold (Yorkshire). At Newburgh William was brought up from boyhood, and there he spent the rest of his life. David Powel's story that he was once a candidate for the see of St. David's rests on no authority, and is intrinsically almost impossible. Cave (*Hist. Litt.* a. 1195) says that, 'as some will have it,' William lived till 1208, and this statement has been repeated by later writers without Cave's qualifying words; but it is baseless. All the evidence as to the date of William's death goes to show that he died in, or very soon after, 1198. Some illness or infirmity had incapacitated him for active employment when, at the desire of Ernald, abbot of Rievaulx, he began his 'History of English Affairs.' The fifteenth chapter of the first book contains a mention of Roger, abbot of Byland, as 'still alive, having completed about fifty-seven years of rule.' Roger became abbot in 1142, resigned in 1196, and died in 1199 (*Monast. Angl.* v. 350, 353, 354; Burton, *Monast. Ebor.* p. 339). If the passage above quoted was written, as Mr. Howlett thinks, before Roger's resignation, William has made Roger's tenure of office too long by three years; but from the context it seems possible that William may have only meant that about fifty-seven years had elapsed since Roger was made abbot. If this be his meaning, and if his reckoning be correct, the words cannot have been written earlier than 1198, and in that case the whole of William's history would seem to have been put into its present form in a very few months; for it ends abruptly with a record of an event which took place in May 1198, and shows no trace of later revision. Probably it was brought to an end by the author's death.

The work apparently put into writing with such astonishing rapidity must have been the fruit of many years of preparation; it bears no signs of hasty composition. Both in substance and in form it is the finest historical work left to us by an Englishman of the twelfth century. Ernald, says William, 'bade me write down, for the instruction and admonition of posterity, the memorable things of which our own times have been so full.' The spirit in which the author entered upon his task shows itself in his preface, which contains a vigorous denunciation of the injury done to historic truth by Geoffrey of Monmouth [q. v.] and his followers, and a keen criticism of the fictions which they palmed off on their contemporaries as the early history of Britain. For William that history begins with Gildas and Bæda. After alluding to 'those who have carried on the series of dates and events from Bæda to our own day'—by which, though he nowhere names them, he probably means Symeon of Durham and Henry of Huntingdon—he states how he proposes to take up the work enjoined upon him, 'briefly running through the times from the coming of the Normans to the death of Henry I, forasmuch as I know that others have brought down the story of England thus far, and beginning a fuller narrative with the accession of Stephen.' Accordingly his first book consists of a short introductory sketch of the history from 1066 to 1135, and a more detailed account of the years 1136–1154. Book ii. covers the reign of Henry II from his accession to 1174; book iii. continues the story to Henry's death, 1189; book iv. deals with the reign of Richard I down to his second coronation in 1194, and book v. deals with the remaining years to May 1198. For the framework of book i. William seems to have used Henry of Huntingdon; the account of the Scottish war of 1173–4 in book ii. may be based upon the poem of Jordan Fantosme, but it is more likely that William and Jordan worked from the same materials. It has been suggested (Stubbs, *Itinerarium*, pref. p. lxix; Howlett, i. pref. p. xxvii) that the chapters in books iv. and v. relating to the affairs of Palestine are summarised either from the 'Itinerarium Regis Ricardi,' or from a French poem with which the 'Itinerarium' is closely connected, and which has recently been published in full by M. Gaston Paris, under the title of 'L'Estoire de la Guerre Sainte, par Ambroise.' There are chronological reasons for doubting whether

William can ever have seen either of these works in its present form, though he may possibly have had access to an earlier edition of one or both of them. Except in two passages, however, the resemblance between William's account of crusading matters and that given in the poem and the 'Itinerarium' is scarcely close enough to warrant the assumption that he borrowed from either of them; in some details it differs from them both. The two passages where alone William and the 'Itinerarium' are in close verbal agreement (Howlett, i. pp. xxvii–viii, 249, 329; Stubbs, pp. lxix, 5, 54) have nothing corresponding to them in the French poem; they both occur in the first book of the 'Itinerarium,' which appears, from internal evidence, to have been written some years earlier than the rest of the work in its present form. Into this first book of the 'Itinerarium,' however, there is worked up at least one document earlier still; the verbal coincidence above mentioned may therefore be due, not to William having copied from the 'Itinerarium,' but to their having each independently copied from a common source [cf. art. Richard de Templo]. Some other details in William's fourth and fifth books may have been derived, orally or otherwise, from the king's chaplain, Anselm, whose information was also used by Ralph of Coggeshall and Roger of Hoveden [q. v.] Yet throughout all his five books William is practically an original authority. His narrative of the first twenty years of the reign of Henry II (book ii.)—a period for which our other materials are particularly meagre and unsatisfactory—is entirely independent of all other extant writers, and so are many important passages both in the earlier and the later books.

The value of William's authority in those parts of his work which cannot be traced to any known source may be gauged by his way of using materials the origin of which is ascertained: a way which is something unique among English writers of his age. He alone gives us, not so much the facts, or what passed for facts, as the philosophy of history. His facts indeed are not always exact, and his dates are rarely so. Like William of Malmesbury [q. v.], William of Newburgh purposed to write, not a chronicle but a history. Unlike Malmesbury, he did not 'deliberately set himself forward as the successor of the venerable Bede.' That he came, in some respects, much nearer than Malmesbury to achieving that position may be partly due to the greater modesty which seems to have kept him from claiming it. As his work shows no trace of acquaintance with that of Malmesbury, it was probably not from the latter, but direct from Bæda, that he received his inspiration. His genius, indeed, was of a higher order than Malmesbury's. His denunciation of Geoffrey of Monmouth, in itself a striking proof of independent thought and critical power, is far from constituting his only claim to the title given him by Freeman, of 'the father of historical criticism.' He deals with his materials in the true historical spirit. He has the true historian's instinct for sifting wheat from chaff, for perceiving the relative importance of things, for seizing the salient points and bringing out the significance of a story in a few simple sentences, without straining after picturesqueness or dramatic effect. He never stoops to gossip, or to relate a story merely for entertainment. Nor does he ever indulge in lengthy preaching or moralising; but one or two passages show that his ideas of morality on certain points were extremely strict, rising far above a mere passive acceptance of the ecclesiastical rules current in his day. His politics are equally independent. The judgments which he passes, very briefly and soberly, on men and things are often quite contrary to those of the majority even of the most intelligent and best-informed of his contemporaries; but they are always worthy of consideration; for he looks at characters and events from a standpoint wholly unlike that of the ordinary monastic chronicler or court historiographer; and he sometimes throws upon them, either from his special sources of information or simply from the quality of his own mind, a light which tends to modify considerably the estimate which might be formed from chroniclers and court historians alone. He treats of 'English affairs' in no narrow temper; whenever his subject comes into contact with the history of another race or nation, he introduces the new element into his narrative with a careful summary of the best information about it that he can obtain. He pays some attention to the social side of history; and his interest in physical phenomena is remarkably intelligent; to him they are not, as they were to most men of his day, simply wonders or portents, but matters to be investigated, reasoned about, and recorded for instruction, not curiosity. He tells, indeed, some marvellous tales of the supernatural; but on some of these he expressly suspends his judgment; and all of them he relates, not as mere marvels, but as matters for which there has been brought before him such an overwhelming weight or volume of testimony that he feels bound, by his undertaking to put on record all that

he can of 'the memorable things of our time,' not to exclude them from his pages.

The crowning marvel of William's book is the fact that it was written by a man whose whole life was passed in a remote little Yorkshire monastery. Save for one visit to Godric [q. v.] at Finchale, there is nothing to indicate that William ever, from the day when he entered Newburgh priory as a child, travelled further from it than to the neighbouring monasteries of Byland and Rievaux. With their abbots he was in close communication; and they, again, were in constant intercourse with the whole Cistercian order, which, throughout almost the entire period covered by William's work, played a foremost part in the ecclesiastical, political, and social history of England and of all western Europe. Through them, therefore, as well as through the relations which were doubtless maintained between Newburgh and the other Augustinian houses, William could obtain, as he evidently did, chronicles, letters, and copies of state documents, and also the oral information which in many cases he expressly says he received from men who had travelled in far lands, or who had themselves helped in the making of history. But he could have no more personal experience of the outside world, and, save in this indirect way, hardly more opportunities of contact with that world, than Bæda himself. The man who in such circumstances could compose such a work as the 'Historia Rerum Anglicarum' must have been indeed, as Mr. Howlett says, 'a man of unusual moral elevation, mental power, and eloquence,' and he must have been, too, a born historian.

Leland (*Collectanea*, iv. 19) saw in the library of Queens' College, Cambridge, an 'Explanation of the Song of Songs,' to which was appended a note stating that 'William, who was born at Bridlington and became a canon at Newburgh, wrote and brought it out within one year, at the desire of Roger, abbot of Byland.' According to Bale and Pits, William wrote also a 'Book of Commentaries;' of this nothing is known. Bale's and Pits's attribution to him of a work 'on the kings of the English' is erroneous; and so is Ussher's mention (Hearne, p. 810) of 'William of Newburgh's book, "De Rebus Terræ Sanctæ,"' the book referred to being really the 'Itinerarium Regis Ricardi.'

The only complete printed edition of William's extant works, consisting of the 'Historia Rerum Anglicarum' and three sermons, is by T. Hearne (3 vols. Oxford, 1719). The history has been edited by Mr. H. C. Hamilton for the English Historical Society (2 vols. 1856), and by Mr. R. Howlett for the Rolls Series ('Chronicles of Stephen, Henry II, and Richard I,' vols. i. and ii. 1884–5).

[In the preface to his first volume of William's History Mr. Howlett has collected the available information about William—for which the sole original source is the History itself—discussed the composition of the work, and given an account of the manuscripts.] K. N.

WILLIAM de Leicester, or WILLIAM du Mont (*d.* 1213), theologian, studied at Oxford, and afterwards proceeded to Paris, where he taught on the Mount St. Geneviève between 1170 and 1180; he seems to have taken his name of du Mont from this fact. He afterwards became chancellor of Lincoln, an office which he held in 1192 and 1200 (Le Neve, *Fasti*, ii. 91). Here he continued his lessons with great success, numbering among his pupils Giraldus Cambrensis, whom he had previously met in Paris (Gir. Cambr. *De Rebus a se Gestis*, iii. 3). He died soon after Easter 1213.

Alexander Neckham has some verses in his honour in his 'De Laude Sapientiæ.'

His works are: 1. 'Similitudines' (MSS. in Balliol ccxxii. and Merton cclvii. Colleges, Oxford, and Peterhouse, Cambridge). 2. 'Summa de officio sacerdotis' (MSS. in Caius College, Cambridge, Bodleian Library, New College xciv. f. 28, cxlv. f. 94, and Corpus Christi College, Oxford, ccclx. f. 100). 3. 'Numerale' (MSS. Balliol College ccxxii. f. 48 *b*, Merton College cclvii. f. 4, and New College, Oxford, xcviii.) 4. 'Concordantiæ.' 5. 'Collecta super psalterium cum scholiis' (MS. Pembroke College, Cambridge). 6. 'Homeliæ' (MS. in Cambridge University Library). 7. 'Sermones de tempore ab adventu ad Dominicam Trinitatis.' 8. 'Expositiones evangeliorum.' 9. 'Speculum pœnitentiæ' (MS. in Pembroke College, Cambridge). 10. 'Speculum pœnitentis' (MS. in Corpus Christi College, Cambridge). 11. 'De Sacramentis Ecclesiæ.' 12. 'Flores sapientiæ.' 13. 'Proverbia et alia verba ædificatoria in ordine disposita' (MS. in New College, Oxford, xcviii. 59 *b*). 14. 'Carmen alphabetum glossatum.' 15. 'De adventu Domini.' 16. 'Expositiones epistolarum.' 17. 'De bonitate mulierum.' 18. 'Ad quasdam moniales lib. i.' 19. 'Introductio ad artem concionandi.' 20. 'De miraculis Sanctorum.' 21. 'De eliminatione errorum de quibusdam quæ in ecclesia cantantur et leguntur' (MS. in Bodleian Library, Oxford). 22. 'Distinctiones theologicæ' (MS. in Corpus Christi College, Oxford, xliii. 1). 23. 'De tropis liber'

(MS. New College, Oxford, 27 *b*). 24. 'Quidam versus glossati.'

[Wright's Biographia Britannica Literaria; Tanner's Bibl. Brit.-Hibern. p. 361; Budinsky's Die Universität Paris und die Fremden an derselben im Mittelalter, Berlin, 1876, p. 112; Coxe's Cat. MSS. in collegiis aulisque Oxon. Oxford, 1852.] W. E. R.

WILLIAM MALET or MALLET (*fl.* 1195–1215), Baron of Curry Mallet. [See MALET.]

WILLIAM OF RAMSEY (*fl.* 1219), hagiographer and poet, was a native of Ramsey and a monk of Crowland. His earliest work appears to have been a poem in 1666 hexameters (*Univ. Libr. Cambridge MS.* Dd. xi. 78), which was written probably at the time of the translation of the relics of St. Guthlac in 1195, and was dedicated to Henry of Longchamp, abbot of Crowland (1190–1236); some extracts from it have been printed by Birch in 'Memorials of St. Guthlac,' and by Searle in 'Ingulf and the Historia Croylandensis,' p. 35. It is based principally on Felix's life. The statement in the 'Annales Burgo-Spaldingenses,' 1237, that one Henry wrote this life, is no doubt due to the fact that the manuscript contains works by Henry of Avranches. In the same manuscript are verse lives of the royal saints Fremund and Edmund, and also of St. Birinus, which Leland ascribes to him. The life of Birinus is dedicated to Peter des Roches [q. v.], bishop of Winchester 1205–38. Baronius is also of opinion that William wrote the prose life of St. Edmund printed by Surius (*Vitæ Sanctorum*, iv. 121). William also wrote: 1. A prose 'Translatio S. Neoti' found in several manuscripts, and printed in Whitaker and in the 'Acta SS.' July, vii. 330; it was written by him probably in 1213, when the abbot Henry translated his relics. A verse life printed by Whitaker is also from his pen. 2. A prose life of Waltheof, probably when Abbot Henry translated his relics in 1219. It has been printed by F. Michel in 'Chroniques Anglo-Normandes,' from the Douai MS. 851, where it is found in a disordered arrangement. This Douai manuscript, all of which deals with Waltheof's life or death, has been analysed by Dr. Liebermann (*Ostenglische Geschichtsquellen*), who positively ascribes to William two of the pieces in it, and thinks the rest may also be by him, except the 'Miracula Waldevi.' A work, 'De Vita et Moribus Philosophorum,' addressed by one William to a friend named Guthlac, was seen by Leland in the library of St. Paul's (*Collect.* iii. 47, and DUGDALE'S *St. Paul's*, p. 283), and has also been ascribed to William of Ramsey. Dr. Stubbs, however, inclines to think that it is by William of Malmesbury, and that it is identical with Harleian MS. 3969, of which the first leaves are now gone (*Gesta Regum*, i. cxlii).

In Leland's opinion the works on Bæda and Isidore ascribed to William of Ramsey were probably the work of Brihtferth of Ramsey (*Collect.* iii. 23). The 'Translatio Sarisburiensis,' found in conjunction with William's works in the destroyed Cottonian MS. Vit. D xiv, and in the Cambridge MS. Dd. xi. 78, is ascribed by Matthew Paris (*Chron. Maj.* iii. 189) to Henry of Avranches.

WILLIAM OF CROWLAND (*d.* 1179), abbot of Ramsey and Cluny, has been confounded with the above. He was prior of St. Martin des Prés, became abbot of Ramsey by the interest of Becket (1161), and in 1177 was made abbot of Cluny (*Bibl. Cluniac.* p. 1662). He died at Charité on 7 Jan. 1179 (*Chron. Rameziensis*).

[Hardy's Descriptive Cat. i. 236; Tanner's Bibliotheca, p. 363; Whitaker's St. Neot; Neues Archiv f. ält Geschichtskunde, xviii. 251–3.] M. B.

WILLIAM THE TROUVÈRE (*fl.* 1220?), poet, was first called Adgar. Working at the instance of one Gregory, he translated some forty or forty-one tales into octosyllabic Anglo-Norman verse, from the Latin collection of 'Miracles of the Virgin' which he found in the 'almarie' or bookcase of St. Paul's. His work in the Egerton MS. 612 has been printed by Neuhaus in Förster's 'Altfranzösische Bibliothek,' 1886.

[Ward's Cat. of Romances, ii. 592; Mussafia's Studien zu mittelalterlichen Marienlegenden in Kaiserliche Academie der Wissenschaften, Sitzungsbericht (Phil. Hist. Classe), bd. cxiii. Heft 2, p. 917, and Bd. cxv. cxix. cxxiii.; Die Adgarlegenden in K. Vollmöller's Romane-Forschungen, i. 183.] M. B.

WILLIAM OF SAINTE-MÈRE-EGLISE (*d.* 1224), bishop of London, was a Norman (DICETO, ii. 166) who was probably born at the little town of Sainte-Mère-Eglise in the Cotentin. The latinised form of the name is 'Sanctæ Mariæ Ecclesia,' so that he is described by Madox and other earlier writers as 'William of St. Mary's Church.' William's mother was apparently still alive in 1195, when she and her son were recorded as holding a pension for their lives out of the manor of Sainte-Mère-Eglise (STAPLETON, *Rot. Scacc. Norm.* vol. i. p. clxxvi). Sainte-Mère-Eglise was a royal manor, and many who took their name from it were in the royal service. In Henry II's reign William appears from 1183 onwards as 'clericus cameræ,' and seems to have been an active and trusted

servant of the king (Eyton, *Itinerary of Henry II*, pp. 253, 277, 284, 285 *n.*, 288 *n.*, 293, 295 *n.*, 296). In February 1187 Henry went abroad. William, with St. Hugh, bishop of Lincoln, followed, with the king's harness and horses, sailing from Southampton (*ib.* p. 277). Save for his return to England in the spring of 1188, when he visited Clarendon (*ib.* pp. 285, 288), he, like Hugh, probably remained abroad till Henry's death, as in 1188 he witnessed a charter at Alençon (*ib.* p. 284), and in July 1189 he witnessed a royal letter at Azai (*ib.* p. 296; Gerv. Cant. i. 450).

William rose into prominence in Richard I's reign. On 16 Sept. 1189 Richard, at the council of Pipewell, gave him the prebend of Hubert Walter in the church of York, and made him dean of St. Martin's, London (Rog. Hov. *Chronica*, iii. 16; Benedict of Peterborough, ii. 86). Geoffrey, elect of York, objected to the former promotion (Rog. Hov. iii. 17), but to no purpose (Walter of Coventry, i. 378). Before 1193 William also received a prebend in Lincoln Cathedral. He gave great offence to Giraldus Cambrensis [q.v.], who wrote a long letter to St. Hugh of Lincoln, denouncing William for wronging him in the matter of his church of Chesterton, Oxfordshire (Gir. Camb. *Opera*, i. 259, 268). Giraldus speaks of him as 'curiæ sequela et familiaris regis' (*Opera*, i. 261). He is also described by Richard himself as 'protonotarius noster' (Rog. Hov. iii. 209). Under Richard I he was employed both as justiciar and as a member of the exchequer. In 1194 he had a clerk for the business of the Jews (Rog. Hov. iii. 264, 266). He was closely attached to Hubert Walter [see Hubert], who himself had formerly been protonotarius. He reconciled Giraldus Cambrensis with Hubert (*Opera*, iii. 323). William accompanied Hubert on his visit to Richard during his captivity in Germany in 1193 (Rog. Hov. iii. 209). Preferment was heaped upon him. He was appointed keeper of the forfeited lands of Geoffrey, the king's brother, until 3 Nov. 1194, when Geoffrey's lands were restored (*ib.* p. 274). He also had charge of the abbey of Glastonbury, the honour of Wallingford, and other lands in the king's hands. He was made guardian, in return for five hundred marks, of Robert, son of Robert FitzHarding, and had license to marry him to one of his kinswomen. He is said by Foss to have been sheriff of Surrey from 5 to 7 Richard I (1193–1196), though his name does not appear in official lists (*List of Sheriffs*, P.R.O. p. 135). He was made rector of Harewood, Yorkshire (*Rotuli Curiæ Regis*, ii. 222), and canon of St. Paul's. On 16 Sept. 1198 'ex largitione regis Ricardi' he was elected bishop of London. According to the account given by Ralph Diceto, dean of St. Paul's, he was, at Diceto's own request (Diceto, ii. 166), on 23 May 1199 consecrated bishop at Westminster in the chapel of St. Catharine by Hubert Walter, archbishop of Canterbury, thirteen bishops being present (*ib.*; Coggeshall, p. 89). William was present on the 27th at the coronation of John (Rog. Hov. iv. 89, 90). During this and the next few years various concessions were granted by John to William (*Rotuli Cartarum*, pp. 17, 51, 64, 91, 124, 136, 140). William was present on 19 Sept. 1200 at the council at Westminster (Diceto, ii. 169), and witnessed the homage done by William, king of Scots, to John, outside Lincoln, on 22 Nov. 1200 (Rog. Hov. iv. 141). In December 1201 William, with Hubert Walter, crossed to Normandy (Diceto, ii. 173), at the king's request, and on 25 March 1201 was present at John's third coronation with Isabella at Canterbury (Rog. Hov. iv. 160). On 24 Aug. 1203, Hubert Walter being ill, William consecrated at Westminster William of Blois, elect of Lincoln, despite the protest of Gilbert, bishop of Rochester, who disputed his right to consecrate (Rog. Wend. iii. 139; Gir. Camb. iii. 304). However, in 1206 he also consecrated Jocelyn bishop of Bath at Reading (Rog. Wend. iii. 188). In December 1204 William received formal confirmation of his position as first in dignity among the bishops of the province (*Cal. of Papal Registers, Papal Letters*, i. 19). A diplomatic mission to King Otto, John's nephew, was entrusted to William in 1204 (Coggeshall, p. 147), but seems to have had little result. On the outbreak of the quarrel between John and Innocent III, after the death of Hubert Walter on 12 July 1205, and upon John's refusal to accept Stephen Langton as archbishop, the pope issued a mandate on 27 Aug. 1207 to the bishops of London, Ely, and Worcester to exhort the king to receive the archbishop, and, should he refuse, to place the kingdom under an interdict (*Cal. of Papal Registers*, i. 29). The three bishops formally pronounced the interdict on 23 March 1208. The king at once confiscated all church property, and banished them for five years. They left the country secretly for France (Rog. Wend. iii. 222). The chronicler complains that while all the evils of the interdict fell on England, the archbishop and the three bishops sojourned abroad, 'omnimodis viventes in deliciis: cum lupum viderunt venientem, dimiserunt oves et fugerunt' (*ib.*)

Though banished, William was so constantly employed as bearer of the papal overtures that he was frequently passing to and fro between England and the continent under safe-conduct from John. The history, therefore, of William between 1208 and 1213 is the history of these negotiations. Innocent instructed William that should John fulfil an agreement with him, the interdict was to be relaxed (*Epp. Inn.* III. bk. xi. No. 91). Between 14 July and 8 Sept. 1208, and again for three weeks after 8 Sept., William had safe-conduct to remain in England (*Rot. Lit. Pat.* i. 85); but after keeping William and his fellow-bishops waiting for two months, John in the end would not see them (*Ann. Wav.* p. 261). Henry, duke of Saxony, and Otto of Germany attempted to effect a reconciliation (*ib.*) Finally, on 12 Jan. 1209 Innocent wrote to John threatening excommunication within three months. The three bishops were ordered to see to the execution of the sentence (*Epp. Inn.* III. ii. 1530; Rog. Wend. p. 228). But, though the king remained obstinate, the three bishops fled without announcing the excommunication (*ib.*) On 2 Oct. the archbishop, with the bishops of London and Ely, came to Dover under safe-conduct. The king went to Chilham; the archbishop and bishops recrossed, as all negotiations broke down (Gerv. Cant. ii. 103, 105; *Ann. Wav.* pp. 263, 264; Coggeshall, p. 164). William went with the bishop of Ely and Langton to Rome (Rog. Wend. iii. 241). William and the bishop of Ely returned with Pandulf [q. v.] from Rome to France in January 1213, together with Langton, and published the sentence of deposition in a council of French bishops. Philip Augustus prepared to carry out the papal orders (Rog. Wend. iii. 242). In February 1213 the pope issued a mandate to William and his companions to suspend from their offices and benefices all ecclesiastics who had in any way assisted the king since his excommunication (*Cal. of Papal Registers*, i. 37). The king, frightened at last, submitted to Pandulf and Durand on 15 May. Among the conditions of submission was restitution to William and the other exiled bishops (Matt. Paris, *Chron. Maj.* ii. 543; *Ann. Burton*, i. 219, 220; *Ann. Wav.* p. 263). On 16 July William, with Langton and the other bishops, landed at Dover. On 20 July they absolved the king at Winchester (Rog. Wend. iii. 260). William received 750*l.* from John for his losses, and to make amends for the loss of his house of Bishop's Stortford, which the king had demolished in 1211, John gave him and his successors the manor of Stoke, near Guildford in Surrey (Newcourt, *Repert. Eccl.* i. 12). On 29 June 1214, John having at last fulfilled the conditions, the interdict was removed (Matt. Paris, *Chron. Maj.* ii. 575). On 4 March 1215 John, together with many magnates of England, took the cross at the hands of William of London (Walter of Coventry, ii. 219). On 1 Nov. 1214 William was one of those counsellors of the king who advised him to grant freedom of election to churches (Stubbs, *Select Charters*, p. 288), and on 15 June 1215 to grant Magna Carta (*ib.* p. 296). Under Henry III William continued to be entrusted with delicate diplomatic business. On 16 Jan. 1217 he was commissioned to enforce the provisions of the agreement made between Queen Berengaria and John as to her dower (*Cal. Papal Registers*, i. 43). On 2 June he assisted in the dedication ceremonies of Worcester Cathedral (*Ann. Worcester*, iv. 409). In 1217 he was among those who counselled the issue of Henry III's second charter and the charter of the forests (*Select Charters*, pp. 345–8), and on 5 Oct. 1220 the king appointed him, with Ralph Pincerne, to receive all lands surrendered by Llewelyn of Wales (*Fœdera*, i. 109).

On 25 Jan. 1221 William resigned in St. Paul's his bishopric to the legate Pandulf on account of old age (Walter of Coventry, ii. 248). The Waverley annalist praises him as a man of no little authority and great humility, who endured much during the interdict to preserve the liberties of the church (*Ann. Wav.* ii. 294). He retained to himself 100*l.* (*Ann. Dunstaple*, iii. 65), and 'took upon himself the habit of a canon-regular of St. Osyth's,' an Austin priory in Essex (Newcourt, *Rep. Eccl.* i. 12). On 6 May 1221 the pope confirmed to William the assignment of the manors of Clacton, Southminster, and Witham, with the consent of the dean and chapter of London, on a mandate to the cardinal-archbishop of Canterbury and the bishops of Winchester and Rochester, to receive his resignation, and to make a grant to him out of the goods of his former see (*Cal. Papal Registers*, i. 81). He died at St. Osyth's on 27 March 1224 (*Ann. Wav.* ii. 299; Newcourt, *Rep. Eccl.* i. 12). He founded a chantry of one priest in the church of St. Paul, to 'pray for the souls of himself and his successors' (*ib.*)

[Annals of Waverley, Burton, Dunstaple, in Annales Monastici; Memorials of Walter of Coventry, Roger of Hoveden, Benedict of Peterborough; Ralph Diceto's Opera Historica, vol. ii.; Coggeshall's Chron. Anglicanum; Flores Historiarum, vol. ii.; Chron. Johannis de Oxenedes; Gervase of Canterbury, vol. ii.; Matt.

Paris's Chron. Majora, vols. ii. and v. (all above are in Rolls Ser.); Newcourt's Repertorium Ecclesiasticum Londinense, vol. i.; Roger of Wendover, vol. iii. (in Engl. Hist. Soc.); Liber de Antiquis Legibus (in Camden Soc.); Wharton's Anglia Sacra; Godwin, De Præsulibus Angliæ (17—), p. 179; Rymer's Fœdera, vol. i.; Rotuli Cartarum; Rotuli Litterarum Patentium; Epistolæ Innocentii III in Migne's Patrologia Latina; Cal. of Papal Registers, Papal Letters, pt. i.; Foss's Judges of England, i. 416–18; Stapleton's Rotuli Scaccarii Normanniæ; Wilkins's Concilia, i. 515–29.] M. T.

WILLIAM THE CLERK (*fl.* 1208–1226), Anglo-Norman poet, was the author of five Norman-French works. The most important is a romance belonging to the Arthurian cycle, called 'Frégus et Galienne, ou Le Roman du Chevalier au bel escu,' which was edited by Francisque Michel for the Abbotsford in 1841 (4to). It relates the story of a shepherd youth named Frégus, who, struck with admiration of Arthur and his court as they passed on a hunt, persuaded his parents to allow him to try his fortunes as a knight of King Arthur. He went to court, and, though received with ridicule by some of the knights, was commissioned by Arthur to fight the gigantic 'Chevalier au Lion.' This he did, compelling the knight to go to court and submit. But in the course of his mission he had met with Galienne, who became so enamoured of him that when he coldly repulsed her advances she left her father's castle in despair. Stricken with remorse and awakened love he went in quest of her, and after various adventures found her. Returning to Arthur's court, Frégus and Galienne wind up the romance with their happy marriage.

William wrote also a 'Bestiary' (extant in MS. Royal 16 E. viii and MS. Cotton. Vesp. A. vii), in which in the article on the dove there is an allusion to the interdict in England which places the time of composition of the book in 1208. The 'Besant de Dieu,' a serious poem, which belongs to the end of his life, contains some outspoken strictures on the Albigensian crusade, and refers to the death of Louis VIII in his expedition to the south; a manuscript is preserved in the Bibliothèque Nationale at Paris. Both the 'Bestiary' and the 'Besant' are printed in Barbazon's 'Fabliaux et Contes' (Paris, 1808, vols. iii. and iv.) The 'Besant' has also been edited by Ernst Martin (Halle, 1869).

The two fabliaux he wrote must belong to an earlier period than this last. One, called 'La Malle Honte,' seems to be a kind of satire and directed against the king of England, the sting of it lying in the title. The same subject was treated by Hugh of Cambray. 'Le Prêtre et Alison, ou La Fille à la Bourgeoise,' relates the trick played by the parents of a girl on her priest-lover. They feigned assent to his advances, but substituted a prostitute for their daughter in her room. The priest did not find out his mistake till the morning.

The noteworthy feature about William's works is their democratic character. Frégus, a shepherd boy, becomes a knight and marries a lady of rank; the king is twitted with some shameful actions by the tale of 'La Malle Honte;' and in the 'Besant de Dieu' and 'Le Prêtre et Alison' the papacy and the priesthood are respectively attacked.

[The best account of William and his works is in vol. xix. of the Histoire Littéraire de la France commencée par les Benedictins de St. Maur, continuée par des Membres de l'Institut, pp. 754–65 (Amaury Duval). See also Wright's Biographia Britannica Literaria, Anglo-Norman Period, and Martin's (Ernst) Le Besant de Dieu mit einer Einleitung über den Dichter und seine sämmtlichen Werke, Halle, 1869.] W. E. R.

WILLIAM DE LONGESPÉE, third EARL OF SALISBURY (*d.* 1226). [See LONGESPÉE.]

WILLIAM DE FORS OR DE FORTIBUS, EARL OF ALBEMARLE (*d.* 1242), was the son of Hawise, countess of Albemarle, daughter of William le Gros, earl of Albemarle (*d.* 1179), son of King Stephen, and the last representative of the elder line of the lords of Albemarle representing Adeliza, the niece of William the Conqueror. His father was William de Fors of Oleron, Hawise's second husband [for her first husband see WILLIAM DE MANDEVILLE, EARL OF ESSEX, *d.* 1189], who took his more usual name from the village of Fors (Latin, de Fortibus) in Poitou. He was a military adventurer who shared as one of the chief commanders of the fleet in Richard I's crusade, was married to Hawise on his return in 1190, and died in 1195. Hawise soon married her third husband, Baldwin de Béthune, and probably died during his lifetime.

William de Fors the younger was already a man on his stepfather's death on 13 Oct. 1213. He was soon established by John in the lands of the county of Albemarle (*Rot. Lit. Pat.* p. 122), and in 1215 the whole of his mother's estates were formally confirmed to him (*Rot. Cartarum*, p. 201). The most important of these was the lordship or wapentake of Holderness, the true seat of the Albemarle power, where they held ten knights' fees (*Red Book of Exchequer*, ii.

490); there were situated their castle of Skipsea and the family foundation of Meaux, a Cistercian house. They had also important estates in Lincolnshire, in Craven, and Cumberland. They were sometimes described as earls of Holderness (RISHANGER, p. 63, Rolls Ser.; *Chron de Melsa*, ii. 107). Hawise's father had been created Earl of Yorkshire in 1138. But they were more often called earls of Albemarle, a name taken from their Norman county of Aumâle, from which they originally obtained comital rank. Aumâle had been lost with Normandy under John, and William the younger is perhaps the first of his house with whom the once foreign title had an exclusively English signification. In the quarrel between John and his barons the young earl supported the king until the defection of the Londoners (ROG. WEND. iii. 300, English Hist. Soc.) He was one of the twenty-five executors of Magna Charta, though probably the least hostile to John on the list. On 11 Aug. he was made constable of Scarborough Castle (*Rot. Lit. Pat.* pp. 152, 154). On war breaking out between king and barons in September, William went over to John's side, being the only one of the twenty-five who fought for him (WALTER OF COVENTRY, ii. 225). He took part in John's devastating march from St. Albans to the north (ROG. WEND. iii. 348), and was made warden of the castles of Sauvey, Rockingham, and Bytham (*ib.* iii. 353). But on the capture of Winchester on 14 June 1216 by Louis of France, William went back to the side of the triumphant barons, though their subsequent disasters once more brought him round to the king (cf. *Rot. Lit. Pat.* p. 199). He continued to support Henry III, and was on 17 Dec. made constable of Rockingham and Sauvey Castles. He shared with his close associate Randulph de Blundevill, earl of Chester [q. v.], in the long siege of Mount Sorrel, Leicestershire, which began after Easter 1217 (HEMINGBURGH, i. 250), fought on 20 May at the battle of Lincoln (*Melrose Chron.* p. 131), and in August joined in Hubert de Burgh's naval victory over Eustace the Monk off Dover (MATT. PARIS, *Chron. Majora*, iii. 28–9).

William had won so strong a position during the years of disorder that he was indisposed to submit himself to the rule of the young king's ministers. He was the most conspicuous representative of the feudal reaction towards the ancient ideal of local independence for each individual baron. Dr. Stubbs in describing him as a 'feudal adventurer of the worst stamp' (*Const. Hist.* i. 581) is not too severe on his character, though he rather ignores his ancestral position in the country as representative of his mother's house. Aiming at reviving the separatist policy of the Anglo-Norman baronage, William found his chief allies in Falkes de Breauté [q. v.] and the other foreign adventurers whom John had established in the country. As early as 1219 Albemarle had shown his hostility to Hubert de Burgh [q.v.] the justiciar, and had been declared a rebel and excommunicated by the legate for persisting in attending a prohibited tournament. But the real struggle began in 1220, when the justiciar called on the barons to surrender to the crown the royal castles which had remained in their hands since the troubles in John's reign. William refused to surrender his two royal castles of Rockingham and Sauvey, and exerted himself to strengthen the fortifications of the latter. However, immediately after his second coronation on 17 May, the young king marched in person against the two castles. The garrisons fled in terror, and on 28 June William was compelled to make a formal surrender of his castles, and to pledge himself to submit to the judgment of his peers. He probably bought off his excommunication by taking the crusader's vow and submitting himself to the legate. But many complaints against him seem to have been brought, and the barons adjudged Bytham to William de Colville. William therefore prepared to resist to the uttermost the attempt to ruin him, and before the end of the year had collected a large force at Bytham, the centre of his power in South Kesteven. At Christmas William attended Henry's court at Oxford. Thence, without note of warning or solemn defiance, he fled to Bytham, and rose in revolt early in January 1221. He plundered the country far and wide and cruelly tortured his prisoners (ROG. WEND. iv. 66–7). He attacked the castles of Newark, Sleaford, and Kimbolton, but was disgracefully repulsed (*Dunstaple Ann.* p. 63). He was still summoned to great councils, and professed to set off to attend one at Westminster. However, he next captured Fotheringay Castle. Thence he issued letters, directed to the mayors of English towns, which granted safe conduct and 'his peace' to merchants 'as if he alone ruled over the realm' (WALTER OF COVENTRY, ii. 247). It was, says Dr. Stubbs, 'an assumption of feudal or royal style worthy of the days of Stephen' (*Const. Hist.* ii. 33). On 25 Jan. Pandulf held a council at St. Paul's, in which he excommunicated Albemarle for the second time. The great council voted a special scutage of ten shillings on every knight's fee, called the 'Scutagium de Biham.' An army

was at once equipped to bring about the rebel's defeat, and his old associate, the Earl of Chester, heartly co-operated with the king's forces. Pandulf himself accompanied the king on his expedition. Bytham was besieged for six days, and on 8 Feb. was captured with the help of the machines erected against it. The garrison was imprisoned, the whole structure burnt down, and William, now a fugitive, was forced to take sanctuary at Fountains Abbey (*Dunstaple Ann.* p. 64). He there surrendered to Walter de Grey [q. v.], archbishop of York, and the northern barons, on the condition that he should be restored to sanctuary if the king refused to admit him to mercy. Pandulf now interested himself in procuring easy terms for him (*Flores Hist.* ii. 173). He was pardoned on condition of his going into exile for six years to the Holy Land (*Worcester Ann.* p. 413; Roc. Wend. iv. 66–8, corrected by Matt. Paris, *Chron. Majora*, iii. 60–1).

Albemarle did not go on crusade, and was suffered to remain unmolested in England. The return of the Earl of Chester to his old policy of opposition doubtless made his position more secure, and late in 1223, when fresh attacks were made by the confederates on Hubert de Burgh, William was once more strong enough to join in open rebellion. He was associated with Falkes de Breauté, Chester, and others, in a sudden attack on the Tower of London. On the approach of the king the confederates, who had failed in their assault, fled to Waltham, where Langton persuaded them to attend the king (Roc. Wend. iv. 92–3). They protested that they sought for nothing but to remove Hubert de Burgh from the justiciarship. Henry went to Northampton to keep Christmas, while Albemarle and Chester assembled with their followers at Leicester. But they ascertained that the king's force was larger and accepted Langston's proposals to patch up peace. They surrendered their castles and honours to the king, and both parties ended the Christmas feast together at Northampton. Next year (1224), when Falkes was besieged at Bedford, Albemarle joined with Chester and Peter des Roches in professing to support the king, though their real attitude was very suspicious. They appeared before Bedford, but, finding themselves excluded from Henry's counsels, went home in disgust (*Dunstaple Ann.* p. 87).

After Falkes's fall, the hopes of the feudal party expired. Henceforth Albemarle accepted the inevitable, and lived as an Englishman and loyal subject. He became one of the king's council, in which capacity he strove to effect Falkes's reconciliation in 1226 (Shirley, *Royal Letters*, i. 547). On 6 Jan. 1225 he received a royal grant to maintain him in the king's service (*Rot. Lit. Claus.* p. 11). In 1227 he was granted all the liberties in Holderness exercised by his predecessors, and was acquitted on his share of the 'scutage of Bytham' which had hitherto been reckoned as due to the royal coffers (*Rot. Lit. Claus.* p. 172). On 11 Feb. 1225 he witnessed Henry's third reissue of Magna Charta (*Select Charters*, p. 354). In September 1227 he was sent as an ambassador to Antwerp (*Fœdera*, i. 187). In April 1230 he accompanied Henry III to Brittany, and in October, when the king went home, he was left behind with the Earl of Chester and William Marshal as joint commander of the small force that remained to assist the Count of Brittany (Roc. Wend. iv. 217). On 9 Aug. and 15 Oct. 1241 Albemarle was one of six English earls who were twice summoned to Gregory IX's projected council against Frederick II (*Cal. Papal Letters*, 1198–1304, p. 195).

In the autumn of 1241 Albemarle at last set out for the Holy Land. He was accompanied by his old associate Peter de Mauley [q. v.] and other English nobles. Albemarle and his friends took ship in the Mediterranean. On 26 March 1242 he died at sea, either on his going to, or on his return from, Jerusalem. He was unable to eat eight days before his death (Matt. Paris, iv. 174), but there is no reason to say that he was starved to death in prison. Paris calls him 'miles strenuissimus,' and he certainly had few merits save military ones. He was, however, a friend of the monks. He made grants to the Cistercians of Meaux (*Chron. de Melsa*, i. 362, ii. 27, 47), the most important being the 'barony' or close of Beforth, made before his departure on crusade. He also made grants to the nuns of Nun Keeling in Holderness (Poulson, *Holderness*, i. 32) and the monks of St. Bees, Cumberland.

Before 1215 William married Avelina, second daughter and coheiress of Richard de Montfichet. She died in 1239, and is described as 'mulier admirabilis pulchritudinis' (Matt. Paris, iii. 624). Their eldest son was William de Fors, last earl of Albemarle (*d.* 1260) [q. v.]

[Roger of Wendover's Flores Hist. (Engl. Hist. Soc.); Matt. Paris's Chron. Majora, Flores Hist., Annals of Dunstaple and Worcester in Ann. Monastici, R. de Coggeshall, Rishanger, Oxenedes, Walter of Coventry, Red Book of Exchequer, Royal Letters, Chron. de Melsa (all in Rolls Ser.); Rymer's Fœdera, vol. i.; Stubbs's Select Charters; Rotuli Lit. Patentium; Rot. Lit. Claus.; Rot. Cartarum; Poulson's Hist. of

Holderness, i. 30–3; G. E. C[okayne]'s Complete Peerage, i. 56; Doyle's Official Baronage, i. 26; Dugdale's Baronage, i. 63–4.] T. F. T.

WILLIAM OF DROGHEDA (*d.* 1245?), canonist, was an eminent lecturer on canon law at Oxford during the first half of the thirteenth century. Between 1241 and 1245 he was principal advocate for William of Montpellier in the litigation about his election to the see of Coventry and Lichfield; and such weight was attached to his advocacy that the bishop-elect, hearing in 1245 of William's death, gave up his claim (MATT. PARIS, *Chron. Maj.* iv. 423). According to Mr. Rashdall, however, the canonist in 1250 gave his hall or house at Oxford to the prior and convent of Sherborne, who in 1255 sold it to the university; it is now No. 33 High Street, and is still called 'Drawda Hall.' William also appears to have been rector of Stratton Audley, Oxfordshire (*Cal. Pap. Reg.* i. 214).

About 1239 William wrote, for the use of his pupils, his 'Summa Aurea,' an elaborate treatise on canon law, which was still quoted as an authority, even at Bologna, some centuries later (BETHMANN-HOLLWEG, *Der Civilprocess des gemeinen Rechts*, vi. 123, 124; ALBERICUS GENTILIS, *Laudes Acad.* 1605, p. 54). Two manuscripts are extant at Caius College, Cambridge (WUNDERLICH, *Zeitschrift*, xi. 79), and others are at Luxemburg (Stadtbibliothek, No. 105), at Tours (DORANGE, *Cat. MSS.* p. 310), and in the Vatican (STEVENSON, *Codd. Lat. Bibl. Vat.* p. 283). None of these manuscripts appear to be perfect; extracts from the Caius manuscripts are printed in the 'English Historical Review' (xii. 645), and a full description of the work is given in Professor F. W. Maitland's 'Roman Canon Law' (1898, pp. 107 sqq.)

[Authorities cited; Rashdall's Universities of Europe, ii. 374, 470.] A. F. P.

WILLIAM OF DURHAM (*d.* 1249), reputed founder of Durham Hall, now University College, Oxford, was possibly born at Durham and educated there or in the neighbouring monastery of Wearmouth, proceeding thence to Oxford. He subsequently studied at Paris, where he became a 'famosus magister' (MATT. PARIS, *Chron. Maj.* iii. 168; cf. DENIFLE, *Chart. Univ. Paris.* i. 118). He left that university in 1229, after the riots between the students and citizens of Paris, and is said to have 'headed a migration to Oxford.' For the latter statement there seems to be no evidence (RASHDALL, *Universities of Europe*, i. 470), though William's three companions mentioned by Matthew Paris, including Nicholas de Farnham [see NICHOLAS], were provided with professorships at Oxford, and it is not unlikely that William went thither in answer to Henry III's invitation of 14 July 1229 to Paris scholars. Before 1237 he had become archdeacon of Durham; he is identified by Le Neve with a William who is stated in an inscription in a window in University College to have been archdeacon of Durham in 1219, but this date is probably a mistake for 1249; Leland, Tanner, and Chevalier confuse him with William Shirwood [q.v.], and he is also identified with a William de Lanum said to have been archdeacon in 1234 (LE NEVE, iii. 302; RASHDALL, i. 470). William was also rector of Wearmouth (*Cal. Papal Letters*, i. 251), and was granted by Richard Poor [q. v.], bishop of Durham, 'with the assent of the chapter and consent of the king,' certain rights over the town of Sunderland and manors of Wearmouth and 'Sephor' (*ib.*) At one time, according to Matthew Paris, he was archbishop-elect of Rouen, probably before or after the episcopate of Pierre de Colmieu, who held that see from 1237 to 1245. He was also chaplain to the pope (*ib.*) After Nicholas de Farnham's election to the bishopric of Durham in 1241, William's rights over Sunderland and Wearmouth were called in question. He appealed to the pope, and the case was heard by Pierre de Colmieu, now bishop of Albano, and the cardinal of St. Laurence. A compromise was reached by William and the bishop of Durham's proctor, and on 22 Dec. 1248 the pope issued from Lyons a mandate directing the bishop of Ely, Hugh of Northwold [q.v.], and the archdeacon of Ely [see ELY, NICHOLAS OF], not to suffer him to be molested on account of his rights. On his way home, however, William died at Rouen (MATT. PARIS, *Chron. Maj.* v. 91; *Hist. Anglorum*, iii. 67; in the 'Abbreviatio,' *Hist. Anglorum*, iii. 311, he is said to have died 'transalpinans,' a statement adopted by Rashdall, though apparently he was only coming from Lyons). Matthew Paris says William 'abounded in great revenues, but was gaping after greater,' which Smith interprets as the bishopric of Durham, suggesting that to obtain it was the object of his visit to the pope.

By his will William left 310 marks to Oxford University to be invested in rents for the support of ten or more masters of arts studying theology. 'The university placed the money in a chest and used it "partly on their own business" and partly in "loans to others" which were never repaid' (RASHDALL, ii. 470). There is no evidence that William of Durham intended

the masters who benefited by his bequest to live together and form a separate community, and he cannot be regarded in any way as the founder of the collegiate system [see MERTON, WALTER DE], but his benefaction was the first that was subsequently evolved into a college or hall. This took place about 1280, when four masters formed a community that was the nucleus of University College, still legally styled 'Great University Hall.' The locality of the original hall is doubtful, and the present site in High Street was not acquired till 1332; it was called the 'college of William of Durham,' but as early as 1374 it occurs as 'aula quondam Durham, nunc Universitehall' (*Cartulary of St. Frideswide's*, Oxf. Hist. Soc. i. 344). There William of Durham is expressly named as its founder; but three years later, in order to secure the evocation of a lawsuit into the royal council chamber, 'the masters and scholars of University first devised the impudent fiction of a royal foundation by Alfred the Great, which has now become part of the law of England by a decision of the court of king's bench' (RASHDALL, ii. 472). This fiction was not finally discredited until 1728, when William Smith (1651?–1735) [q. v.] published his 'Annals of University College. Proving William of Durham the Founder' (Newcastle-upon-Tyne, 8vo), the best of early college histories.

[Besides Smith's Annals above cited, see Matt. Paris's Chron. Majora, iii. 168, v. 91, Hist. Anglorum, iii. 67, 311, Anstey's Munimenta Academica, i. 56, 87, ii. 490, 586–8, 780, and Mon. Franciscana, i. 56 (Rolls Ser.); Cal. Papal Letters, 1198–1304, p. 251; Le Neve's Fasti Eccl. Angl.; Parker's Early Hist. of Oxford (Oxf. Hist. Soc.), pp. 52–4; Bryan Twyne's Apologia, 1622; Wood's Colleges and Halls, ed. Gutch, pp. 37 sqq.; Hist. MSS. Comm. 5th Rep. App. ii. 477; Sir H. Maxwell-Lyte's Hist. of Oxford Univ. 1886; Clark's Colleges of Oxford; Rashdall's Universities of Europe.]

A. F. P.

WILLIAM DE LONGESPÉE, called EARL OF SALISBURY (1212?–1250). [See LONGESPÉE.]

WILLIAM OF NOTTINGHAM (*d.* 1251), Franciscan. [See NOTTINGHAM.]

WILLIAM OF YORK (*d.* 1256), bishop of Salisbury, was in 1226 granted 10*l.* for his expenses on an iter into Lincolnshire (*Close Rolls*, ii. 119). On 10 Sept. 1227 he was associated as justice with the justices itinerant of Kent and Huntingdon; he was acting in this capacity in the liberties of the bishopric of Durham (*ib.* p. 213) in the same year. In 1234 Robert de Lexinton and William of York were apparently the two senior judges, and presided in the two branches of the court of common pleas (Foss). In 1235 he was justice itinerant at Worcester, Lewes, Gloucester, and Launceston (*Annales de Theokesberia*, i. 97); and in 1240 at Bedford and St. Albans (*Annales de Dunstaplia*, iii. 155; MATT. PARIS, *Chron. Maj.* iv. 51). In this latter year he was at the head of the section of the justices which made an iter in the southern part of England, under the pretext of redressing grievances, but really to collect money (MATT. PARIS, iv. 34). The chronicler gives him the title of provost of Beverley. Fines were levied before him from 1231 to 1239 (DUGDALE, *Origines Juridiciales*, p. 43). He was again on iter in 1241 at Bermondsey (*Ann. de Waverleia*, ii. 328), and Oxford (*Ann. de Theokesberia*, i. 118). In 1242 he was one of the king's two representatives sent to the parliament of 29 Jan. to ask for money and counsel for the French war (MATT. PARIS, iv. 185), and when the king departed for Gascony he, the archbishop of York, and William de Cantelupe were entrusted with the custody of the realm (*Ann. de Dunstaplia*, iii. 159). When on 2 Nov. 1246 Robert de Bingham, bishop of Salisbury, died, the canons of Salisbury, anxious to propitiate the king, elected William his successor (8 Dec.) (MATT. PARIS, iv. 587; *Ann. de Dunstaplia*, iii. 170). His election was confirmed by the king the day after, and his consecration by Fulk, bishop of London, took place, the Dunstable annalist says, on the 7th (iii. 170), the Winchester annalist the 14th (ii. 91) of the July following. He still seems to have retained his judicial office, for in 1248 he gave judgment against the priory of Dunstable in the question of the seisin of the pastures in Kensworth and Caddington (*Ann. de Dunstaplia*, iii. 178).

William was present at the meeting of bishops at Dunstable on 24 Feb. 1251 to protest against Archbishop Boniface's right of visitation (MATT. PARIS, v. 225), but wavered on the question of refusing the king's demand for a tenth in 1252 (*ib.* p. 326), though he took part in the excommunication of infractors of Magna Charta by the bishops in the same year (BURTON, i. 305). He was one of a deputation of four sent during the parliament of April 1253 to the king from the bishops in parliament to ask him to allow liberty of ecclesiastical elections (MATT. PARIS, v. 373). Henry replied by proposing that those bishops of his own appointment should resign—a hit at William himself—and reminded William that he had 'exalted him from the lowest place.' He died on 31 Jan. 1256 (*ib.* v. 545). Matthew

Paris relates that he incurred great unpopularity by introducing the custom of forcing every under-tenant to attend at the court of his overlord, 'to the great loss and damage of the subjects and the little or no gain of the overlords.' He is a typical court and secular bishop of the period, beginning life and nearly ending it in the king's service, though he seems to have shown enough independence, on one occasion at least, to draw down on him the king's reproaches.

[Authorities cited in the text; Godwin, De Præsulibus Angliæ, 1616, p. 399; Le Neve's Fasti, ed. Hardy; Foss's Judges of England.]

W. E. R.

WILLIAM DE FORS OR DE FORTIBUS, EARL OF ALBEMARLE (*d.* 1260), was the son of William de Fors, earl of Albemarle (*d.* 1242) [q. v.], and of his wife Avelina of Montfichet. He was born before 1220, and married Christina, younger daughter of Alan, lord of Galloway. On Alan's death in 1235 (*Dunstaple Annals*, p. 143) his fief fell, according to feudal law, to his three daughters. These were, besides Christina, Helen, wife of Roger de Quincy, earl of Winchester (1195?–1265) [see under QUINCY, SAER DE, *d.* 1219], and Devorguila, wife of John de Baliol (*d.* 1269) [q. v.] However, the fierce and barbarous Galwegians preferred to be ruled by Thomas of Galloway, Alan's bastard son. Finally Alexander II took up the cause of Alan's daughters. In April 1236 he invaded Galloway and defeated the partisans of Thomas. He divided the land among the three coheirs (MATT. PARIS, *Chron. Majora*, iii. 365). Henceforth, until Christina's death in 1246, William virtually ruled a third of Galloway, though his possession was by no means undisturbed.

On his father's death in 1242 William, who was already a knight and of full age, was at once recognised as Earl of Albemarle, paying 100*l.* as his relief. In 1246 he signed the letter of remonstrance addressed by the English magnates to Innocent IV (*Fœdera*, i. 265). In the same year a long quarrel between him and the abbot of Fountains was brought to a satisfactory conclusion (*Dunstaple Annals*, p. 170). In 1248 he made a rich second marriage with Isabella de Redvers (*b.* 1237), daughter of Baldwin de Redvers, earl of Devon and lord of the Isle of Wight (*Tewkesbury Annals*, pp. 104, 137). In August 1255 he took part in an embassy to Scotland (*Fœdera*, i. 325). From 28 Oct. 1255 till his death he was sheriff of Cumberland and keeper of Carlisle Castle, accounting personally for the shire at Michaelmas 1259 (*List of Sheriffs*, P. R. O. Lists, p. 26).

Albemarle took a prominent share in the Mad parliament at Oxford in 1258. He was appointed one of the king's standing council of fifteen (*Burton Annals*, p. 449), and was also one of the twenty-four elected to treat of the aid to be given to the king (*ib.* p. 450). In the former capacity he witnessed the royal promise to agree to the projected reforms (*ib.* p. 456). He was active against Henry III's Poitevin brothers-in-law (*Dunstaple Annals*, p. 210), and signed the letter which the confederates addressed to Pope Alexander IV complaining of them (*Burton Annals*, p. 460). On 20 May 1259 he assisted to ratify the peace with France (*Fœdera*, i. 384). In 1260 he was again in France on some legal business (*Flores Hist.* ii. 450). Early in June he died at Amiens (*ib.* ii. 450; *Ann. Londin*, p. 54; *Excerpta e Rot. Fin.* ii. 327). He was buried at the family foundation, Thornton Priory. His heart was buried in the presbytery of Meaux Abbey, the other family house, next to the tomb of his daughter (*Chron. de Melsa*, ii. 106). He made bequests to the canons of Thornton, and to the monks of Meaux. William of Albemarle must be distinguished from another William de Fortibus, lord of Shepton Mallet, who died in 1259, leaving widow Matilda and four daughters as coheirs (*Calendarium Genealogicum*, pp. 89–90).

By Isabella de Redvers William had five children. The sons died early, and eventually his daughter Avelina (*b.* 20 Jan. 1259) became heiress of the whole estate, increased in 1268 by the acquisition of a third of the lands of Richard de Montfichet [q. v.], brother of the elder Avelina, her grandmother (*Cal. Genealogicum*, p. 127). Besides this Isabella, her mother, had become in 1262 sole heiress of the earldom of Devon and the lordship of the Isle of Wight [see REDVERS, FAMILY OF]. Avelina thus became the richest heiress in the kingdom. On 6 April 1269 she was married to Henry III's younger son Edmund, earl of Lancaster [see LANCASTER, EDMUND, EARL OF]. She died in November 1274 (WYKES, p. 261) without issue, and was buried in Westminster Abbey, where her beautiful effigy still remains in the presbytery.

Her mother, who survived until 10 Nov. 1293, is generally described as Countess of Devon and Albemarle and Lady of the Isle of Wight. Her disposal of her immense property led to prolonged disputes between her heir Hugh de Courtenay, who obtained part of the Redvers estates and was in 1335 created Earl of Devon, and Edward I, to whom she surrendered the Isle of Wight and other possessions (see *Red Book of the*

Exchequer, ed. Hall, vol. iii. pp. cccxii–xv; Round, 'Surrender of the Isle of Wight' in *Geneal. Mag.* for May 1897).

[Matt. Paris's Chron. Majora, Ann. Dunstaple, Tewkesbury, Burton, Wykes, and Osney in Ann. Monastici, Red Book of the Exchequer, Chron. de Melsa (all in Rolls Ser.); Rymer's Fœdera, Calendarium Genealogicum, Excerpta e Rot. Finium, Cal. Rot. Cartarum (all Record Comm.); Rot. Parl. vol. i.; Cal. Patent Rolls; Dugdale's Monasticon, v.; Dugdale's Baronage, i. 64–6; Doyle's Official Baronage, i, 27; G. E. C[okayne]'s Complete Peerage, i. 56, ii. 102; Poulson's Hist. of Holderness, i. 33–9.] T. F. T.

WILLIAM de Wickwane or Wycheham (*d.* 1285), archbishop of York. [See Wickwane.]

WILLIAM de Valence, titular Earl of Pembroke (*d.* 1296), was the fourth son of Isabella of Angoulême, widow of King John, by her second husband, Hugh X of Lusignan, count of La Marche. He took his surname from his birthplace, the Cistercian abbey of Valence (*Flores Hist.* iii. 672), a few miles south of Lusignan. In March 1242, when Hugh X provided for the partition of his lands after his death, among his numerous children, William was assigned as his share Montignac in the Angoumois, and Bellac and Champagnac in La Marche (G. E. C[okayne], *Complete Peerage*, vi. 204). The death of Isabella in 1246 and the desperate fortunes of their father after the French conquest of Poitou left the prospects of the young Lusignans very gloomy in their own home. Accordingly in 1247 three of them cheerfully accepted the invitation of their half-brother Henry III to establish themselves in England. William went to Henry's court along with his brothers Guy and Aymer [see Aymer, *d.* 1260] and his sister Alice, subsequently the wife of John de Warenne, earl of Surrey or Warenne (1231?–1304) [q.v.] They landed at Dover along with the papal legate William, cardinal-bishop of Sabina, and were most affectionately received by the king, who now made it his chief care to procure for them ample provision. William, though still very young and not yet a knight (Matt. Paris, iv. 627), obtained a great position by the rich match which his half-brother arranged for him. On 13 Aug. 1247 he was married to Joan de Munchensi, the only surviving child of the wealthy Baron Warin de Munchensi of Swanscombe by his first wife, Joan, fifth daughter and ultimately coheiress of William Marshal, first earl of Pembroke [q. v.] Joan and her only son John were already dead, and the whole of her share of the great Marshal inheritance, divided into five portions on the death of Earl Anselm, her last brother, in 1245, was therefore actually belonging to the bride. It included the castle and lordship of Pembroke, possession of which gave her a sort of claim to the palatine earldom, whose regalian rights she was thus enabled to exercise. The Irish liberty of Wexford was her other chief share of the Marshal estates. These latter were delivered to William and Joan on their marriage day (*Cal. Doc.* Ireland, 1171–1251 p. 433). Numerous other grants were bestowed on the young couple, including one of 500*l.* a year in land (*Cal. Rot. Pat.* p. 21. For other grants up to 1258, including the castle of Goderich, the keepership of the manors of Bayford and Essendon, and the wardenship of the town and castle of Hertford, see Doyle, *Official Baronage*, iii. 8; *Rotuli Cartarum*, pp. 65–72, 83–8; *Excerpta e Rot. Fin.* pp. 216 and 264; *Cal. Rot. Pat.* pp. 24–30. In 1251 his custody of Hertford, Bayford, and Essendon was converted into the lordship of those possessions).

It soon became the chief ambition of William to put himself in the position of the old Earls of Pembroke. It has been much disputed when he became Earl of Pembroke. The probability seems that he was never formally created earl, but that, as exercising all the rights of earl over the 'comitatus' of Pembroke as protector of his wife's inheritance, he was loosely called 'Earl of Pembroke' very occasionally in early years, but more frequently as his position became more established. His own position seems to have been that he claimed the comitatus as an inheritance of his wife (e.g. *Rot. Parl.* i. 30–2, 35; cf. Pike, *Const. Hist. of the House of Lords*, pp. 66–7). He is occasionally called earl in official documents from 1251 onwards, and is also called 'comes de Valencia' in February 1254 (*Rôles Gascons*, i. 388) and in 1258 (*Waverley Annals*, p. 349); but no chronicler calls him Earl of Pembroke until 1264 (Rishanger, p. 26, Rolls Ser.), and even up to his death his usual title is 'Sir William de Valence, brother [afterwards uncle] of the king.' It is the same with his son, Aymer de Valence [see Aymer, *d.* 1324], who is not usually described as earl until the death of his mother, the real countess, in 1317. The probabilities suggest that William was never much more than titular Earl of Pembroke, while his near kinship to the crown made the need of such a title less necessary (cf. however Mr. G. W. Watson's remarks in *Complete Peerage*, vi. 206, which also point to a negative conclusion; Nicolas, *Hist. Peerage*, ed. Courthope, p. 376, assigns the title to about 1264; Doyle, *Official Baronage*, iii. 8, gives 1251 as its date).

William's alien origin and rich marriage involved him in an unpopularity which was soon intensified by his pride and violence. Henry dubbed him knight on 13 Oct. 1247 in Westminster Abbey (Matt. Paris, iv. 640–4). Though still 'ætate tener et viribus imperfectus,' his eagerness to win distinction in tournaments led him to break the king's orders by striving to hold a joust about Northampton (*ib.* iv. 649, cf. v. 54). He was 'egregie bajulatus' on 4 March 1248 at a tournament at Newbury (*ib.* v. 17, 18), but won a signal triumph in 1249 at Brackley (*ib.* v. 83). He was always much attached to such encounters, and ransacked the continent to procure choice horses (*Deputy Keeper of Publ. Rec.* 46th Rep. p. 308). On 2 Oct. 1249 he was appointed joint ambassador to France (*Fœdera*, i. 270). His father having died on crusade, he took the cross on 6 March 1250 (Matt. Paris, v. 101). This gave the king three years later an excuse for advancing to him 2,200 marks from the crusading funds (*Rôles Gascons*, i. 388).

In 1253 William accompanied Richard de Clare, seventh earl of Gloucester [q. v.], to France on the occasion of Gilbert of Clare's marriage to William's niece Alice of Lusignan. He was defeated in a tournament, and ridiculed by the French for his effeminacy, if a hostile witness can be trusted (*ib.* v. 367). In November 1253 and September 1254 he was in Aquitaine with Henry III, where his expenses gave excuse for fresh grants in his favour (*Rôles Gascons*, i. 242, 314, 413, 465).

In 1255, on the death of his father-in-law, Warin de Munchensi, the king gave Valence the custody of the heir, his wife's half-brother, William de Munchensi (*d.* 1289) [q. v.] Strange tales are told by Matthew Paris of his boastfulness, pride, and violence. Hertford and its neighbourhood were especially exposed to his outrages (Matt. Paris, v. 343–4). He bore special ill will to the monks of St. Albans (*ib.* v. 229). His deeds were not only unlawful but unknightly. He advised Henry to undertake his rashest measures, such as the acceptance of the Sicilian crown for his son Edmund. His close association with the Lord Edward was regarded as an evil omen (*ib.* v. 679). He joined his brother Aymer in his quarrel with Archbishop Boniface and the Savoyards, for which he incurred excommunication. But this, though it made him odious to Queen Eleanor, did not destroy his influence at court.

Conflicting interests in West Wales brought William into violent opposition to Simon de Montfort [q. v.] In 1257 his steward raided Leicester's lands (*ib.* v. 634). As Simon became hostile to the crown their enmity became more intense. In the London parliament of April 1258 he called Simon an 'old traitor,' and a personal encounter was with difficulty prevented. Meanwhile grants were still lavished upon him. Naturally no cry was more general among the barons than for the expulsion of the Poitevins, and William was looked upon as the chief of the gang. How much confidence Henry placed in them is shown by William and two of his brothers being put with his brother-in-law Warenne among the twelve nominees of the king included in the reforming committee of twenty-four appointed by the Mad parliament. All four refused to swear to observe the provisions of Oxford, and after fresh altercations between William and Simon, the Poitevins fled from Oxford. Unable to reach the coast, they threw themselves into Aymer's castle of Wolvesey at Winchester, whither they were pursued by the barons. Abandoned by Warenne, William and his brothers were forced to negotiate with the besiegers. Not illiberal terms were offered them, and they agreed to withdraw from the realm and abandon their castles if they were allowed to remain possessed of their lands, and to take six thousand marks of their treasure away with them. William's share of this was three thousand marks. On 5 July they received safe-conducts and went to Dover by way of London. Either there or at Winchester they were suspected of attempting to poison some of the nobles at a banquet (Matt. Paris, v. 702). Their baggage was searched by the castellan of Dover, who confiscated their valuables, while other sums found at the Temple and in other houses of religion were also seized (*ib.* v. 704). If Matthew Paris's account be literally true, it suggests that the barons were not very scrupulous in respecting the conditions arranged at Winchester. On 14 July William and his brothers crossed the Channel. Henry de Montfort followed them, and, raising troops, kept them for some time in a state of quasi-siege at Boulogne. Their plight was the worse since Queen Margaret of France resented their hostility to her sister and her uncles (*ib.* v. 703). At last, however, Louis IX extended his protection to them, and, releasing them from Boulogne, allowed them to cross France to Poitou (*ib.* v. 710). In England their enemies deprived William's wife Joan of part of her estates, allowing her only such of her own inheritance as she had possessed before her marriage, lest she should send supplies to her exiled husband (*ib.* v. 721); she left England in Advent and joined her husband (*ib.* v. 672).

William's exile from his adopted country

did not last long. In the winter of 1259–1260, when Henry III and Simon de Montfort were both at Paris, a reconciliation was effected. Before Henry left England on 14 Nov. he begged Simon to make terms with his brothers, and the death of Aymer on 4 Dec. at Paris made agreement easier. William and Simon patched up a peace, the terms of which were afterwards disputed (Bémont, *Simon de Montfort*, p. 350, prints an interesting document from the Archives Nationales, which gives full details). In February 1260 he was one of Henry's agents in negotiating with the French (*Fœdera*, i. 394). About Easter 1261 William returned with Edward to England, where he was allowed to land on swearing to obey the provisions (Rishanger, p. 9, Rolls Ser.; *Flores Hist.* ii. 466), and on 30 April was fully restored by Henry III at Rochester (*Cal. Rot. Pat.* p. 33; Pauli, iii. 745, is here a year wrong). In 1262 William again attended Henry III to France (*Fœdera*, i. 422), where he reconciled the king with the young Gilbert of Gloucester (*Cont.* Gerv. Cant. ii. 216). On 5 Feb. 1263 he was again ambassador to Louis (*Royal Letters*, ii. 239). In 1263 the Londoners devastated his lands (Wykes, p. 141). Early in 1264, under Edward's directions, he devastated the country round Oxford, and in April was with Henry at the siege of Northampton. On 14 May he fought for the king at Lewes, being stationed with Warenne under Edward on the right wing. He was one of those who escaped after the battle, with Warenne, to Pevensey, whence they crossed over to France. In England William's possessions were now forfeited, the custody of Pembroke Castle being on 6 June committed to Gloucester (*Cal. Rot. Pat.* p. 35). Early in May 1265 William landed with Warenne in Pembrokeshire with a strong force of crossbowmen and knights (*Flores Hist.* iii. 264). He joined Edward and Gloucester and took a large share in the royalist restoration, participating in the siege of Gloucester in June (*Royal Letters*, ii. 288), the attack on Kenilworth on 1 Aug. (*Liber de Ant. Legibus*, p. 74), and in the battle of Evesham. Next year, in May, he joined Warenne in attacking the monks and townsmen of Bury St. Edmunds (*Cont.* Flor. Wig. ii. 197). He was abundantly rewarded. His former lands and castles were restored. He was granted the wardship of Haverfordwest during Humphrey de Bohun's minority, and several forfeited estates, including that of his brother-in-law Munchensi, were transferred to him (for grants after 1265, see *Rot. Cartarum*, pp. 97–9). Henceforth he remained a good Englishman (*Ann. Dunstaple*, p. 400).

On 24 June 1268 William renewed his crusader's vow at Northampton, when Edward himself took the cross (Wykes, p. 218). He was in Ireland in the spring of 1270 (*Cal. Doc. Ireland*, 1252–84, p. 141), but on 20 Aug. he sailed for the Holy Land with Edward (*Ann. Winchester*, p. 109). He came back to London on 11 Jan. 1273, somewhat earlier than his nephew (*Liber de Ant. Legibus*, p. 156), bringing with him from Palestine a cross of gold and emeralds, which ultimately became the property of Westminster Abbey (*Testamenta Vetusta*, i. 100). He was one of the executors of the will drawn up by Edward at Acre on 18 June 1272 (*Fœdera*, i. 484).

Under Edward I William devoted much energy to increasing the limits and the jurisdiction of the Pembroke palatinate. This only included the region between Milford Haven and the Bristol Channel; but William strove to establish his supremacy over all the neighbouring marchers in a district somewhat wider than the modern Pembrokeshire. He was helped by his appointment on 12 May 1275 as constable of Cilgerran Castle and warden of St. Clears during pleasure at a rent of 40*l.* (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277). This attempt involved him in a series of lawsuits with Queen Eleanor—to whom the barony of Haverfordwest had been transferred—and others (see *Cal. Pat. Rolls*, 1281–92 pp. 330, 398, 1292–1301 pp. 49, 114; *Rot. Parl.* i. 30–2, 84, 138). In Archenfield and Gwent he improved his position when in July 1275 he obtained dispensations for marrying his daughter Isabella to John de Hastings (1262–1313) [q. v.], lord of Abergavenny, a minor (*Cal. Papal Letters*, 1198–1304, p. 450). On 6 July 1282 he received the custody of Abergavenny for the rest of his son-in-law's minority (*Cal. Patent Rolls*, 1281–1292, p. 30).

William's estates in Wales gave him a particular importance during the wars against Llewelyn. On 6 July 1282 he was appointed commander of the army of West Wales, which on 6 Dec. mustered before him at Carmarthen (*Parl. Writs.* i. 227, 244). This year his son William was slain near Llandeilo by the Welsh (*Ann. Dunstaple*, p. 292; Wykes, p. 289; Rishanger, p. 100). He was again summoned against the Welsh on 2 May 1283 at Carmarthen (*Parl. Writs.* i. 247). In the same year his capture of the Snowdonian stronghold of Bere secured the surrender of Davydd ap Gruffydd (Rishanger, p. 104). Before 1289

he built and endowed a hospital for the sick and poor at Tenby (cf. *Cal. Papal Letters*, 1198–1304, p. 503).

Valence was equally grasping in other directions than in Wales. William de Munchensi, who had soon got back his lands, died in 1289, whereupon Valence and his wife contested the legitimacy of Dionysia, his daughter and heiress, and obtained a papal bull to set aside her rights. The bishop of Worcester, however, pronounced her legitimate, and Edward was irritated at his uncle's unblushing attempt to make the pope's authority override not only the episcopal but also the royal jurisdiction. William and Joan got nothing by their action (*Rot. Parl.* i. 16, 38); but William received numerous grants, including, on 11 Nov. 1275, the custody of the heirs of Roger de Somery, on the condition of paying some of the king's debts (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277, 45th Rep. p. 345).

William was one of Edward I's council, and repeatedly took an important part in carrying out his policy in Aquitaine. When Edward intervened in 1273 in favour of the commune of Limoges in its war against its viscountess, William on 3 Sept. went to Limoges and received the citizens' fealty to his uncle (Langlois, *Philippe le Hardi*, p. 75). Returning to England, he again visited Aquitaine in 1274, receiving protection for that purpose on 15 May (*Deputy Keeper of Publ. Rec.* 43rd Rep. p. 551). He reached Limoges on 7 July (Langlois, p. 88), and on 14 July besieged the viscountess's castle of Aixe ('Majus Chron. Lemoviciense' in Bouquet, xxi. 781, 784). He was also ready to fight a duel on behalf of Edward against Gaston of Béarn (*ib.* p. 784). On 11 Jan. 1275 he again received letters of protection as 'about to go beyond sea on the king's business' (*Deputy Keeper of Publ. Rec.* 44th Rep. p. 277). When the treaty of Amiens of 1279 ceded the Agenais with certain rights over the Quercy, and the Limousin to Edward, William was appointed his nephew's agent to take over the ceded districts (*Fœdera*, i. 574). The Agenais was actually transferred to him on 7 Aug. (Langlois, p. 434). He acted as seneschal of that district for some time. His work in this capacity is commemorated by the new bastide of Valence d'Agen, which probably owes its foundation and certainly its name to him (Curie Sembres, *Essai sur les Bastides*, p. 238; Edward issued statutes for it in 1283, *Fœdera*, i. 635). The Aquitanian castle of Limousin, a few miles north of Agen, is another memorial of the family (Audrieu, *Histoire de l'Agenais*, i. 103–4).

In the latter part of 1279 William was sent ambassador to Alfonso of Castile to persuade that king to join in the peace with France (*Fœdera*, i. 576). William's later protections on going abroad are dated 10 Oct. 1283, 21 April 1286 (when he accompanied Edward), 21 Nov. (on going to Gascony with the king), 20 Sept. 1287 (protection renewed on staying beyond seas), and 29 Jan. 1289 (then on his way to join the king) (*Cal. Pat. Rolls*, 1281–92, pp. 82, 233, 251, 252, 261, 277, 311).

From September to November 1289 William was one of the negotiators of the treaty of Salisbury with the Scots (*Hist. Doc. Scotl.* i. 107). In 1291 and 1292 he was on the border busied with the great suit as to the Scottish succession (*Fœdera*, i. 766-7; Rishanger, pp. 253, 255, 260). In 1294 he was sent to South Wales with Roger Bigod, earl of Norfolk, to assist in putting down the Welsh revolt (*Cal. Pat. Rolls*, 1292–1301, p. 126). His last parliamentary summons was on 27 Nov. 1295 (*Parl. Writs*, i. 879).

On 26 Dec. 1295 William and a large number of his followers received letters of protection for a year on going beyond sea (*ib.* pp. 177–9). He was despatched once more to Gascony, where Edward's affairs had now become desperate. He died at Bayonne on 13 June. His remains were transported to England and buried in Westminster Abbey between the south ambulatory and the chapel of St. Edmund, where his monument still remains. It is an altar tomb under a canopy, bearing a recumbent wooden effigy, covered with copper gilt, with arms and ornaments in Limoges enamel. The head is figured in Doyle (iii. 8). The inscription, given in Gough's 'Sepulchral Monuments' (i. 75), attributes to him virtues hardly suggested by his career.

His widow, Joan of Pembroke, died in 1307. She held until her death Pembroke and its dependencies, Goderich and Wexford (*Cal. Inq. post mortem*, i. 228–9). Their sons were: 1. John, who died in 1277, and was buried at Westminster (*Flores Hist.* iii. 49). 2. William, who was slain on 17 July 1282 by the Welsh near Llandeilovawr. 3. Aymer (*d.* 1324) [q. v.], who succeeded them. Their daughters were: 1. Margaret, who died in 1276, and was buried at Westminster. 2. Agnes, who married (*a*) Maurice Fitzgerald (*d.* 1268) [see under Fitzgerald, Maurice, 1194?–1257]; (*b*) Hugh de Baliol; (*c*) John of Avesnes; she died about 1310. 3. Isabel, who married John de Hastings (1262–1313), through which marriage the Hastings family ultimately acquired the

earldom of Pembroke. 4. Joan, who married John Comyn the younger (*d.* 1306) [q. v.] of Badenoch (DUGDALE, *Baronage*, i. 776; *Archæologia Cambrensis*, 3rd ser. vi. 269–71, adds two others).

[Matthew Paris's Hist. Majora, vols. iv. v., Flores Hist. vols. ii. iii., Rishanger, Oxenedes, Chron. of Edward I and Edward II, Annales Monastici, Continuation of Gervase of Canterbury, Royal Letters of Henry III, vol. ii. (all the above in Rolls Series); Liber de Antiquis Legibus, Rishanger's Chron. de Bello (both in Camden Soc.); Hemingburgh, Trivet, and Continuation of Florence of Worcester (the three in Engl. Hist. Soc.); Rymer's Fœdera, vol. i. (Record ed.); Rolls of Parliament, vol. i., Parliamentary Writs, vol. i., Calendarium Rotulorum Patentium, Calendarium Rotulorum Cartarum, Excerpta e Rot. Finium, vol. ii., Calendar of Documents relating to Ireland, Calendar of Papal Letters, 1198–1304, Calendar of Patent Rolls, 1281–1307, and 1273–80, in the Deputy-Keeper of Publ. Rec. 43rd to 49th Reps.; Dugdale's Baronage, i. 774–6; G. T. Clark's 'Earls of Pembroke' in Archæologia Cambrensis, 3rd ser. vi. 253–72; G. E. C[okayne]'s Complete Peerage, vi. 204–7; Doyle's Official Baronage, iii. 8–9; Bémont's Simon de Montfort; Pauli's Geschichte von England, vols. iii. iv.] T. F. T.

WILLIAM OF WARE, or **WILLIAM WARRE**, GUARO, or VARRON (*fl.* 1300?), philosopher, born at Ware in Hertfordshire, entered the Franciscan order in his youth. He was S.T.P. of Paris, and spent most of his life there. According to one historian of the Franciscans, he was a pupil of Alexander of Hales [q. v.] Several authorities concur in calling him the master of Duns Scotus [see DUNS, JOANNES SCOTUS], who went to Paris in 1304, and he is twice mentioned in the works of Scotus. No early authority is forthcoming for the statement that he studied at Oxford and was professor of divinity there in 1301. By later writers he was called 'doctor fundatus.' He wrote commentaries on the sentences of which many manuscripts are extant, e.g. at Oxford Merton Coll. MSS. 103, 104, at Toulouse, Troyes, Vienna, Florence, and Padua (see LITTLE, *Grey Friars at Oxford*, p. 213). Tanner names other philosophical and theological works of which no manuscripts are known.

[Little's Grey Friars in Oxford, p. 213, and authorities there cited; Sbaralea's Supplement to Wadding, pp 328, 331, 692.] M. B.

WILLIAM OF WHEATLEY OR WHETLEY (*fl.* 1310), divine and author, seems to have studied at Oxford (probably in 1300), and in Paris about 1301. He taught at Stamford in 1309 and at Lincoln in 1316, and was also rector of Yatesbury in Wiltshire.

His works are: 1. A commentary on Boethius's 'De Disciplina Scholasticorum' (MSS. in Exeter College, Oxford, No. xxviii. and Pembroke College, Cambridge). 2. Another 'Super Divisiones ejusdem.' 3. A commentary on Boethius's 'De Consolatione Philosophiæ' (MSS. in Exeter College, No. xxviii. and New College, Oxford, No. cclxiv., and in Pembroke College, Cambridge). 4. 'Epistolæ ad diversos.' 5. 'De signis prognosticis sterilitatis.' 6. 'Duo hymni de vita et moribus B. Hugonis episcopi Lincolniensis.' The three last are in the manuscript at New College, Oxford (cclxiv.)

[Tanner's Bibl. Brit.-Hib. p. 760; Bernard's Cat. MSS. Angliæ et Hiberniæ, ii. 25, 159; Coxe's Cat. MSS. in Coll. Aulisque Oxon.] W. E. R.

WILLIAM OF LITTLINGTON (*d.* 1312), theological writer, was, according to Leland, a native of Lindsey; according to Bale, of Littlington in Cambridgeshire. He became a Carmelite of Stamford, and took the degree of doctor of theology at Oxford. On the death of Henry de Hanna, in 1300, he succeeded him as provincial of the order; and in 1303 when Gerard of Bologna arranged the division of England into two provinces at the council of Narbonne in 1303, he opposed it. He was excommunicated, and subjected to a four years' penance, which he spent in teaching at Paris. In 1309 he was made provincial of the Holy Land and Cyprus at the council of Genoa. He died and was buried at Stamford in 1312. He wrote a 'Commentary on St. Matthew,' which seems at one time to have been extant at New College, Oxford (TANNER; but cf. COXE, *Cat. MSS. in Coll. Aulisque Oxon.*) Bale and Pits mention other commentaries and theological works by him which are not known to be extant.

[Bale's Scriptores, iv. 79; Tanner's Bibl. Brit.-Hib. pp. 357–8; Pits, p. 394; Villiers de St. Étienne's Bibliotheca Carmel.] M. B.

WILLIAM DE SHEPESHEVED (*fl.* 1320?), chronicler. [See SHEPESHEVED.]

WILLIAM OF EXETER (*fl.* 1330?), writer. [See EXETER.]

WILLIAM DE AYREMINNE (*d.* 1336), bishop of Norwich. [See AYREMINNE.]

WILLIAM OF COVENTRY (*fl.* 1360), Carmelite, born at Coventry, was lame, and went by the name of Claudus Conversus. Bale possessed copies of works by him on the history of the Carmelites, which are lost. Bale ascribes to him also an 'Elucidarium Fidei,' which occurs in many manuscripts

(e.g. Bodl. MSS. Laud 22 E 44, E 90, and L 47), and has been printed as the work of Anselm. It has been also ascribed to Honorius of Autun, Guibert Novigentinus, and even St. Augustine. Bale ascribes to William 'Carmina Diversa.'

[Bale's Script. Brit. i. 461; Villiers de St. Étienne's Bibliotheca Carmel. i. 59 *b*; Fabricius, Bibliotheca, s.vv. 'Anselmus,' 'Honorius,' 'Guibertus;' Tanner's Bibl. p. 356.] M. B.

WILLIAM OF BERTON (*fl.* 1376), chancellor of Oxford. [See BERTON.]

WILLIAM OF ALNWICK (*d.* 1449), bishop of Norwich. [See ALNWICK.]

WILLIAM OF WORCESTER or WYRCESTER (1415?–1490?), chronicler. [See WORCESTER.]

WILLIAMS, ANNA (1706–1783), poetess and friend of Dr. Johnson, the daughter of Zachariah Williams [q. v.], was born at Rhosmarket, five miles from Haverfordwest, in 1706. In after years she dwelt with rapture on the memories of Rhosmarket. She was well educated, acquired French and Italian, and was possessed 'of more than ordinary talents and literature.' About 1727 she came to London with her father, and enjoyed the town life. When her father entered the Charterhouse she visited him constantly, helped Stephen Gray [q. v.] in his experiments, and was the first, while assisting him, to observe and notify 'the emission of the electrical spark from a human body' (*Miscellanies*, 1766). She lost her sight about 1740, but worked on to support herself, particularly excelling at 'the exercise of her needle.' She also made a little money by a translation from the French of the 'Life of the Emperor Julian,' by J. P. René de la Bléterie, which was published in 1746. For two years she lived with her father in the Charterhouse. After his expulsion her father communicated their distress to Dr. Johnson, whose wife then expressed a desire to know her, and a close intimacy followed. Dr. Johnson in 1752 prevailed on Samuel Sharp (*d.* 1778) [q.v.] to undertake an operation upon her eyes. For greater convenience it was performed at Johnson's house, but was unsuccessful, resulting in total blindness.

From that time whenever he had a house Miss Williams lived with him. In 1752 Miss Williams was with Johnson in Gough Square, but at the close of 1758 he was forced to give this house up, and she went into lodgings. In 1763 she was living apart in Bolt Court, Fleet Street, and it was Johnson's practice to drink tea with her every night. It was then that Goldsmith, 'a privileged man,' said, to Boswell's mortification, 'I go to Miss Williams.' In the following August Boswell had 'made good his title to be a privileged man.' In February 1766 Johnson was living in Johnson's Court, Fleet Street, and there 'an apartment on the ground floor' was given her. She had a room in his house at 8 Bolt Court, where, so long as her strength lasted, she watched over the expenses.

Her collection of 'Miscellanies' was advertised in 1750, and subscriptions—five shillings for a quarto volume—were obtained during some years. Her leading friends put off its completion from month to month, but others took it up, and it was published in 1766 by Thomas Davies as 'Miscellanies in Prose and Verse.' Johnson contributed the preface and several pieces, and Mrs. Thrale gave 'The Three Warnings.' The original draft (which first appeared in the *Gentleman's Magazine* for 1754, p. 40) of the verses by Miss Williams to Richardson on his novel of 'Sir Charles Grandison' is among John Forster's manuscripts at the South Kensington Museum. It contains corrections in Johnson's handwriting. Garrick gave her a benefit, with Aaron Hill's play of 'Merope,' on 22 Jan. 1756, and she is said to have received the sum of 200*l.* The profits of the 'Miscellanies' increased her little store to about 300*l.* Her annual income consisted of the interest of this sum, an allowance of 10*l.* per annum by Mrs. Montagu from 1775, and a yearly present from Lady Philipps of Picton Castle, and other Welsh ladies. In 1774 she was a petitioner for Hetherington's charity at Christ's Hospital, but failed to secure a grant, as its benefits were denied to natives of Wales. In spite of her blindness, Miss Williams paid visits to friends both in town and country. She and Johnson went to Percy's living of Easton Mauduit in the summer of 1764, and Mrs. Percy found her 'a very agreeable companion.' From 1776 her health declined, her natural peevishness increased, and she gradually wasted away with 'pituitous defluxion.' As a consequence perpetual discord reigned from about 1778 among the female inmates of Dr. Johnson's house in Bolt Court. She died there 'from mere inanition' on 6 Sept. 1783. Her little substance (200*l.* of the 3*l.* per cent. stock and 157*l.* 14*s.* in cash) was given by her, it is said at Johnson's suggestion, to the Ladies' Charity School founded in King Street, Snow Hill, London, in 1702, and now in Powis Gardens, Notting Hill. There also

are her four silver tea-spoons, sugar-tongs, and portrait; probably that by Miss Reynolds, which was afterwards engraved (*Speaker*, 22 March 1890, pp. 311–12).

Johnson said: 'Had she had good humour and prompt elocution, her universal curiosity and comprehensive knowledge would have made her the delight of all that knew her.' Lady Knight, Miss Hawkins, Hannah More, Miss Talbot, and Hoole concur in praising her.

[Fenton's Pembrokeshire, pp. 197–200; Notes and Queries, 3rd ser. i. 421–2, v. 254–5; Gent. Mag. 1783, ii. 806; Nichols's Lit. Illustrations, v. 761–3, viii. 218–19; Nichols's Lit. Anecdotes, ii. 178–84; Boswell (Croker's edit. 1848), pp. 43, 74, 101, 181, 458, 740; Boswell, ed. Hill, i. 232–3, 241, 350, 393, 421, 463, ii. 5, 286, 427, iii. 48, 128, 132, iv. 235, v. 276; Johnson's Letters (ed. Hill), i. 53–7, 156, ii. 74–7, 295, 331–6; Johnsonian Miscellanies, ed. Hill, i. 114–15, 401–3, ii. 171–6, 217–18, 279; Roberts's Hannah More, i. 49; Letters of Mrs. Carter and Miss Talbot, ii. 221, 225, iii. 135–6; Cunningham's London, ed. Wheatley, i. 216–17, ii. 336, 354; Leslie and Taylor's Sir Joshua Reynolds, i. 121.] W. P. C.

WILLIAMS, Sir CHARLES HANBURY (1708–1759), satirical writer and diplomatist, born probably at Pontypool on 8 Dec. 1708, was the third son of John Hanbury, known as Major Hanbury of Pont y Pool, or Pontypool, near Newport, Monmouthshire.

The father, John Hanbury (1664–1734), was descended from Roger de Hanbury (*fl.* 1150), whose descendants were seated at Hanbury Hall in Worcestershire down to the middle of the sixteenth century. Capel Hanbury purchased an estate at Pontypool in 1565, and began developing the ironworks there during the last twenty years of Elizabeth's reign. He resided mainly at Kidderminster, but both he and his son John and his grandson Richard frequently inspected the works at Pontypool, where are several memorials of them. Capel Hanbury (1626–1704), son of the last-mentioned Richard, died and was buried at Kidderminster in January 1704, leaving the Pontypool estate to his son John. By his marriage in 1701 to Albinia, daughter of Sir John Selwyn of Matson (whose rank of 'major' was probably obtained in the militia), John Hanbury obtained a fortune, which he decided to expend upon developing his estate at Pontypool and the ironworks. He built a house and took up his residence on the spot, greatly increased the output of iron by means of improvements, and is said to have 'invented the method of rolling iron plates by means of cylinders, and introduced the art of tinning into England.' Through the interest of his wife's family he was elected M.P. for Gloucester in 1701, and represented the city in the three succeeding parliaments, but was defeated in 1715. His adhesion to the whig interest was confirmed by his second marriage, in July 1703, to Bridget (*d.* 1734), eldest daughter and coheiress of Sir Edward Ayscough, knt., of Stallingborough, Lincolnshire, a lady who was high in favour with the Duchess of Marlborough, and who also brought him a fortune (10,000*l.*) In March 1720 he was chosen M.P. for Monmouthshire, and continued to represent the county until his death. When the South Sea Company was reconstructed after the great crash of 1721, Hanbury was appointed one of the new directors, and on Marlborough's death in June 1722 he acted as one of his executors. He spoke little in parliament, but was chairman of several committees, and was respected for his business capacity. When the schism came in the whig party he opposed Walpole, voted against the Hessian troops in 1730, and the excise bill of 1733. This was one of his last appearances in the house. He died on 14 June 1734, and was buried in Trevethin church, Pontypool (see Pontypool and the Hanbury family in *Walkinshaw's Local Register*, 1875).

In 1720 he came in for a legacy of 70,000*l.* by the death of his friend Charles Williams of Caerleon, who had fled from England upon killing Morgan of Penrhos in a duel, and amassed a fortune in Russia. Hanbury smoothed the way for Williams's return to England, and Williams, to show his gratitude, stood godfather to the major's son Charles, and left the bulk of his fortune to his friend, with remainder to his godson, upon the condition that the latter should assume the name of Williams (cf. Chester, *Westm. Abbey Registers*, p. 300). This condition was fulfilled in 1729, when Charles Hanbury, having attained his majority, assumed the style of Charles Hanbury Williams, and received from his father the estate of Coldbrook Park, which had been purchased out of the Williams bequest.

As the prospective heir to a large estate, Charles was sent in 1720 to Eton, where he numbered among his friends Henry Fox, Thomas Winnington, Lyttelton, Ralph Thicknesse, and Henry Fielding. Fielding, according to Walpole, depended on Williams for a guinea whenever he needed one, and regularly submitted to him his plays. The manuscript of one of these, 'The Father, or the Good-natured Man,' was lost by Sir Charles in 1754, and was not actually re-

covered until 1778, when it was identified as Fielding's by Garrick (Nichols, *Lit. Anecd.* iii. 364).

After Eton Williams made the grand tour, and on 1 July 1732 married, at St. James's, Westminster, Frances (1709–1781), youngest daughter and eventually sole heiress of Thomas Coningsby of Hampton Court, Herefordshire (he was created Earl Coningsby on 30 April 1719), by his second wife, Frances, daughter and coheiress of Richard Jones, earl of Ranelagh. Williams was elected M.P. for Monmouthshire upon the death of his father in 1734, and continued to represent the county down to 1747. He seconded the address in 1736, voted for the convention in 1739, and held office under Walpole as paymaster of the marine forces from November 1739 until 1742. He was lord lieutenant of Herefordshire from February 1742 down to July 1747, and was created a knight of the Bath on 20 Oct. 1744. He sat for Leominster from 1754 to 1759, having contested it unsuccessfully in 1747. In the house he was a staunch adherent of Sir Robert Walpole, but he was known less as a politician than as a wit and conversationalist; and he was 'the soul of the celebrated coterie of which the most conspicuous members were Lord Hervey, Thomas Winnington, Horace Walpole, Stephen Fox, and Henry Fox, Lord Holland, with whom in particular he lived in the strictest habits of intimacy and friendship' (Coxe).

He was from an early date an assiduous student of Pope, and a story is told of a high compliment that he paid to the potency of his satire. He was rowing down the Thames on 3 June 1744 while Pope's body lay at Twickenham previous to burial two days later. Williams pointed to the house, and said to his companion in the words of Falstaff, 'I am afraid of the gunpowder, Percy, tho' he be dead.' He began experiments on his own account in light satirical verse about 1739. During that and the following year were privately circulated his amorous songs to 'Lovely Peggy,' 'To Mrs. Woffington,' and 'On Mrs. Woffington,' and his lines to Sir Hans Sloane, who saved his life. In 1740 also appeared his charming occasional verses, entitled 'Isabella: or the Morning,' describing a morning call paid by well-known beaux of the day upon the beautiful Duchess of Manchester, and containing a delightful vignette of the superannuated General Churchill, with his interminable story about Oudenarde. During the next two years appeared the series of satires upon Bubb Dodington, and upon various leaders of the opposition to Walpole, but more especially directed against Pulteney. The coarse ode entitled 'The Country Girl' (June 1742) wounded Bath to the quick, and fully avenged, in the opinion of Horace Walpole, the attacks which Pulteney had directed against his father (Sir Robert) through the medium of the 'Craftsman.' The two 'Chapters of the Book of Preferment,' which appeared in 1742 under the title of 'Lessons for the Day,' though included afterwards in Williams's collected works, were most probably written, or at least suggested in outline, by Horace Walpole; but to Williams may safely be ascribed the ribald parody entitled 'Old England's Te Deum,' addressed to the king, to whom 'Carteret and Bath continually do cry,' and continuing 'The Holy Bench of Bishops throughout the land doth acknowledge thee. Thine honourable true and steady son. Also my Lady Yarmouth the Comforter.' The satirist's most productive year was probably 1743. In January appeared the very diverting 'Letter to Mr. Dodsley, Bookseller in Pall Mall,' proposing a humorous emendation in Young's 'Night Thoughts' (ii. 28) at the expense of Lord Wilmington, a model of elegant badinage. This was followed by 'The Merry Campaign,' to the tune of 'Chevy Chase,' 'Plain Thoughts in Plain Language,' and the exceedingly droll dialogue held in 'Solomon's Porch' between Samuel Sandys and Edmund Waller (February), followed by 'Sandys and Jekyll: a New Ballad' (April), and 'Peter and My Lord Quidam' (August), a trenchant satire on legacy-hunters. During 1743 also was handed about his coarse 'Ode upon the Marriage of the Duchess of Manchester to Edward Hussey' (afterwards Lord Beaulieu). This was indiscreetly published in 1746, and, though 'Mr. Hussey bore the severe attack with great forbearance, the Hibernian spirit was roused by the illiberal satire' conveyed in the lines:

> Nature indeed denies them sense;
> But gives them legs and impudence
> That beats all understanding.

To avoid a succession of duels, Williams prudently retired into Monmouthshire under a well-directed fire of counter lampoons. Years afterwards, when Lord Beaulieu was on a visit to Strawberry, Horace Walpole was disconcerted by the black looks that he cast upon the portrait of his old friend Hanbury Williams in his black-and-gold frame.

In January 1746 Williams's great friend Thomas Winnington died; and by way of distraction he undertook a mission as envoy to the court of Dresden, a step which his

enemies did not fail to attribute to cowardice. The satirist, however, surprised his friends by penning excellent despatches, and was soon marked out for promotion in the diplomatic service. Henry Fox demanded for him the post of envoy at Turin in place of Villettes. Several of his letters to Fox 1747–8 are printed in his collected works, and contain well-written and entertaining pictures of the court life in the smaller German principalities, the fair of Leipzig, and the feud between Saxe-Gotha and Meiningen. In July 1749 he was commissioned along with John Anstis the younger [q. v.], Garter-at-arms, to carry the order to the margrave of Anspach, and early in 1750, at the repeated instance of Henry Fox, he was named envoy-extraordinary at Berlin in succession to Legge. His extreme acuteness in scenting out bribes displeased Frederick, and, as he said in a letter to Fox, 'it were vain to contend with so mighty a prince.' The king of Prussia demanded his recall with some acerbity, and in February 1751 Sir Charles was ordered to proceed to Dresden to the court of Augustus III, elector of Saxony and king of Poland (see Droysen, v. iv. 241; Tuttle, *Hist. of Prussia*, ii. 186 sq.) Stopping at Hanover, en route, he was despatched by George II to Warsaw, where the king of Poland was holding his diet, his object being to engage the king's vote for the Archduke Joseph in view of the election of a king of the Romans (for his correspondence with Newcastle on this subject, see *Addit. MS.* 32829 passim).

In 1753 he left Dresden and was sent to Vienna to demand the assistance of that court in case Prussia should proceed to extremities after stopping the Silesian loan. In his triple capacity as minister, courtier, and poet, he composed an epigrammatic distich in Latin upon the Empress Maria Theresa, which went the round of Europe and was magnified into a great diplomatic coup. Walpole said that Williams was better at squibs than compliments; but Voltaire praised the writer as a most elegant Ciceronian. Sir Charles had met the great French wit at Berlin in September 1750, and had adroitly flattered him. 'L'envoyé d'Angleterre m'a fait de très-beaux vers anglais,' wrote Voltaire to d'Argental (Berlin, 23 Sept. *Œuvres*, 1875–85, xxxvii. 181). After a visit to England at the close of 1753, Sir Charles was again appointed to Dresden, and attended the king of Poland in 1754 to Warsaw, where, upon espousing very warmly the interests of the Poniatowskis in respect to the disposition of the Ostrog, he came to an open rupture with the Saxon minister, Count Brühl (see his correspondence of September 1754 in *Addit. MS.* 32859 ad fin., Newcastle Papers).

This event terminated his mission to the court of Dresden, but early in 1755 he was despatched to St. Petersburg with the idea of forwarding the design of a triple alliance between Great Britain, Austria, and Russia. His correspondence with Lord Holderness from St. Petersburg, dated September and October 1755, is in Stowe MS. 253, and contains details of the large bribes which Sir Charles administered to the great chancellor, the vice-chancellor, the secretaries of the college for foreign affairs, and other minor officials, and extraordinary particulars relating to the Empress Elizabeth. As successor to the dull and inefficient Guy Dickens, and as a brilliant courtier as well as a lavish dispenser of bribes, Williams at first carried all before him, and he wrote to Holderness that he was resolved to employ well the honeymoon of his embassy. So rapid in fact was his success that on 30 Sept. 1755 (within seven weeks of his arrival) a treaty was signed at St. Petersburg providing for fifty-five thousand Russian troops to enter English pay. Unfortunately in the interval Frederick, thoroughly alarmed, had secretly offered terms to England, while Maria Theresa had drawn back. In place of the praise which he had expected, Williams's efforts were coldly acknowledged, and he was ordered to reverse his policy. This unjust treatment, weighing upon a too sanguine and perhaps vain temperament, unhinged his mind. He lingered on at St. Petersburg, amid humiliations of all kinds, until the summer of 1757. He then set out for home, but broke down completely at Hamburg, and, after a partial recovery, consequent upon his return to Coldbrook, relapsed once more into a state bordering upon insanity, and died by his own hand on 2 Nov. 1759.

Williams was buried in the north aisle of Westminster Abbey on 10 Nov. His will was proved on 12 Nov. 1759 by his brother, George Hanbury, to whom Coldbrook and the greater portion of the real estate reverted. He assumed the name of Williams, and died in 1764, leaving issue, whence the present family of Coldbrook are descended (Burke, *Landed Gentry*). The remainder of his estate Sir Charles left in trust for his daughters Frances and Charlotte. The elder daughter visited Strawberry Hill in July 1754, and charmed Horace Walpole by a sketch of the castle, which she made unasked and submitted to his approbation. 'She is to be married to Lord Essex in a week,' he wrote. Her marriage to William

Anne Capel, fourth earl of Essex, took place on 1 Aug., and she died five years later in childbirth. The second daughter married Robert, son of Henry Boyle, earl of Shannon [q. v.], a commodore in the navy, who was drowned in the West Indies in 1779. Sir Charles's widow survived him twenty-two years, and was buried in St. Erasmus's Chapel in Westminster Abbey on 29 Dec. 1781. Her large estates passed to her grandson George, fifth earl of Essex, who assumed the name of Coningsby (Collins, *Peerage*, iii. 378).

Hanbury Williams was notorious for his gallantries in town, and in the country, at Coldbrook, for festivities which, on a smaller scale, rivalled those of Houghton. Burke alluded to him as 'the polished courtier, the votary of wit and pleasure.' Walpole regarded him as a model for the gilded youth of his day. Johnson, according to Boswell, spoke contemptuously of 'our lively and elegant though too licentious lyrick bard, Hanbury Williams, and said he had no fame but from boys who drank with him.' Johnson himself had once prepared a reply to a satire upon Hervey, which was attributed to Williams, but when the real author was proved to be the garreteer who wrote 'The Fool,' the Johnsonian missile was not discharged. His occasional verse forms a not unworthy link between Prior and Gay, and Cowper and Canning. Yet the writings of Hanbury Williams were not thought to come up to the sparkle of his conversation, of which some idea may perhaps be gathered from the earlier letters of his friend Horace Walpole. He was a great hand at badinage. Upon the circumstance, once admitted by his cousin George Selwyn, that he had attended a certain public execution, he gradually reared a superstructure of fable with which he kept the company at White's in roars of laughter; Selwyn was too good-humoured to interrupt such a rich stream of grotesque anecdote, and the stories were passed round and re-edited until they were half believed to be true (Nichols, *Lit. Anecd.* ix. 200). In addition to White's, Sir Charles was one of the original members of the Society of Dilettanti (Cust, *History*, p. 16).

A large number of his pieces, especially the political satires, appeared first in an ephemeral form, either as ballads or in periodicals. Only four of his separately issued 'Odes' are in the British Museum—'An Ode to S. Poyntz, Esq.' (1746, 7 pp. fol.), 'An Ode to the Author of the Conquered Duchess,' 'An Ode on the Marriage of the D. . . . of M. . . .,' and 'The Unembarrassed Countenance,' a satire on William Pitt, doubtfully ascribed to Williams (all in folio, 1746). The first attempt at a collective issue of his verses was made in 'A Collection of Poems. Principally consisting of the most Celebrated Pieces of Sir Charles Hanbury Williams, Kt. of the Bath' (London, 1763, 8vo). The British Museum has a copy with some valuable annotations by Horace Walpole. The satirical pieces in this volume reappear in the later (1822) issue of Williams's 'Works,' but according to Walpole, who had excellent means of knowing, the following are certainly not by him: 'What Good Lord Bath, prim patriot now,' 'Orpheus and Hecate,' 'A Marlborough Duchess's Ghost to Orator Pitt,' 'The Unembarrassed Countenance,' 'Short Verses,' and 'Tar Water.' Coarse though the last piece is, it is surpassed in this respect by some which are undoubtedly by Sir Charles, e.g. 'O Lincoln, Joy of Womankind,' or 'General Churchill's Address to Venus.' The admirable anapæstic stanzas, called 'The Statesman' (the Earl of Bath), containing the lines:

> Leave a blank here and there in each page
> To enrol the fair deeds of his youth!
> When you mention the acts of his age,
> Leave a blank for his honour and truth!

Walpole strongly inclines to regard as by Williams, though he had heard that they were written by Dr. William King of Oxford.

'The Odes of Sir Charles Hanbury Williams, Knight of the Bath,' edited by J. Ritson in 1775 (London, 1780, 12mo; 1784, 12mo), is little more than a reprint of the 'Collection' of 1763. In March 1786 the committee of the Dilettanti Society had in contemplation to publish some inedited poems by Hanbury Williams; but 'no resolution was ever arrived at' in the matter. The only fairly complete edition of Hanbury Williams is that issued in three volumes, small octavo, in 1822, as 'The Works of the Right Honourable Sir Charles Hanbury Williams, K.B., . . . from the Originals in the Possession of his Grandson, the Right Hon. the Earl of Essex, with Notes by Horace Walpole . . . with Portraits' (London, 8vo). Unfortunately the performance of this work does not come up to the promise. It was miserably edited by the bookseller, Edward Jeffery of Pall Mall, who had on 21 June 1822 to publish an apology to Lord Essex for having connected his name with the publication, denounced by the 'Quarterly' as containing 'specimens of obscenity and blasphemy more horrible than we have before seen collected into one publication.' Carlyle subsequently spoke of

the perusal of these volumes as an exercise in 'swimming in the slop-pails of an extinct generation.' When occasion offered, it is true that Williams was not averse from license as gross as Wycherley ever indulged in, but such denunciations as these are absurdly beside the mark, and the 'Quarterly' is a much better critic when it remarks (in April 1857) that Hanbury Williams had 'the real vein for writing squibs—he had gaiety—the quality which is found in the lighter verses of Congreve, or the playful pages of the "Twopenny Post Bag."' The three volumes of 1822 include a quantity of miscellaneous letters and prose pieces by Williams, including his 'Sketch of the History of Poland down to 1382,' written in four letters to Henry Fox. These were written mainly to divert Fox during the long evenings at Holland House, and not as a serious contribution to historical knowledge. The writer's best essay in prose (not included in the collected 'Works') was his paper to the 'World' (September 1754, No. 37) describing the daily martyrdom of a lady-companion to a fashionable dame. Nichols describes it as the longest and probably the best of the periodical essays of the day.

An oil portrait of Williams by Anton Rafael Mengs was presented to the National Portrait Gallery in November 1873 by the widow of General C. R. Fox (cf. *Cat. Second Loan Exhib.* Nos. 275, 288, 415). Coxe describes two portraits at the house which Sir Charles built for himself at Coldbrook, a few miles south of Abergavenny. One in full dress, with the insignia of the Bath, painted in 1744 (engraved for the 'Works' of 1822, and also for Coxe's 'Tour'); another smaller portrait, representing him leaning his cheek upon his right hand and holding in his left the poem 'Isabella' (Walpole's was a replica of this). At Coldbrook, also, are portraits of Major Hanbury, copied from those at Pontypool. A view of Coldbrook was engraved by W. Byrne after Sir Richard Hoare.

[The sole trustworthy account of Hanbury Williams is that given by William Coxe in his Historical Tour in Monmouthshire (London, 1801, 4to). This is supplemented in important particulars by Williams's own Works, by the Letters of Horace Walpole, and by Williams's Diplomatic Correspondence in the British Museum (Stowe MSS. 253, 256 and Addit. MSS. 6806, 6811–13, 15872, 23825–6, 32710, 32717, 32733, 32828–36, 32850–1). Transcripts from his letters forming 102 pages 4to 'full of interesting information and anecdotes of the court of St. Petersburg' were among the Earl of Ashburnham's manuscripts (Hist. MSS. Comm. 8th Rep. App. p. 14 *b*) See also Creasy's Eminent Etonians, p. 279; Williams's Eminent Welshmen; Williams's Parl. Hist. of Wales, 1895, pp. 128–9; Hutchinson's Herefordshire Biographies, 1890, App. p. 23; Williams's Monmouthshire; Boswell's Johnson, ed. Hill, v. 268; Jesse's George Selwyn, 1882, i. 65–8; Warburton's Memoirs of Horace Walpole and his Contemporaries, ii. 116–22; Wortley Montagu's Letters, iii. 160; Fielding's Novels, ed. Stephen, introd.; Carlyle's Frederick the Great, vi. 245, 251, vii. 23, 24, 27, 29, 242; Tuttle's Hist. of Prussia, 1888, ii. 175–8, 201, 202, 235–6, 264, 280; Wright's Caricature Hist. of the Georges; Quarterly Review, October 1822; Edinburgh Review, October 1833; Smyth's Lectures in Modern Hist. vol. xxviii.; Elliott's Witty and Humorous Side of English Poetry, 1880; Brit. Mus. Cat.] T. S.

WILLIAMS, CHARLES JAMES BLASIUS (1805–1889), physician, eighth child of the Rev. David Williams (1751–1836), was born on 3 Feb. 1805 in the Hungerford almshouse in Wiltshire; his father was warden of the almshouse and curate of Heytesbury [see under WILLIAMS, JOHN, 1792–1858]. His mother, whose maiden name was also Williams, was daughter of a surgeon in Chepstow, Monmouthshire. His father was a successful private tutor, and educated him at home till he entered the university of Edinburgh in 1820. He was there a resident pupil of Dr. John Thomson (1765–1846) [q. v.], and was influenced in his reading by Dr. Brabant of Devizes, then living in Edinburgh. While a student he published in the 'Annals of Philosophy' for July 1823 a paper on the low combustion of a candle. His inaugural dissertation for the degree of M.D., which he took in 1824, was 'On the Blood and its Changes by Respiration and Secretion.' He then came to London, but in 1825 went on to Paris, where he worked hard at drawing as well as at medicine. He attended Laennec's clinique at La Charité, and became a master of the new methods of physical examination of the chest which that great teacher had introduced. In 1827 he came back to London, and published in 1828 'Rational Exposition of the Physical Signs of the Diseases of the Lungs and Pleura,' dedicated to Sir Henry Halford [q. v.], of which a third edition appeared in 1835. He travelled with Gilbert Elliot, second earl of Minto [q. v.], to Switzerland, and on his return married, in 1830, Harriet Williams Jenkins, daughter of James Jenkins of Chepstow, and, having received the license of the College of Physicians of London, began practice in Half Moon Street. He wrote in 1833 ten articles for the 'Cyclopædia of Practical Medicine,' and in 1835 was elected F.R.S. He lectured in 1836 at

the anatomical school, then existing in Kinnerton Street, on diseases of the chest. In 1839 he succeeded John Elliotson [q. v.] as professor of medicine and physician to University College, and moved to Holles Street, Cavendish Square. He wrote in 1840 the part on diseases of the chest in Tweedie's 'Library of Medicine,' and in 1840 was elected a fellow of the College of Physicians. He was early in life possessed with the idea that he could improve the existing state of things in the medical world, and soon after his admission endeavoured to alter the constitution of the college, but received little support. He became a censor in 1846 and 1847, and delivered the Lumleian lectures on 'Successes and Failures in Medicine' in 1862. He took part in 1841 in founding the Consumption Hospital at Brompton, and continued throughout life to do all he could for it. In 1843 he published a concise summary of medicine entitled 'Principles of Medicine,' of which a second edition appeared in 1848, and a third in 1856. When the Pathological Society was formed in 1846 he was elected its first president. He moved to 24 Upper Brook Street, and was there engaged in an extensive practice for many years. He was chiefly consulted as to diseases of the chest, but was not negligent of other parts of medicine. In 1869 the Duchess of Somerset, disturbed by the painful and to her unexpected death of her son, Lord St. Maur, from aneurism of the aorta, printed for private circulation an account of the illness, with reflections on the conduct of Williams. He brought an action for libel, with the result that the aspersions were unreservedly withdrawn. Six of the chief physicians of the time—Watson, Burrows, Jenner, Gull, Quain, and Sibson—and three of the chief surgeons—Fergusson, Paget, and Erichsen—issued an opinion in support of Williams's diagnosis and treatment of the case, and he himself published an 'Authentic Narrative' of the whole circumstances, which reached a second edition. In 1871 with his son, Dr. Charles Theodore Williams, he published a general treatise on pulmonary consumption. From 1873 to 1875 he was president of the Royal Medical and Chirurgical Society, and in 1874 was appointed physician extraordinary to the queen. In 1875 he gave up practice and retired to Cannes, where he continued astronomical studies, for which he had had a liking all his life. Before leaving London he made an attempt to alter the constitution of the Royal Society. A committee was appointed to consider his views, but reported against them. He published his autobiography, entitled 'Memoirs of Life and Work,' in 1884, and died on 24 March 1889 at Cannes. A complete list of his works is printed in the 'Catalogue of the Library of the Surgeon-general's Office, United States Army,' vol. xvi.

[Memoirs of Life and Work, 1884, with portrait; Memoir by Sir E. H. Sieveking in Medico-Chirurgical Transactions, 1890.] N. M.

WILLIAMS, Sir CHARLES JAMES WATKIN (1828–1884), judge, born on 23 Sept. 1828, was the eldest son of Peter Williams, rector of Llansannan, Denbighshire (afterwards of Llangar, Merionethshire), by Lydia Sophia, daughter of the Rev. James Price of Plas-yn-Lysfaen, Denbighshire. After leaving Ruthin grammar school he studied medicine under Erichsen at University College Hospital, where he won the gold medal for comparative anatomy, and acted for a time as house-surgeon. He became the lifelong friend of Sir Henry Thompson and Sir John Russell Reynolds [q. v.] But he soon determined to abandon medicine for law. He spent a few terms at St. Mary Hall, Oxford, where he matriculated on 1 May 1851, but he found the place uncongenial, and never graduated. In the same year (1851) he entered at the Middle Temple, and read in the chambers of Horatio Lloyd, the well-known special pleader. When called to the bar three years later, he practised in the same branch of the profession, and in 1857 published 'An Introduction to the Principles and Practice of Pleading in Civil Actions in the Supreme Courts of Law at Westminster.' This work established his reputation and brought him large practice. It continued in use as the standard text-book for students at the Inns of Court till the passing of the Judicature Acts. In 1859 Williams was named 'tubman' of the court of exchequer. He went first the home circuit, and afterwards the south-eastern. He seldom led, and was never ambitious of leading, and relied upon logicality and clearness of statement rather than upon rhetoric or declamation; but he was remarkable for a certain dry humour, and was quite indifferent to hostile criticism. He took silk in 1873. He made a speciality of financial and mercantile cases, such as that of Anderson *v.* Morice in 1876. In Thomas *v.* The Queen, in which he had Sir John (afterwards Lord-justice) Holker [q. v.], Sir Richard (afterwards Lord-justice) Baggallay, and Charles Synge Christopher (afterwards Lord) Bowen against him, Williams vindicated the title of the subject to sue the crown for unliquidated damages resulting from breach of contract.

Meanwhile Williams had entered parliament, 19 Nov. 1868, as liberal member for the Denbigh boroughs. He sat for that constituency till 1880, when he was elected for Carnarvonshire. As early as 1854 he had published a pamphlet on the 'Law of Church Rates,' and, though himself a churchman, he on 24 May 1870 moved a resolution in the House of Commons in favour of the disestablishment of the church in Wales in a speech which displayed considerable knowledge of ecclesiastical history. The motion was opposed by Mr. Gladstone, and lost by 209 against forty-five votes. In 1875 Williams did good service as a member of Sir Henry (afterwards Lord) James's committee on foreign loans. When Mr. Gladstone returned to office in 1880, he was offered but declined the post of judge-advocate-general. In November of the same year, on the promotion of Sir Robert Lush to a lord-justiceship, his son-in-law, Williams, was appointed to the vacant puisne judgeship, though he had recently made a public declaration that he would never accept such an office. He was a most painstaking, fair, and independent judge. He concurred in the judgment of the crown cases reserved in upholding the conviction of Most in connection with the murder of the tsar, Alexander II. In Sanders *v.* Richardson he decided that a parent who sends a child to school without fee is liable to legal penalty. His judgment in the important case of privilege of counsel (Munster *v.* Lamb), when he nonsuited the plaintiff, was upheld by the superior courts. To the council of judges Williams submitted a paper advocating the abolition of distinctions between the common pleas and exchequer divisions, but the retention of the chiefships. He publicly repudiated their decisions announced in November 1881, declaring that nothing less than an act of parliament should ever induce him to deprive a prisoner of the right of making a statement to a jury of facts not given in evidence. Williams did excellent work when sitting with Mr. Justice Mathew as the tribunal of commerce. In nisi prius business his knowledge and quickness of apprehension were invaluable, but his judgments in complicated cases of law were sometimes diffuse and loosely reasoned.

Williams died suddenly of heart disease on the night of 17 July 1884 at Nottingham, where he was on circuit with Mr. Justice Lopes (afterwards Lord Ludlow). He was buried at Kensal Green cemetery on 22 July.

Besides the works mentioned, he published in 1853 'An Essay upon the Philosophy of Evidence, with a Discussion concerning the Belief in Clairvoyance;' of this excellent book a second edition was issued in 1855.

Williams was twice married, and left several children. His first wife, Henrietta, daughter of William Henry Carey, esq., and niece of Vice-chancellor Malins, died in 1864. In the following year he married Elizabeth, daughter of Lord-justice Lush, who survived him.

[Private information; Times, 19 and 21 July 1884; Law Times, 26 July 1884; A Generation of Judges, by their Reporter (W. F. Finlason), pp. 211–17; Foster's Alumni Oxon. 1715–1886; Brit. Mus. Cat.; Carnarvon and Denbigh Herald, 4 Oct. 1884; A Reminiscence (probably by Chief-justice Way of South Australia), reprinted from the South Australian Register.] G. Le G. N.

WILLIAMS, DANIEL (1643?–1716), nonconformist divine and benefactor, was born at (or near) Wrexham, Denbighshire, about 1643. Nothing is known of his father or of his education, but he was well connected. His mother was probably a daughter of Hugh Davies of Wrexham, grandfather of Stephen Davies (*d.* 1739), minister at Banbury, whom Williams in his will calls his 'cousin,' and makes a residuary legatee. His sister Elizabeth (*d.* January 1727–8) married Hugh Roberts of Wrexham, a landowner and currier. He says himself that 'from five years old' he did nothing but study, and 'before nineteen' was 'regularly admitted a preacher' (*Defence of Gospel Truth*, 1693, pref.) Visiting about 1664 Lady Wilbraham (*d.* 2 Nov. 1679) of Weston, near Shifnal, Shropshire, he accepted the offer of a chaplaincy to the Countess of Meath (Mary, *d.* 1685, daughter of Calcot Chambre of Denbigh). While in her service he preached regularly to an independent congregation at Drogheda, a survival of Cromwell's garrison. In 1667 he was called to the congregation of Wood Street, Dublin, originally independent, as colleague to Samuel Marsden (*d.* 1677), a moderate independent. From 1682 to 1687 Gilbert Rule [q. v.] was Williams's colleague, and from him Williams learned his admiration, always purely theoretical, of the presbyterian system, and (except in the matter of non-residence) of the Scottish universities. In 1683 Joseph Boyse [q. v.] also joined Williams, and for some years the Wood Street congregation was strongly manned. Its ministers met those of other dissenting congregations in a neutral association formed (1655) by Samuel Winter [q. v.] But on the outbreak of the troubles of 1687, Rule returned to Scotland, and Williams, who had so excited the animosity of Roman catholics that he thought his

life in danger, made his way to London in September.

He reached London at a critical moment, when strong efforts were made to induce the dissenters as a body to endorse James's declaration for liberty of conscience, by a united address of thanks. At a conference convened for the purpose, Williams urged his brethren to discountenance any arbitrary power of dispensation, which would afford relief by 'measures destructive of the liberties of their country.' He carried the meeting with him, and fixed the policy of his party. The revolution of 1688 had no more earnest champion, and, though he never sought prominence as a public man, his accurate knowledge of men was of much service to William III in dealing with Irish affairs. Sir Charles Wolseley (*d.* 1714) [q. v.], who had known him in Ireland, said he 'talked like a privy councillor.'

Williams was intimate with Baxter, and supplied for him at the Tuesday merchants' lecture, Pinner's Hall. At length, on the death (December 1687) of John Oakes, he succeeded him as minister of the presbyterian congregation at Hand Alley, Bishopsgate, founded by Thomas Vincent [q. v.] He held this charge till death. His preaching is said to have been unpolished, for he was never a man of letters, and his want of exact theological training was the main cause of the suspicions of his orthodoxy which led to embittered disputes among the London dissenters, raging for seven years. His congregation stood by him throughout, and he kept them in strict order. Theophilus Dorrington [q. v.] prints a peremptory letter threatening public excommunication to 'a rich widow' who had left his meeting for that of John Shower [q. v.] (*Dissenters Represented . . . by themselves*, 1710, p. 1; reprinted in Lewis's *English Presbyterian Eloquence*, 1720, p. 134).

On Baxter's death Williams and Thomas Woodcock (*d.* 1695), an ex-fellow of Jesus College, Cambridge, were rival candidates for the Pinners' Hall lecture; the votes were equal, and Williams was elected by lot. He took up Baxter's controversy [see Howe, John, 1630–1705] against alleged antinomianism in the works of Tobias Crisp, D.D. [q. v.], and was attacked by a colleague in the lectureship, Thomas Cole (1627?–1697) [q. v.] The publication of his 'Gospel Truth,' 1692, 12mo (with the prefixed commendation of sixteen presbyterians), founded on his lectures, was the signal for general controversy at an unlucky moment, the presbyterian and most of the congregational ministers of London having just entered (1690) into a union, under 'Heads of Agreement,' drawn up by Howe. Nathaniel Mather [q. v.] wrote against Williams. A second edition (also 1692) of Williams's book was countersigned by forty-nine presbyterians (see Williams's letter to John Humfrey [q. v.], *Add. MS.* 4276, fol. 148). Hereupon Isaac Chauncy [q. v.] withdrew (17 Oct. 1692) from the 'union,' having laid before it a paper of exceptions to Williams's argument, signed by six congregationalists. In December 1692 a new series of doctrinal articles was added to the 'Heads of Agreement,' and published as 'The Agreement in Doctrine among the Dissenting Ministers in London,' 1693, 4to. It failed to satisfy the London congregationalists, who in 1693 left the 'union' (which was not broken in other parts of the country) and started a 'fund' of their own. Williams, who was freely accused of Arminian views and of Socinian positions on the atonement, wrote 'A Defence' (1693, 4to) against Chauncy and others. He further published 'Man made Righteous,' 1694, 12mo (lectures at Pinners' Hall). Refusing to resign the Pinners' Hall lectureship, he was dismissed (August 1694) by a vote of the subscribers. With him left William Bates, D.D. [q. v.], who had held office since the institution (1672) of the lecture, Howe, and Vincent Alsop [q. v.] These, with Samuel Annesley [q. v.] and Richard Mayo [q. v.], were appointed to a new lectureship (same day and hour) at Salters' Hall (cf. *History of the Union*, 1698).

Villanous attacks were now made on Williams, who was accused (1695) of immorality. He courted investigation, and for eight weeks a committee of presbyterian ministers sat in Annesley's meeting-house at Little St. Helen's, Bishopsgate, examining into the minutest particulars of Williams's conduct from boyhood. The committee reported to the general body, who on 8 April 1695 found Williams 'intirely clear and innocent.' Grateful to Edmund Calamy, D.D. [q. v.], for an important piece of evidence procured by his means, Williams made him his assistant at Hand Alley. On the failure of the attack upon Williams's morals, the charge of socinianising on the atonement was persistently pressed by Stephen Lobb [q. v.] Lobb invoked the authority of Edward Stillingfleet [q. v.], who, on being appealed to, thought Williams more orthodox than Lobb (cf. Stillingfleet, *Works*, 1710, iii. 2, 272). Lobb then quoted Jonathan Edwards, D.D. [q. v.], as against Williams; Edwards wrote (28 Oct. 1697) to Williams, taking his side. He was never suspected of heterodoxy on the person of Christ, and it is

significant that Duncan Cumyng, M.D., who first discovered the heresy of Thomas Emlyn [q. v.], was his almoner for Ireland. His last publications in this controversy were 'An Answer to the Report,' 1698, 8vo, and 'An End to Discord,' 1699, 8vo (cf. NELSON, *Life of Bull*, 1713, p. 259).

In 1700 Williams revisited Ireland. In 1701 he interested himself in the settlement of James Peirce [q. v.] at Cambridge. In March 1702 he headed a joint address from the 'three denominations' on the accession of Anne; it was the first occasion on which the three bodies thus acted together (CALAMY, *Abridgement*, 1713, p. 621). Williams opposed the bill against 'occasional conformity,' and did his utmost, without avail, to prevent the extension (1704) of the sacramental test to Ireland. Calamy, in 1704, submitted to him the manuscript of the 'introduction' to the second part of his 'Defence of Moderate Nonconformity.' In this tractate Calamy frankly declared for 'a meer independent scheme' of church government; knowing that Williams, almost alone among London ministers, held 'the divine right of presbytery,' he begged for his criticisms. Williams replied that the publication was 'seasonable,' and therefore he would not answer it, though he could do so 'with ease.' The diploma of D.D (dated 2 May 1709) was sent to Williams from Edinburgh, and in the same month from Glasgow (in a silver box). He had written to William Carstares [q. v.] declining the proposed honour. A proposal for a nonconformist academy at Hoxton was discountenanced by Williams, who was in favour of sending divinity students to Scotland for their education. He was anxious for the establishment of a residential college at Edinburgh, and offered 500*l.* towards the estimated cost.

Williams had long been intimate with Robert Harley, first earl of Oxford [q. v.], who, soon after his accession to power (1710), offered Williams 1,000*l.* for distribution among dissenting ministers as royal bounty. He declined the boon (CALAMY, *Own Life*, ii. 471). He distrusted Oxford's loyalty to the Hanover succession. On the accession of George I Williams again headed the 'three denominations' with a loyal address to the throne (28 Sept. 1714). This was his last public act. His health till 1709 had been good; he now rapidly declined, leaving most of his work to John Evans (1680?–1730) [q. v.], his assistant from 1704. The sarcastic picture of him by John Fox (1693–1763) [q. v.] as 'the figure of a man in black sitting alone at a large wainscot table, smoking a pipe . . . without moving either his head or eyes to see who or what we were . . . the greatest bundle of pride, affectation, and ill manners I had ever met with' (*Monthly Repository*, 1821, p. 194; *Devonshire Association Report*, 1896, p. 139), refers to a period (1715) when 'bodily disorders greatly embittered life, and began, in a manner unusual to him, to sequester him' (WILSON, ii. 207).

Williams died at Hoxton (where he had a house with 'a large court,' in which, when Fox visited him, stood his coach) on 26 Jan. 1715–16. Evans preached his funeral sermon. He was buried in 'a new vault' in Bunhill Fields, near the City Road entrance, west side; his tomb, with its long Latin inscription, is kept in good repair by his trustees (for the inscription, see DEFOE, p. 85, and CALAMY, *Continuation*, ii. 981). His portrait (in which it is difficult to see the philanthropist) was presented in 1747 to Dr. Williams's Library by the daughters of John Morton (*d.* 1746), linendraper, an original trustee; an engraving by James Caldwall [q. v.] is in some copies of the first edition of Palmer's 'Nonconformist's Memorial,' 1778, ii. 640. He married, first (license dated 16 Oct. 1675), Elizabeth (she signs 'Eliza'), daughter of Sir Robert Meredith of Green Hills, Kildare, and widow of Thomas Juxon (*d.* 2 Oct. 1672) of East Sheen, parish of Mortlake, Surrey, whose daughter and heiress, Elizabeth (*d.* 1722), married, as her second husband, John Wynne (*d.* 1715); to Mrs. Wynne Williams in his will left a silver basin 'as having been her father's.' The first Mrs. Williams died, without issue by Williams, on 10 June 1698, aged 62, through grief at the death of her sister Alice, dowager countess of Mountrath. He married, secondly, in 1701, Jane (*d.* 1 Jan. 1739–40), elder daughter of George Guill, a Huguenot refugee merchant, and widow of Francis Barkstead (son of John Barkstead [q.v.]), by whom she had a son Francis and daughters Mary and Elizabeth, but none by Williams; her portrait, with several portraits of the Barksteads, was given (1750) to Dr. Williams's Library by Benjamin Sheppard (her grandson). Her sister Susanna was married to Joseph Stennett [q. v.], the seventh-day baptist.

Besides the works noted above, and numerous funeral, thanksgiving, and other sermons, Williams published: 1. 'The Vanity of Childhood and Youth . . . Sermons to Young People,' 1691, 8vo. 2. 'A Letter to the Author of a Discourse of Free Thinking,' 1713, 8vo (defends the eternity of hell torments). 3. 'Some Queries relating to the Bill for preventing the Growth of Schism,' 1714, 8vo. His will directs his trustees to

reprint his works 'all such as are not controversial,' at stated intervals for two thousand years. Five of his books were to be translated into Latin, and No. 1 above also into Welsh. There is a collection of his 'Practical Discourses,' 1738–50, 5 vols. 8vo. The 'Gospel Truth' was translated into Latin by Q. A., and published as 'Veritas Evangelica,' 1740, 8vo; reissued with five other pieces by Williams, translated by James Belsham (*d.* 1770) in 'Tractatus Selecti,' 1760, 8vo.

By both his marriages Williams acquired considerable properties, and while in Ireland he had been the recipient of handsome legacies. On himself he spent comparatively little, and having no children he devoted the bulk of his estate (estimated at 50,000*l.*) to charitable uses. His will (dated 26 June 1711; codicil, 22 Aug. 1712), besides provision for his widow, numerous legacies, bequests for the poor in various places, endowments for presbyterian chapels at Wrexham and Burnham, Essex, for St. Thomas's Hospital, for the universities of Glasgow and Cambridge, Massachusetts, and for mission societies in Scotland and New England, goes on to nominate as trustees thirteen presbyterian ministers (of whom seven took the conservative side in the non-subscription controversy of 1719) and ten laymen. The trusts were chiefly for scholastic and religious purposes (including an itinerant preacher in the Irish language) and for a library. After two thousand years (or earlier in the event of the suppression of protestant worship) the income of the property is to revert to the cities of Edinburgh and Glasgow to support almshouses. Interlineations in the will and the fact that the codicil was not attested led to complicated contentions with the heir-at-law, Williams's sister, Mrs. Roberts. A chancery suit was begun by the trustees in 1717, and others followed. Mrs. Roberts at length accepted, in satisfaction of her claims, an annuity of 60*l.* (a permanent charge on the trust), and on 26 July 1721 a decree of the rolls court established the will. The trust was administered under the directions of the court of chancery for about 140 years. It has since been modified by the endowed schools commissioners and the charity commissioners. Bursaries at Carmarthen College, valuable scholarships tenable at Glasgow, and divinity scholarships tenable in any approved theological college, are, within certain limits, regulated by the trustees.

In addition to his own library Williams had purchased (for over 500*l.*) that of William Bates, D.D. He directed the purchase or erection of a 'fit edifice,' and a payment of 10*l.* a year to a librarian. Defoe hoped it might become 'the compleatest library in Britain.' To Calamy is due the establishment of the library on a more important scale than Williams had in view. In September 1727 a site was purchased in Red Cross Street. The building was completed by subscription, the sum sanctioned by chancery being insufficient. On 8 Dec. 1729 the trustees first met in the library; a librarian was appointed on 20 April 1730. Till the secession of unitarians in 1836 from the 'three denominations' [see YATES, JAMES] the Red Cross Street Library (see engraving of its front in *Protestant Dissenter's Magazine*, 1794, p. 416) was the headquarters of London dissent. Here were kept the London dissenting registers of birth and baptism (now at Somerset House). Among many important additions to the library were the bequest of nearly two thousand volumes by William Harris (1675?–1740 [q. v.], the gift of 2,400 volumes from the collection of George Henry Lewes [q. v.], and the deposit of a theosophic collection (a thousand volumes) by Christopher Walton [q. v.] In 1864 the library (then containing twenty thousand books and five hundred volumes of manuscripts) was removed to temporary premises in Queen Square, Bloomsbury. It was transferred in 1873 to a new building in Grafton Street, W.C., and in 1890 to University Hall, Gordon Square, W.C. Among its treasures (*Hist. MSS. Comm.* 3rd Rep. App.; *Athenæum*, 26 Dec. 1874) are the original minutes of the Westminster Assembly, a fine first folio Shakespeare (*Notes and Queries*, 7 Dec. 1872, p. 447), and a cast of the face of Oliver Cromwell, taken after death.

[No adequate life of Williams exists. Funeral Sermon, by Evans, 1716, True Copy of the . . . Will . . . of Daniel Williams, 1717 (reprinted with appendices, 1804); Defoe's Memoirs of the Life, 1718 (dedicated to James Peirce); Calamy's Continuation, 1727, ii. 968; Calamy's Own Life, 1830 (passim); Calamy's Funeral Sermon for Mrs. Williams, 1698; Life by Harris, prefixed to Practical Discourses, 1738; Palmer's Nonconformist's Memorial, 1803, iii. 518; Wilson's Dissenting Churches of London, 1808, ii. 198; Morgan's Account of the Life, and Abstract of the Hist. of Dr. Williams's Trust, in Monthly Repository, 1815 p. 201, 1816 p. 376 (both reprinted in 'Papers relating to . . . Daniel Williams,' 1816); Armstrong's Appendix to Martineau's Ordination Service, 1829, p. 68; Cat. of Edinburgh Graduates, 1858, p. 239; Jeremy's Presbyterian Fund and Dr. Daniel Williams's Trust, 1885; Drysdale's Hist. of the Presbyterians in England, 1889, p. 471; A. N. Palmer's Older

Nonconformity of Wrexham [1889], pp. 46, 53, 57, 65, 69; information kindly furnished from the Office of Arms, Dublin Castle, per G. D. Burtchaell, esq., and by the Rev. F. H. Jones, Dr. Williams's Library.] A. G.

WILLIAMS, Sir DAVID (1536?–1613), judge, born about 1536 (Jones, *Brecknockshire*), was the third and youngest son of Gwilym ap Johnychan, a substantial yeoman of Blaennewydd in the parish of Ystradfellte, Brecknockshire. Sir John Price [q. v.], the historian, was first cousin to his father. Having been admitted a student of the Middle Temple on 24 June 1568 (when he was described as the second son of William Williams of Stradbelye), he was called to the bar on 10 Feb. 1576, and served as Lent reader in 1591, and double Lent reader in 1594. Williams acquired much wealth by the exercise of his profession, and must have enjoyed a large local practice, for he was recorder of Brecknock from 1587 to 1604, and his name appears as recorder of Carmarthen on 10 July 1594 (*Corporation Records*). From 30 June 1581 to 15 Aug. 1595 he was the queen's attorney-general in the court of great sessions for the counties of Carmarthen, Cardigan, Pembroke, Brecknock, and Radnor. He occasionally argued before the Star-chamber. He was called to the degree of serjeant-at-law on 29 Nov. 1593, and after that date his name appears as practising in the court at Westminster, where he argued in Brown *v.* Foster for the defendant (37 Elizabeth), and in the Earl of Pembroke *v.* Sir Henry Berkley.

Williams served as M.P. for Brecknock in the four parliaments 1584–5, 1586–7, 1588–9, and 1597–8 (*Official Returns*). On 11 June (or July) 1598 Burghley wrote to Sir Robert Cecil: 'As for choice of a baron . . . I think Savyll or Williams may supply the place . . . tho' they be men of small living' (Peck, *Desiderata Curiosa*, p. 182). Though Williams did not receive the appointment at this time, on the accession of James I he was knighted on 23 July 1603, and on 4 Feb. following was appointed fifth, or an additional, puisne justice of the court of king's bench, and was sworn into office seven days afterwards. On 13 Nov. 1609 Ralph, lord Eure, president of Wales, wrote complaining of Williams's laxity in allowing recusants to take the oath of allegiance in a modified form at the last Hereford assizes. On 21 Jan. 1610–11 Williams was placed on a commission with Sir Edward Phelips [q. v.], master of the rolls, Sir Peter Warburton [q. v.], and others, to hear causes in chancery.

Williams died on 22 Jan. 1612–13. He was interred in the priory church of St. John the Evangelist, Brecknock, where a sumptuous monument still exists to his memory, but the monument in Kingston Bagpuze church, recording the fact that a portion of his remains was buried there, is no longer to be found. His will, made on 15 Feb. 1611–12, was proved on 27 Jan. 1612–13. An oil-painting of the judge is preserved at the manor-house, Nether Winchendon, Buckinghamshire.

Williams is said to have been enormously rich. His landed possessions were extensive. In 1561 he had purchased lands in Ystradfellte and Devynock, and in 1600 he bought the Gwernyfed estate (Jones, *History of Brecknockshire*). By grant or purchase he also acquired many manors in Brecknockshire, Radnorshire, Herefordshire, Gloucestershire, and Berkshire, while it is probable that his second wife brought him the manors of Shifford and Golofers, and the Cokesthorpe estate in Oxfordshire. By deed, dated 1612, he gave the great tithes of Gwenddwr, which had been granted to him by the crown, to trustees to be spent in various charitable uses; the annual income is now 82*l.* He made his principal residence at Kingston House (now called Ham Court, Bampton, once the residence of the Empress Matilda), on the side of the Thames, in Kingston Bagpuze, Berkshire, to the church of which he gave a new belltower (Davenport, *Annals of Oxfordshire*).

Williams married twice: first, before 1579, Margaret, youngest daughter of John Games of Aberbran, Brecknockshire, a descendant of David Gam [q. v.] of Newton; by her he had nine sons and two daughters, of whom, however, only four survived him. He married, secondly, at Kingston Bagpuze on 26 June 1597, Dorothy, widow of John Latton of Kingston, and daughter and coheiress of Oliver Wellsborn of East Hannay, Berkshire (*Register*). She was buried at Kingston Bagpuze on 20 Dec. 1629, her will being proved in the prerogative court of Canterbury on 1 Feb. following.

Williams's eldest son, Sir Henry (*d.* 1636), was father of Sir Henry Williams (*d.* 1652), who was created a baronet on 4 May 1644, and left two sons, Henry and Walter, the second and third baronets. On the death of Sir Walter in 1694 or 1695, the baronetcy became extinct, but was wrongfully assumed by the Rev. Gilbert Williams of Rose Hall, Hertfordshire, and used by his son and grandson until the latter's death in 1798. The judge's third son, Roger, left descendants, who intermarried with the Coombes and Leaders of that county, and spread into Berkshire.

[Jones's Hist. of Brecknockshire and Burke's Extinct Baronetage, which are, however, on some points very inaccurate; Clark's Genealo-

gies of Glamorgan; Croke's Reports; Williams's Parl. Hist. of Wales; Foss's Judges; private information, supplied by Sir Edward Leader Williams, knt., of The Oaks, Altrincham, and by H. J. T. Wood, esq., barrister-at-law, of Lincoln's Inn.] W. R. W.

WILLIAMS, DAVID (*d.* 1794), Welsh hymn-writer, son of William Rhys, was a native of Carmarthenshire. The year of his birth is variously given as 1712 (from his tombstone) and 1718 (from the second part of 'Gorfoledd ym Mhebyll Seion'). On the rise of the methodists he became one of their 'exhorters,' and acted for a time as one of the superintendents of the Carmarthenshire societies. He was also sent on a mission to Bala (*Methodistiaeth Cymru*, i. 487). Leaving his home at Llan Fynydd and his employment as a tailor, he settled at Llan Deilo Tal y Bont, Glamorganshire, as master of one of Madam Bevan's schools, and subsequently kept school at Bassaleg, Monmouthshire, and Tre Witting, near Peterston super Ely (Llanbedr y Fro), Glamorganshire. At Peterston he joined in 1777 the baptists, being among the first members of the church formed at Croes y Parc. He died at Peterston on 1 Oct. 1794, and was buried there. His wife was the daughter of a prosperous farmer, and her want of sympathy with her husband's pursuits was the occasion of much bickering, which, tradition alleges, brought about his retirement from the methodist body. They had one son, Israel.

Williams, who usually called himself 'Dafydd Wiliam,' was a prolific writer of religious elegies; twelve are recorded under his name in 'Llyfryddiaeth y Cymry' between 1763 and 1792. But he is best known as a writer of hymns. Of these he published a first collection about 1762 (Carmarthen), under the title 'Gorfoledd ym Mhebyll Seion' ('Joy in the Tents of Zion'); a second part was issued in 1777 (Carmarthen), a third and a fourth in 1778 (both at Brecon), while an English translation appeared at Brecon in 1779. The four parts were published as one at Brecon in 1782. Other collections of hymns written by him were 'Diferion o Ffynon Iechydwriaeth' ('Droppings from the Fount of Salvation'), 1777; 'Telynau i Blant yr Addewid' ('Harps for the Children of Promise'), Brecon, 1782; 'Gwin i'r Diffygiol' ('Wine for the Fainting'), Carmarthen, 1787; and 'Yr Udgorn Arian' ('The Silver Trumpet'), Carmarthen, 1789. Some of the most popular Welsh hymns are by this writer, including the so-called miners' hymn 'Yn y dyfroedd mawr a'r tonnau' ('In the Billows of Great Waters').

[Griffiths's Hanes Emynwyr Cymru; Llyfryddiaeth y Cymry; Elvet Lewis's Sweet Singers of Wales.] J. E. L.

WILLIAMS, DAVID (1738–1816), founder of the Royal Literary Fund, was born in 1738 in a house called Waen Waelod (site now occupied by the Carpenters' Arms) at Watford, parish of Eglwysilan, Glamorganshire (Morien in *Cardiff Weekly Mail*, 31 May 1890). His father, a Calvinist in religion and an unfortunate speculator in mines and miners' tools, died in 1752; the family consisted of one surviving son and two daughters (*ib.*) His early education had been partly under John Smith, vicar of Eglwysilan, partly under David Williams, dissenting minister of Watford. His father on his deathbed made him promise to enter Carmarthen Academy to qualify as a dissenting minister. He studied there, with an exhibition from the London presbyterian board (1753 to Christmas 1757), under Evan Davies, a pupil of John Eames [q. v.] The academy, hitherto Calvinist, had begun to acquire a heterodox repute. From February 1755 the London congregational board sent no students, owing to the alleged Arianism of Davies's assistant, Samuel Thomas. Davies himself resigned his chair in 1759 under suspicion of Arminianism (Jeremy, *Presbyterian Fund*, 1885, pp. 47, 49). Williams was ordained in 1758 to the charge of the dissenting congregation at Frome, Somerset, on a stipend of 45*l.* This was the congregation from which Thomas Morgan (*d.* 1743) [q. v.], the deist, had been dismissed in 1720. Williams's theological views did not prove satisfactory. In 1761 he removed to the Mint meeting, Exeter, founded by James Peirce [q. v.] Here he was reordained (*Annual Biography*, 1818, p. 18). He prepared 'A Liturgy on the Principles of the Christian Religion,' which is said to have been adopted by his congregation (*ib.*) He soon quarrelled with 'elder members' who objected to his opinions. He retorted by finding fault with their morals. By way of an 'accommodation' he left Exeter about 1769 to take charge of a waning congregation in Southwood Lane, Highgate, Middlesex. To this congregation the father of John Wilkes [q. v.] used to drive in a coach-and-six (*Gent. Mag.* 1798, i. 126). In this charge he appears to have remained till 1773. His withdrawal was ascribed by himself to 'the intrigues of a lady,' and to no rejection of revelation, 'which he had taken for granted' (Morris, p. 4). His successor, in 1774, was Joseph Towers [q. v.]

His first publication, 'The Philosopher, in Three Conversations,' 1771, 8vo (dedicated to Lord Mansfield and Bishop War-

burton), containing a project of church reform, drew the attention of John Jebb (1736–1786) [q. v.] With the co-operation of John Lee (1733–1793) [q. v.] a proposal was set on foot for opening a chapel in London with an expurgated prayer-book. Williams was to draw attention to the plan through the public papers. His communications to the 'Public Advertiser'—republished as 'Essays on Public Worship, Patriotism, and Projects of Reformation' (anon., 1773, 8vo; 2nd edit., with appendix, 1774, 8vo)—were so deistic in tone as to put an end to the scheme.

A taste for the drama led to his acquaintance with David Garrick [q. v.], whom he met at the house of a hostess of 'the wits of the time.' With this lady he visited Henry Mossop [q. v.], the actor, who attributed his misfortunes to Garrick's neglect. Williams wrote to the papers embodying Mossop's view, but the communication was not printed (*ib.* p. 5). Three months later (pref.) he published his keen but truculent 'Letter to David Garrick' (anon.), 1772, 8vo. According to a note by John Philip Kemble [q. v.] in the British Museum copy there was a second edition; Williams, in an advertisement at the end of his 'Lectures,' 1779, vol. i., claims the authorship of the 'Letter,' and affirms that there was 'a surreptitious edition.' Morris, who reprints the 'Letter' with a wrong date (1770), says it was withdrawn from sale (*ib.* pp. 6, 25). In the 'Private Correspondence of David Garrick,' 1831, i. 487, is a letter (2 Oct. 1772), signed 'D. W—s,' hinting that the published 'Letter' was by 'a young man who is making himself known as a first-rate genius. . . . His name is Williams. He is intimate at Captain Pye's. Goldsmith knows him, and I have seen him go into Johnson's' (cf. *Notes and Queries*, 1st ser. vi. 577). James Boaden [q. v.], the editor of the 'Correspondence,' calls the writer (evidently Williams himself) an 'arrogant boy' (the original letter is in the Forster Collection at South Kensington). On Mossop's death (18 Nov. 1773) Williams wrote to Garrick, and received a touching reply (the letter, dated 'Adelphi, 1773,' is printed in the 'Cardiff Weekly Mail,' ut sup., from the original among Williams's papers in the possession of Mr. Joseph Evans, the Bank, Caerphilly). A story told by Fitzgerald (*Life of Garrick*, 1868, ii. 354) to the effect that Williams brought to the Haymarket 'some years after' a farce too coarse for representation may safely be neglected (cf. C. F. T[agart] in *Athenæum*, 16 May 1868, p. 704).

In 1773 Williams took a house in Lawrence Street, Chelsea, married a wife without a fortune, and set up a school. As the fruit of his ministry he published a volume of 'Sermons, chiefly upon Religious Hypocrisy' [1774], 8vo. His educational ideas, founded on those of John Amos Comenius (1592–1671), he embodied in his 'Treatise on Education,' 1774, 8vo. Book-learning he subordinated to scientific training based on a first-hand knowledge of actual facts. He made a novel application of the drunken helot plan, obtaining from a workhouse a 'lying boy' as an object-lesson. His school prospered beyond his expectations, but the death of his wife (1775?) for a time unmanned him. He tore himself away, 'leaving his scholars to shift for themselves,' and 'secluded himself in a distant country' for 'many months' (*Annual Biography*, ut sup. p. 26). He went to Buxton, according to 'Orpheus, Priest of Nature,' 1781, p. 7. He never returned to Chelsea.

In 1774 Benjamin Franklin 'took refuge from a political storm' in Williams's house, and became interested in his method of teaching arithmetic (*Lectures on Education*, 1789, iii. 24). Franklin joined a small club formed at Chelsea by Williams, Thomas Bentley (1731–1780) [q. v.], and James Stuart (1713–1788) [q. v.], known as 'Athenian Stuart.' At this club Williams broached the scheme of a society for relieving distressed authors, which Franklin did not encourage him to pursue. It was noted at the club that most of the members, though 'good men,' yet 'never went to church.' Franklin regretted the want of 'a rational form of devotion.' To supply this, Williams, with aid from Franklin, drew up a form. It was printed six times before it satisfied its projectors (Morris, p. 12), and was eventually published as 'A Liturgy on the Universal Principles of Religion and Morality,' 1776, 8vo. It does not contain his reduction of the creed to one article, 'I believe in God. Amen.' It was translated into German by Schoenemann, Leipzig, 1784.

On 7 April 1776 (see advertisement in *Morning Post*, 2 Nov. 1776) Williams opened for morning service a vacant chapel in Margaret Street, Cavendish Square (the building was replaced in 1858 by All Saints', Margaret Street), using his liturgy, and reading lectures, with texts usually from the Bible, sometimes from classic authors. He got 'about a score of auditors' (*Annual Biography*, ut sup. p. 26), who seem to have been persons of distinction. The opening lecture was published. Copies of

the liturgy were sent to Frederick the Great and to Voltaire, who returned appreciative letters in bad French and good English respectively (*ib.* p. 24; for Voltaire's letter in full see *Cardiff Weekly Mail*, ut sup.) Sir Joseph Banks [q. v.] and Daniel Charles Solander [q. v.] 'now and then peeped into the chapel, and got away as fast as they decently could' (*Memoirs of Holcroft*, 1816, iii. 67). Williams's 'Letter to the Body of Protestant Dissenters,' 1777, 8vo, is a plea for such breadth of toleration as would legally cover such services as his. All the expenses fell on Williams, who was saved from ruin only by the subscription to his 'Lectures on the Universal Principles and Duties of Religion and Morality,' 1779, 2 vols. 4to. These lectures (critical rather than constructive, and not eloquent, though well written) were read at Margaret Street in 1776–7. The experiment is said to have lasted four years, but it is probable that after the second year the services were not held in Margaret Street; they were transferred, on the advice of Robert Melville (1723–1809) [q. v.], to a room in the British coffee-house, Charing Cross, Melville giving a dinner in Brewer Street after service, 'with excellent Madeira' (*Annual Biography*, ut sup. p. 28; Orpheus, ut sup. p. 15, intimates that after leaving Margaret Street there was a lecture, but no worship). The statement by Thomas Somerville [q. v.] that Melville took him, in the period 1779–85, to the service in 'Portland' Square (*Own Life*, 1861, p. 217) is no doubt due to a slip of memory. Somerville's further statement that the 'dispersion of his flock' was due to Williams's 'immorality' becoming 'notorious' seems a groundless slander. No hint of it is conveyed in the satiric lampoon 'Orpheus, Priest of Nature,' 1781, 4to, which affirms, on the contrary, that Williams's principles were too strict for his hearers. The appellation 'Priest of Nature' is said to have been first given him by Franklin (Morris, p. 12); 'Orpheus' ascribes it to 'a Socratic woollen-draper of Covent Garden.' Grégoire affirms (*Hist. des Sectes Religieuses*, 1828, i. 362) that he had it from Williams that a number of his followers passed from deism to atheism.

Williams now supported himself by taking private pupils. After the speech of Sir George Savile [q. v.] on 17 March 1779 in favour of an amendment of the Toleration Act, Williams published a letter on 'The Nature and Extent of Intellectual Liberty,' 1779, 8vo, claiming that religious toleration should be without restriction. It was answered by Manasseh Dawes [q. v.] In the same year, and with the same object, he translated and published Voltaire's 'Treatise on Toleration,' 'Ignorant Philosopher,' and 'Commentary' on Beccaria. In 1780 he issued 'A Plan of Association on Constitutional Principles;' and on the formation of county associations for parliamentary reform he published his 'Letters on Political Liberty' (anon.), 1782, 8vo (translated into French by Brissot, 1873, 8vo). Brissot was then in London conducting the Lyceum. Roland visited London in 1784, when Williams made his acquaintance.

Williams's publications at this period include 'Letters concerning Education,' 1785, 8vo; 'Royal Recollections on a Tour to Cheltenham' (anon.), 1788, 8vo (twelve editions in the same year; a rather disagreeable satire, reproduced in French, 1823, 8vo); 'Lectures on Political Principles,' 1789, 8vo; 'Lectures on Education,' 1789, 3 vols. 8vo; 'Lessons to a Young Prince' (anon.), 1790, 8vo.

The idea of a 'literary fund' to aid 'distressed talents' was again suggested by Williams in a club of six persons, formed on the discontinuance of his Sunday lectures (1780), and meeting at the Prince of Wales's coffee-house, Conduit Street. Among its original members, besides Williams, were Captain Thomas Morris [see under Morris, Charles], John Gardnor [q. v.] (vicar of Battersea), and perhaps John Nichols [q. v.] (*Annual Biography*, ut sup. p. 28; the writer of the article was another). Fruitless applications were made after 1783 to Pitt (who thought the matter very important), Fox, Burke, and Sir Joseph Banks. An advertisement was published (October 1786), 'with no material effect.' The death in a debtors' prison (1 April 1787) of Floyer Sydenham [q. v.] led Williams to press the matter. The club, not being unanimous, was dissolved, and another (of eight members) formed. At its first meeting (spring of 1788) the constitution of the Literary Fund, drawn up by Williams, was adopted, each member subscribing a guinea. An advertisement (10 May 1788) invited further subscriptions. The first general meeting to elect officers was held on Tuesday 18 May 1790 at the Prince of Wales's coffee-house. In the course of twelve years 1,738*l.* was distributed among 105 persons (*Account of the Institution*, 1795; *Claims of Literature*, 1802, p. 101). The society was incorporated 19 May 1818; in 1842 it became the Royal Literary Fund. It now possesses an income exceeding 4,000*l.*, half from investments, and half from annual contributions. The institution holds a very high place among the

philanthropic agencies of the country (*Royal Literary Fund Report*, 1899).

At the instance of Dr. Hooper of Pant-y-Goetre and Morgan of Tredegar, Williams undertook to write a history of Monmouthshire, and in 1792 visited the county to collect materials. Shortly afterwards Roland, during his second term of office as minister of the interior, invited Williams to Paris. He went over about August 1792, was made a French citizen, and remained till the execution (21 Jan. 1793) of Louis XVI, a measure which he strongly deprecated. While in Paris he published 'Observations sur la dernière Constitution de la France,' 1793, 8vo (Maudru was the translator into French). He brought with him, on his return, a letter to William Wyndham Grenville, baron Grenville [q. v.], from Lebrun, minister of war, who wished to make Williams a medium of communication between the two governments; but no notice was taken of it. An engagement previously entered into for completing the continuation of Hume's 'History of England' was cancelled, owing to the political odium incurred by his visit to France. His 'History of Monmouthshire,' 1796, 4to, with illustrations drawn and partly engraved by his friend Gardnor, and a very modest introduction, is still the standard work on the subject; unfortunately it has no index.

After the peace of Amiens (1802) he again visited France. It was surmised that he had been entrusted with some confidential mission by the English government. Before leaving he had published 'Claims of Literature,' 1802, 8vo (new edit., with memoir and portrait, 1816, 8vo), an authorised account of the Literary Fund. On his return he issued one or two anonymous political tracts, showing, it is said, a diminished confidence in revolutionary methods. His authorship of some anonymous publications is doubtful. On internal evidence he is credited with 'Egeria,' 1803, 8vo, intended as a first volume of a periodical devoted to political economy. His pecuniary resources failed him.

He had suffered from paralytic attacks, and had a severe stroke in 1811, from which time his faculties declined. He was invited to take up his abode in the house of the Literary Fund, 36 Gerrard Street, Soho, and there he remained till his death, regularly attending the society's meetings. At a special meeting of the general committee, held without Williams's knowledge on 25 July 1815, it was resolved to offer him 50*l.* every six months, as evidence of the committee's 'attachment to the first principles of their society.' Only one instalment was paid before his death on 29 June 1816. A second instalment was handed to his niece and housekeeper, Mary Watkins. On 6 July he was buried in St. Anne's, Soho, where is a brief inscription to his memory. A poetic tribute by William Thomas Fitzgerald [q. v.] is in the 'Gentleman's Magazine,' 1817, i. 445. His portrait by J. F. Rigaud, R.A., was presented to the Literary Fund by Miss Watkins in 1818; it was engraved (1779) by Thornthwaite. A bust by Richard Westmacott was presented to the Literary Fund by the sculptor. A silhouette profile is given in the 'Gentleman's Magazine,' 1816, ii. 89, and badly reproduced in the 'Annual Biography,' 1818, p. 16. He was tall and slim, with large aquiline nose, small mouth, and small eyes deeply set; careful, though plain, in dress, and latterly discarding a wig. Fitzgerald (*Life of Garrick*, ut sup. ii. 350) mentions his 'deep purple velvet suit.' A good son and a warm friend, he was social in disposition, 'but hates boisterous noise' (Morris, p. 20). His will, dated 16 July 1814, left his papers to his executors, Richard Yates (1769–1834) [q. v.], chaplain of Chelsea Hospital, and Thomas Wittingham; his other property to his niece and housekeeper, Mary Watkins (*d.* 5 Feb. 1845), who removed from Gerrard Street to Lower Sloane Street, and afterwards to King's Road, Chelsea.

Omitting separate sermons and a few tracts, all his known writings are chronicled above. The British Museum catalogue ascribes to him (without probability) a prefatory letter in Welsh to the Welsh translation (1765, 12mo) of 'Epistolary Correspondence' with Sandeman by Samuel Pike [q.v.]

[Williams left a manuscript autobiography, the original of which was (1890) in the possession of his great-grandnephew, Mr. Thomas Jenkins, Pantscallog, Dowlais. This was used for the memoir in Annual Biography, 1818, and more fully by 'Morien,' in Cardiff Weekly Mail, 31 May 1890, who saw the 'rough draft' of 'B. D.'s' memoir in Gent. Mag. 1816, ii. 86. Morris's General View of the Life and Writings . . ., drawn up for the Chronique du Mois, 1792, gives valuable particulars to date by an intimate friend. Public Characters of 1798–9, 1801, p. 492; Rees and Thomas's Hanes Eglwsi Annibynol Cymru, 1875, ii. 414 (under 'Watford'); Wills of Williams (proved 10 July 1816) and Miss Watkins (proved 6 March 1845); information from Principal Evans, Carmarthen, and from A. Llewelyn Roberts, esq.] A. G.

WILLIAMS, DAVID (1792–1850), geologist, son of John Williams of Barry, Glamorganshire, was born at Bleadon in 1792.

He matriculated from Jesus College, Oxford, on 24 Oct. 1810, proceeding B.A. in 1814 and M.A. in 1820. Prior to this he was ordained, and in 1826 was presented to the vicarage of Kingston and the rectory of Bleadon, both in Somerset. The latter place appears to have been his residence, but he died at Weston-super-Mare on 7 Sept. 1850. He was elected F.G.S. in 1828, and in 1831 published his first paper, and continued to write at intervals on geological subjects till 1849. Thirty-one scientific papers appear under his name in the Royal Society's catalogue, most of them relating to the south-west of England, and seventeen treat of the geology of Cornwall and Devon. He was evidently a careful observer, but held views as to the origin of certain igneous rocks which would not be generally accepted at the present day.

[Royal Soc. Cat. of Scientific Papers; Boase and Courtney's Bibliotheca Cornubiensis; Gent. Mag. 1850, ii. 557.] T. G. B.

WILLIAMS, EDWARD (*fl.* 1650), was the author of an early descriptive work on Virginia. The book, which was entitled 'Virgo Triumphans, or Virginia truly valued,' was published in London in 1650, 4to. A second edition appeared the same year with the addition of a chapter on the 'Discovery of Silk-worms,' which last was also published separately, with a dedication to the Virginia merchants. The second edition was reprinted in volume iii. of Force's 'Tracts,' Washington, 1844. It is doubtful whether Williams ever visited the country which he extolled so highly; indeed his ignorance of the geography of its coast led him to formulate schemes of advancement not promising of fulfilment.

[Williams's Works; North American Review, 1815, i. 1–5; Allibone's Dict. of English Lit.] B. P.

WILLIAMS, EDWARD (1750–1813), nonconformist divine, was born at Glan Clwyd, near Denbigh, on 14 Nov. 1750. His father, a farmer of good position, sent him to St. Asaph grammar school, and he was intended for the church. But he came as a lad under the influence of the methodists of the district, and, while studying with a clergyman at Derwen (probably the curate, David Ellis, who translated several books into Welsh), attended their meetings. Finally, he joined the independent church at Denbigh, began to preach, and in 1771 entered the dissenting academy at Abergavenny. His first pastoral charge was at Ross, where he was minister from 1775 to 1777; in September of the latter year he settled at Oswestry. When Dr. Benjamin Davies left Abergavenny for Homerton, the academy was moved in May 1782 to Oswestry, and placed under Williams's care. At the end of 1791 he gave up both church and academy, and, with the new year, commenced his ministry at Carr's Lane, Birmingham. In 1792 he was appointed first editor of the 'Evangelical Magazine' and received the degree of D.D. from the university of Edinburgh. He left Birmingham in 1795, becoming in September theological tutor at the Rotherham academy. He died at Rotherham on 9 March 1813. Among dissenting divines he is known as the advocate of a moderate form of Calvinism, expounded in his book on the 'Equity of Divine Government' (London, 1813). He was also the author of a discourse on the 'Cross of Christ' (Shrewsbury, 1792), an abridgment of Dr. Owen's 'Commentary on Hebrews,' and a controversial work on baptism. His collected works were edited by Evan Davies [q. v.] in four volumes (London, 1862).

[Williams's Eminent Welshmen; Methodistiaeth Cymru, iii. 136; Cathrall's History of Oswestry; Hanes Eglwysi Annibynol Cymru, iv. 47.] J. E. L.

WILLIAMS, EDWARD (1746–1826), Welsh bard, known in Wales as 'Iolo Morgannwg,' was born on 10 March 1746 at Penon in the parish of Llan Carfan, Glamorganshire. His father was a stonemason; his mother, whose maiden name was Mathews, was of good birth and education. As a lad he was too weakly to attend school, and from the age of nine until his mother's death in 1770 he worked desultorily at his father's trade, and, with his mother's aid, made up by persistent study for his lack of schooling. On her death he left Glamorganshire, and for about seven years worked as a journeyman mason in various parts of England. He then returned to Wales, and in 1781 married Margaret, daughter of Rees Roberts of Marychurch. His occupation interfering with his health, he set up in 1797 a bookseller's shop at Cowbridge, but found the confinement irksome, and took to land surveying instead. Flemingston, in the vale of Glamorgan, now became his home, and from this centre he made long expeditions, always on foot, in search of manuscripts bearing on Welsh history. He died at Flemingston on 18 Dec. 1826, and was buried there. A tablet was erected to his memory in 1855.

Williams was not only a man of great powers of mind, but also of remarkable in-

dependence of character, and as a self-taught genius attracted, on his visits to London, a good deal of notice from the men of letters of his day. He was distinguished by many original traits. He lived sparely, dressed quaintly, and set no store by money. A keen opponent of slavery, he renounced some property left to him by slave-holding brothers in Jamaica, and in his Cowbridge shop advertised for sale 'East India sugar, uncontaminated by human gore.' He was a unitarian and in warm sympathy with the early revolutionary movement in France, and thus came into contact with Priestley, Gilbert Wakefield, and David Williams. His independence is seen in the way in which, on presenting to the Prince of Wales an ode on his marriage in 1795, he appeared before him with the leathern apron and trowel of his craft. Southey held 'bard Williams' in great respect, and gave him a place in 'Madoc' (p. 79 of edit. of 1805, 'Iolo, old Iolo, he who knows,' &c.) His 'Poems, Lyric and Pastoral,' were published in London in two volumes in 1794, and the list of subscribers, including as it does the names of Robert Raikes, Thomas Paine, and Hannah More, shows how wide was the circle of his patrons.

It was, however, in Welsh literature that Williams played his most important part. He had inherited from John Bradford (*d.* 1780) [q. v.] the bardic traditions which had grown into a system in Glamorgan (though not elsewhere recognised) during the previous three centuries, and accepted them as genuine relics of the age of the Druids, embodying customs to which all Welsh bards should conform. This view he expounded about 1790 to Dr. William Owen Pughe [q. v.], who adopted it and gave it publicity in 1792, in his preface to the 'Heroic Elegies' (see p. lxii). Iolo also obtained for it in 1791 the support of Dafydd Ddu, the leader of the bards of North Wales (*Adgof uwch Anghof*, 1883, p. 14). In this way the 'gorsedd' and its ceremonies won a recognised place in Welsh literary life. The documents bearing upon the subject were mainly collected by Edward David [q. v.] and prepared for publication by Iolo. His treatise 'Cyfrinach y Beirdd' ('The Mystery of Bardism') was almost ready for the press at his death. Though the bardic system, of which he was the champion, is known to be a modern fabrication, it was accepted in good faith by Iolo. Other bardic papers of his were used after his death by John Williams 'ab Ithel' (1811–1862) [q. v.] in the compilation of 'Barddas.' Iolo was one of the three editors of the 'Myvyrian Archaiology' (1801), for which he collected and transcribed many manuscripts; the Welsh Manuscripts Society published in 1848 what was meant by the bard to be a continuation of this work, under the title 'Iolo MSS.' (Llandovery, reprinted at Liverpool in 1888). He published no original Welsh verse save 'Salmau yr Eglwys yn yr anialwch' ('Psalms of the Church in the Desert'), Merthyr, 1812 (2nd edit. Merthyr, 1827); a second volume appeared at Merthyr in 1834 (2nd edit. Aberystwyth, 1857). His manuscripts, many of them still unpublished, are at Llanover and at the British Museum.

Taliesin Williams (1787–1847), Iolo's son, was born at Cardiff on 9 July 1787 at Flemingston. He edited 'Cyfrinach y Beirdd,' Swansea, 1829, 2nd edit. Carnavon, 1874, and the second volume of the 'Salmau' for the press after his father's death, and did the same service for the Iolo MSS. as far as p. 494, when the work was interrupted by his illness. He died at Merthyr Tydfil on 16 Feb. 1847. His own works were: 1. A poem on 'Cardiff Castle,' Merthyr, 1827. 2. 'The Doom of Colyn Dolphyn,' London, 1837, a poem in three cantos, with copious historical notes.

[The preface to 'Poems Lyric and Pastoral' is largely autobiographical. Elijah Waring's 'Recollections and Anecdotes of Edward Williams,' London, 1850, is a storehouse of personal facts. For the history of the 'Gorsedd,' see J. Morris Jones in 'Cymru' for 1896. The Cardiff library catalogue gives bibliographical details.] J. E. L.

WILLIAMS, EDWARD (1762–1833), antiquary, son of Edward Williams of Eaton Mascott, Shropshire, by his wife Barbara Letitia, daughter of John Mytton of Halston, was born at Eaton Mascott, and baptised at Leighton on 8 Sept. 1762. He was educated at Repton school, matriculated from Pembroke College, Oxford, on 28 Oct. 1779, and graduated B.A. in 1783 (M.A. 1787). He subsequently obtained a fellowship at All Souls' College, which he held until 1818. Entering holy orders, he was appointed by his kinsman, John Corbet of Sundorne, in 1786 to the perpetual curacies of Battlefield and Uffington in Shropshire; and on 13 June 1817 All Souls' College presented him to the rectory of Chelsfield in Kent, all of which livings he held until his death.

At an early age Williams became interested in the study of antiquities and topography; and, though he did not print any works, he left behind him a great many manuscripts on the history and antiquities of Shropshire, and executed beautiful drawings of all the parish churches, the principal

gentlemen's seats, and the monuments in the county. He was also a good classical scholar and botanist.

Williams gave considerable assistance to John Brickdale Blakeway in his 'Sheriffs of Shropshire' and 'History of Shrewsbury,' and to Archdeacon Joseph Plymley in his 'Agricultural Survey of Shropshire.' During the latter years of his life Williams discontinued his antiquarian pursuits, and devoted himself entirely to his parochial duties. He died unmarried at his residence, Coton Terrace, Shrewsbury, on 3 Jan. 1833, and was buried on 10 Jan. in Battlefield churchyard, on the south side of the church.

Williams left numerous manuscripts relating to his researches in Shropshire, and most of them passed at his death to William Noel-Hill, third lord Berwick. Almost all Williams's manuscripts in Lord Berwick's collection were dispersed by sale in 1843. Two of Williams's manuscripts are now in the British Museum Library (Add. MSS. 21236 and 21237); these are drawings of monuments and inscriptions, from churches and chapels in Shropshire, 1792–1803, with copious indexes.

Seven volumes of his manuscripts, which passed from Lord Berwick's possession to that of Sir Thomas Phillipps, were purchased at Sir Thomas Phillipps's sale on 20 May 1897 for the Shrewsbury Free Library; these are a transcript of the cartulary of Haughmond Abbey, with an index of names and places; four folio volumes of historical, topographical, and genealogical collections relating to Shropshire; and two large folio volumes of collections for the 'History of Shropshire.'

Other volumes of Williams's manuscripts were: a transcript of the cartulary of Shrewsbury Abbey, with an index of names and places; transcripts from 154 Shropshire parish registers; a volume of monumental inscriptions, notes of effigies, and extracts from records; and a list of the plants of Shropshire.

[Gent. Mag. 1833, i. 182–3, ii. 155; Some Account of the Life and Character of the late Rev. Edward Williams, 1833; Foster's Alumni Oxon. 1715–1886; Foster's Index Eccles. p. 191; Fletcher's Battlefield Church, p. 25; Leighton and Battlefield Parish Registers; Eddowes's Salopian Journal, 9 Jan. 1833; Shrewsbury Chronicle, 11 and 18 Jan. 1833.] W. G. D. F.

WILLIAMS, EDWARD ELLIKER (1793–1822), the friend of Shelley, was born on 27 April 1793. His father, a merchant chiefly resident in India, died before his son attained his majority. Williams was for a short time at Eton, and on leaving entered the navy, but about 1811 obtained a cavalry commission in the East India Company's service, and spent several years in India. Possessing talent as a draughtsman, he devoted much of his spare time to making drawings of Indian scenery and architecture, most of which are still preserved. On or just before his return he united himself to the lady afterwards celebrated in Shelley's verse, and in 1820, perhaps in consequence of losses sustained by the failure of an Indian bank, took up his residence with her at Geneva, where he renewed acquaintance with a brother Indian officer, Thomas Medwin [q. v.], a kinsman and acquaintance of Shelley. Edward John Trelawny [q. v.] joined their circle, and Medwin's stories of Shelley made him and Williams resolve to seek the poet out. The Williamses arrived at Pisa in the summer of 1821, and soon became intimate with the Shelleys. Many of Shelley's later poems are addressed to Jane Williams; and Williams co-operated in Shelley's pursuits, writing down a translation of Spinoza from Shelley's dictation, copying his 'Hellas' for the press, and even composing a tragedy under his tutorship. He is the 'Melchior' of Shelley's 'Boat on the Serchio.' His previous experience in the navy combined with Shelley's passion for the sea to effect the construction of the ill-starred yacht Don Juan, in which both perished on their return from Leghorn to Lerici, 8 July 1822 [see SHELLEY, PERCY BYSSHE]. Williams left a son, afterwards employed in the home service of the East India Company, and a daughter, married to a son of Leigh Hunt. Both had children, now living. Williams's body was cremated in the same manner as Shelley's; the ashes, preserved by his widow during her protracted life, were, by her direction, interred with her own remains in Kensal Green cemetery.

[Biographies of Shelley, Dowden, Medwin, and Trelawny; private information.] R. G.

WILLIAMS, SIR EDWARD VAUGHAN (1797–1875), judge, born in 1797 at Queen's Square, Bayswater, was the eldest surviving son of Serjeant John Williams (1757–1810) [q. v.] He was educated first at Winchester, entering the school in 1808, but was removed thence to Westminster school in 1811; here he proved himself an apt classic. He entered Trinity College, Cambridge, as a scholar in 1816, and thence graduated B.A. 1820 and M.A. 1824. On leaving Cambridge Williams entered Lincoln's Inn as a student, and, after reading in the chambers of Patteson and Campbell, was called to the bar on 17 June

1823. In 1824, in conjunction with Patteson, he brought out a fifth edition of his father's notes on 'Saunders's Reports,' and established his reputation as a lawyer by the publication of this main repository of common-law learning. He first joined the Oxford circuit, where he soon found work; but when South Wales was detached and became an independent circuit, he travelled on that and the Chester circuit. In 1832 appeared the first edition of Williams's 'Treatise on the Law of Executors and Administrators;' this great legal work passed through seven editions during its author's lifetime, and remains still the standard authority on the subject; it has justly been described as one of the most able and correct works that have ever been published on any legal subject (Chitty, *Practice*, p. 510). In October 1846 Williams was made a puisne judge of the court of common pleas, and received knighthood on 4 Feb. 1847. At Westminster Hall, sitting *in banco*, he was soon acknowledged to be one of the most powerful constituents of the court, and he probably gave occasion to fewer new trials on the ground of misdirection than any of his brethren, his profound learning combined with an unusual amount of common-sense making it almost impossible for him to go wrong (*Times*, 10 Nov. 1875). His judgments were generally short and almost invariably accurate and concise, and, with the caution of a wise judge, he decided nothing unnecessarily. Some of his more important judgments may be found in the following cases: Earl of Shrewsbury *v.* Scott, 6 CB. NS. 1 (Roman Catholic Disabilities); Behn *v.* Burness, 1 B. & S. 877 (warranties in charter parties); Johnson *v.* Stear, 15 CB. NS. 30 (measures of damages in trover); and Spence *v.* Spence, 31 L. J. C. P. 189 (application of rule in Shelley's case).

Williams retired from the bench in 1865 owing to increasing deafness; this affliction alone prevented his further advancement. On his retirement he was created a privy councillor and a member of the judicial committee. He died on 2 Nov. 1875 at Queen Anne's Gate, Westminster, and was buried at Wootton, near Dorking. He married, in 1826, Jane Margaret, eighth daughter of the Rev. Walter Bagot, brother to the first Lord Bagot of Blithfield, Staffordshire, by whom he left six sons. His fifth son is Sir Roland Vaughan Williams, at present a lord justice of appeal.

In his choice of words Williams was fastidious, and his delivery was somewhat laboured and embarrassed. In addition to his great legal attainments he was a fine scholar and man of letters, and at Westminster lived much in the society of Dean Milman, Buckland, Trench, and Liddell.

A portrait of the judge in oils, by Sant, is now in the possession of the Rev. Edward Vaughan Williams.

Williams edited Burn's 'Justice of the Peace' in conjunction with Serjeant D'Oyley in 1836, and 'Saunders's Reports' in 1845 and 1871, in addition to his works mentioned above.

[Times, 5 Nov. 1875; Law Mag. Rev. 1876, p. 302; Alumni Westmonasterienses, p. 481; Woolrych's Lives of Eminent Serjeants, vol. ii.; information kindly afforded by Sir Roland Vaughan Williams.] W. C–r.

WILLIAMS, ELIEZER (1754–1820), historian and genealogist, eldest son of Peter Williams [q. v.], was born at Llandiveilog, Carmarthenshire, in 1754, and educated in the free grammar school of Carmarthen. About 1770, while he was yet at school, he assisted in preparing for publication his father's 'Annotations on the Welsh Bible' and his 'Welsh Concordance.' He was matriculated at Jesus College, Oxford, on 3 April 1775, and graduated B.A. in 1778, M.A. in 1781 (Foster, *Alumni Oxon.*) He became curate of Trelech, and was ordained deacon in 1777; subsequently he accepted the curacy of Tetsworth, Oxfordshire; and in December 1778 he was admitted to priest's orders. Soon afterwards he was chosen second master of the grammar school at Wallingford, Berkshire, and he also undertook the cure of Acton, a village in the neighbourhood. In 1780 he was appointed chaplain of her majesty's ship Cambridge, then under the command of Admiral Keith Stewart, and he became tutor to Lord Garlies (afterwards Earl of Galloway), who was nephew of the admiral and midshipman in the same ship.

After being two or three years at sea he, at the request of Lord Galloway, relinquished his chaplaincy and became tutor in his lordship's family in Galloway House. He was afterwards presented by Lord-chancellor Thurlow to the vicarage of Caio-cum-Llansawel, Carmarthenshire, to which he was instituted on 14 Sept. 1784. Going to London, he became evening lecturer at All Hallows, Lombard Street, and chaplain and private secretary to a gentleman named Blakeney. He assisted in investigating the pedigree of the ancestors of the Earl of Galloway, for the purpose of establishing his lordship's claim to the English peerage, and ultimately his labours were crowned with success. About 1794 he published 'A Genea-

logical Account of Lord Galloway's Family,' and this was followed by three other works, entitled 'View of the Evidence for Lord Galloway,' 'Notes on the State of Evidence respecting the Stewarts of Castlemilk,' and 'A Counter Statement of Proofs.'

On the death of his patron in 1799 Williams removed to Chadwell St. Mary's, Essex, of which parish he became the curate; and in addition he held the appointment of chaplain to the garrison of Tilbury fort. Soon afterwards he published anonymously 'Nautical Odes, or Poetical Sketches, designed to commemorate the Achievements of the British Navy,' London, 1801, 4to (cf. *Anti-Jacobin Review*, 1801, ix. 169). On 14 July 1805 he was inducted to the vicarage of Lampeter, Cardiganshire. There he opened a grammar school, whence young men were admitted to holy orders. After superintending this seminary with great success for nearly fourteen years, he died on 20 Jan. 1820.

He married, first, in 1792, Ann Adelaide Grebert (*d.* 1796), a native of Nancy in Lorraine; secondly, in 1796, Jane Amelia Nugent, daughter of St. George Armstrong of Annaduff, near Drumsna, co. Leitrim (she died on 25 Dec. 1811).

His 'English Works' were published in London, 1840, 8vo, with a memoir by his son, St. George Armstrong Williams. These works comprise: 1. 'Hints to Females in High Life,' an unfinished poem. 2. 'An Historical Essay on the Manners and Customs of the Ancient Celtic Tribes, particularly their Marriage Ceremonies.' 3. 'An Historical Essay on the Taste, Talents, and Literary Acquisitions of the Druids and the Ancient Celtic Bards.' 4. 'Historical Anecdotes relative to the Energy, Beauty, and Melody of the Welsh Language and its Affinity to the Oriental Languages and those of the South of Europe.' 5. 'An Inquiry into the Situation of the Gold Mines of the Ancient Britons.' 6. 'History of the Britons.' 7. 'Account of a Visit to the North of Ireland in 1787.' 8. 'Prologues and Epilogues.'

[Memoir by his son; Rowlands's Cambrian Bibliography, p. 515.] T. C.

WILLIAMS, FREDERICK SMEETON (1829–1886), congregational divine, born at Newark in 1829, was the second son of Charles Williams. His mother's maiden name was Smeeton.

His father, Charles Williams (1796–1866), congregational divine, born in London on 18 July 1796, was the son of a foreman in an engine factory. After working in his father's factory he entered the establishment of a bookseller in Piccadilly named Sharpe, and soon became principal manager. Resolving to enter the ministry, he studied at Rothwell and at Hoxton Academy, and accepted a call to Newark-upon-Trent, whence in 1833 he removed to Salisbury to minister to the congregation in Endless Street. In 1835 he went to London, and was for twelve years editor to the Religious Tract Society. Besides editing many of the society's periodicals, such as the 'Visitor' and the 'Christian Spectator,' he wrote seventy-five distinct publications for the society during his term of office. Some of them became popular, but as they were published anonymously many cannot be identified. In 1850 Williams removed to St. John's Wood, and subsequently became pastor at Sibbertoft in Northamptonshire, where he died on 16 June 1866. Among his publications were: 1. 'The Seven Ages of England, or its Advancement in Art, Literature, and Science,' London, 1836, 8vo. 2. 'Curiosities of Animal Life,' London, 1848, 16mo. 3. 'George Mogridge: his Life, Character, and Writings,' London, 1856, 8vo. 4. 'Dogs and their Ways,' London, 1863, 8vo. 5. 'The First Week of Time; or Scripture in Harmony with Science,' London, 1863, 8vo (*Congregational Year Book*, 1867, p. 326).

The son, Frederick Smeeton, was educated at University College, London, and entered New College, St. John's Wood, in 1850, as a student for the ministry. In 1857 he became pastor of the newly formed congregation at Claughton, near Birkenhead, but, resigning the charge some years later, he resided for a time with his father at Sibbertoft. Upon the formation of the Congregational Institute in 1861 Williams became tutor in conjunction with the principal, the Rev. John Brown Paton, and remained in that position until his death. He died at Nottingham on 26 Oct. 1886, and was buried in the church cemetery on 30 Oct. He left a widow and eight children.

Williams was widely known as a writer on English railways. In 1852 he published his most important work, 'Our Iron Roads: their History, Construction, and Social Influences' (London, 8vo), which reached a seventh edition in 1888. In 1876 appeared 'The Midland Railway: its Rise and Progress' (London, 8vo), which attained a fifth edition in 1888. He was also the author of several religious pamphlets and of 'The Wonders of the Heavens,' London, 1852, 12mo; new edit. 1860.

[Nottingham Daily Express, 28 Oct., 1 Nov. 1886; Congregational Year Book, 1887, p. 250; Allibone's Dict. of Engl. Lit.] E. I. C.

WILLIAMS, GEORGE (1762–1834), physician, was baptised at Catherington, Hampshire, on 24 Nov. 1762, being the younger son of John Williams, vicar of Catherington. Williams was entered on the foundation at Winchester in 1775, where he was distinguished for his recitations of Homer, which he had learnt from his father, and in November 1777 entered Corpus Christi College, Oxford, with a Hampshire scholarship. He graduated B.A. in 1781, and became a fellow of his college, and then studied medicine at St. Bartholomew's Hospital, proceeding M.A. in 1785 and M.D. in 1788. He then began to practise in Oxford, and in 1789 was chosen one of the physicians to the Radcliffe Infirmary. On the death of Professor John Sibthorp [q. v.] in 1796 Williams was appointed regius and Sherardian professor of botany; but in this capacity it has been said of him that he, 'although an elegant scholar, added nothing to botanical science.' On the death of Thomas Hornsby [q.v.], Williams was in 1810 chosen Radcliffe librarian, being the first physician to hold the office, and he carried out a scheme to devote the Radcliffe Library to books on medicine and physiology, preparing an index catalogue of the collection. In 1832 he became vice-president of Corpus, and on 17 Jan. 1834 he died at his residence in High Street, Oxford. Williams was buried in the churchyard of St. Peter's-in-the-East, Oxford; he is commemorated by a monument in Corpus Christi College Chapel. He bequeathed 500*l.* to improve the buildings in the Oxford Botanical Garden. Williams became a fellow of the Linnean Society in 1798, and of the Royal College of Physicians in 1799.

[Gent. Mag. 1834, i. 334; Munk's Coll. of Phys. ii. 467; Kirby's Winchester Scholars, p. 269; Foster's Alumni Oxon. 1715–1886.]

G. S. B.

WILLIAMS, GEORGE (1814–1878), divine and topographer, born at Eton on 4 April 1814, was son of a bookseller and publisher at that place. He was educated on the foundation at Eton, being in the first form, lower school, in the election for 1820, and was admitted scholar on 15 Sept. 1829. He had the montem in 1832 as captain of the school, and obtained 957*l.* (Stapylton, *Eton Lists*). On 14 July 1832 he was admitted to a scholarship at King's College, Cambridge, and was a fellow from 14 July 1835 to 1870. He graduated B.A. 1837, M.A. 1840, was admitted *ad eundem* at Oxford on 10 June 1847, and proceeded B.D. at Cambridge in 1849.

In 1837 Williams was ordained, and on 22 Sept. 1838 he was appointed by Eton College to the perpetual curacies of Great Bricet and Wattisham, which he held until Michaelmas 1840. He was appointed by Archbishop Howley to accompany Bishop Alexander as chaplain to Jerusalem, and was in that city from 1841 to May 1843. He then served as chaplain at St. Petersburg (1844–5), and it was through holding those posts that he became imbued with the desire of bringing together the Greek and Anglican churches. In 1846 he took up his residence at Cambridge, where he filled the post of dean of arts at his college until 1848, and of dean of divinity from 1848 to 1850. He contributed to the 'Christian Remembrancer,' the 'Ecclesiologist,' and the 'Guardian.'

Williams was appointed warden of St. Columba's College at Rathfarnham, near Dublin, in 1850. The college was mainly kept in existence by the liberality of Lord John George de la Poer Beresford [q.v.], archbishop of Armagh, and when, in 1853, the warden joined with Archdeacon Denison, Dr. Pusey, and others in protests against the action of Bishop Gobat, the then bishop of Jerusalem, for attempting to seduce from their creed the adherents of the Greek church, the archbishop called upon him to resign. An angry correspondence then ensued on the position and principles of Williams, and the archbishop severed his connection with the institution, but Williams retained his post until 1856 (*Correspondence relative to Warden of St. Columba's College*, 1853; 3rd edit. 1854). From 1854 to 1857 he was vice-provost of King's College, Cambridge, and in 1858 he acted as pro-proctor to the university, but he incurred some unpopularity, and his nomination as proctor was rejected by the senate on 1 Oct. 1860, the nonplacets being 29 and the placets 26.

In 1858 Williams took temporary charge of Cumbrae College, and was appointed an honorary canon of that institution in 1864. He made 'a long and arduous journey in Russia' in 1860, with a view to spreading knowledge of the benefits available for foreign communities at English universities; and he printed in that year a French tract on the project to establish at Cambridge 'des hôtelleries en faveur des étrangers' of the Greek or Armenian churches, but the scheme proved abortive.

After a tour in the East with the Marquis of Bute and several years in residence at Cambridge, Williams was presented by his college on 9 Feb. 1869 to the important vicarage of Ringwood in Hampshire. He was Lady Margaret preacher at Cambridge in 1870, and was created honorary canon

of Winchester Cathedral in 1874. One of the last deeds of his life was to send his signature to the clerical declaration against war with Russia. He died suddenly at the Church Farm, Harbridge, one of the chapelries of Ringwood, on 26 Jan. 1878, and was buried at Harbridge on 1 Feb. Williams was endowed with a noble presence and dignified voice. A reredos was erected in Ringwood church as a memorial to his memory, a 'George Williams' prize for distinction in the theological tripos was founded by his friends at Cambridge, and a bronze tablet, with a portrait-bust in relief, designed by W. Burgess, R.A., was placed in the third side-chapel on the south side of the nave of King's College chapel.

No English writer has surpassed Williams in accurate knowledge of the topography of Jerusalem. He brought out in 1845 a volume on 'The Holy City; with Illustrations from Sketches by the Rev. W. F. Witts.' A second edition was entitled 'The Holy City; second edition, with Additions, including an Architectural History of the Church of the Holy Sepulchre by the Rev. Robert Willis' (1849, 2 vols. 8vo). For this work he received from the king of Prussia a medal for literary merit.

Williams invited Dr. Ermete Pierotti to Cambridge, assisted him in preparing his work of 'Jerusalem Explored' for the press, and revised it during printing. The author was accused by Fergusson and others of plagiarism, and Williams defended him in 'Dr. Pierotti and his Assailants,' 1864. He published in 1846 a collection of 'Sermons preached at Jerusalem in 1842 and 1843,' and supplied the introduction to William Wey's 'Itineraries to Jerusalem and Compostella,' printed for the Roxburghe Club in 1857. His description of 'The Holy Land: Travels in Palestine from Dan to Beersheba,' announced in 1849 as 'preparing for publication,' never appeared.

Williams edited in 1868 'The Orthodox Church of the East in the Eighteenth Century,' correspondence between the eastern patriarchs and the nonjuring bishops on the reunion of that church and the Anglican communion; and he edited, with a long introduction and an appendix of illustrative documents, for the Rolls Series, in 1872, two volumes of official correspondence of Bishop Beckington. He was one of the two cataloguers of 'Monastic Cartularies' for the catalogue of manuscripts at the Cambridge University Library, vol. iv., and he described the Baumgartner Papers in vol. v. Other miscellaneous writings included many articles in Smith's dictionaries of Greek and Roman geography, Christian biography, and Christian antiquities.

[Cambr. Univ. Cal. 1897–8, p. 555; Foster's Alumni Oxon.; Academy, 2 Feb. 1878, p. 98; Guardian, 30 Jan. 1878, pp. 141, 151, 6 Feb. pp. 195–6; information kindly given by Mr. F. L. Clarke, bursar-clerk at King's College.]

W. P. C.

WILLIAMS, GEORGE JAMES (1719–1805), wit and correspondent of Walpole and Selwyn, known as 'Gilly Williams,' born at Denton in Lincolnshire in 1719, was a younger son of William Peere Williams [q. v.], by Anne, daughter and coheiress of Sir George Hutchins [q. v.] Through the influence of Lord North, who married in 1756 a daughter of Williams's sister, he obtained on 8 Nov. 1774 the post of receiver-general of excise, which he held until 1801.

Williams was one of the gayest and wittiest of his set in London society. He was one of the famous *partie quarrée* consisting, besides himself, of George Selwyn, Dick Edgecumbe, and Horace Walpole, who met at stated periods in the year at Strawberry Hill, and constituted what Walpole styles his 'out-of-town party.' In November 1751 Williams informed Selwyn that he had desired Lord Robert Bertie to put him up for White's: 'Don't let any member shake his head at me for a wit.' It was not, however, until 1754 that 'Gilly Williams' was elected. When White's was 'deserted' in summer after parliament had risen, Williams continued to meet his friends 'at wit and whist' in George Selwyn's Thursday Club at the Star and Garter in Pall Mall, a favourite resort in the past of Swift and of Smollett.

Williams was the steadiest of all Selwyn's correspondents down to the close of 1766. In March 1765 he gives a humorous account of Walpole's 'Castle of Otranto,' then in process of completion, and he furnishes an amusing picture of Brighthelmstone in the sixties of the eighteenth century. He adopted as his motto a sentiment derived from Sir William Temple, 'Old wood to burn, old friends to converse with, and old books to read.' He seems, however, to have dropped out of his old circle, and little is heard of him after 1770. He died in Cleveland Court, St. James's, near the house where his old friend Selwyn had lived, on 28 Nov. 1805. He married, on 30 July 1752, Diana, daughter of William Coventry, fifth earl of Coventry, who appears to have died early without issue.

In December 1761 Horace Walpole wrote of 'the charming picture Reynolds painted for me of Edgecumbe, Selwyn, and Gilly Williams.' This picture was bought by Henry

Labouchere at the Strawberry Hill sale for 157*l.* 10*s.*, and is now in the possession of Lord Taunton. It was engraved in line by Greatbach for Wright's edition of 'Walpole's Letters,' and is reproduced in Cunningham's edition and in Jesse's 'Selwyn.' A mezzotint was executed by J. Scott for the 'Engravings of Works by Sir Joshua Reynolds' of 1865, and this is reproduced in the 'History of White's.'

[Gent. Mag. 1805, ii. 1176; Burke's Extinct Baronetage, p. 570; Walpole's Corresp. and Memoirs of the Reign of George III; Warburton's Horace Walpole and his Contemporaries, 1851; Jesse's Selwyn and his Contemporaries, 1844, vols. i. and ii. passim; Dobson's Horace Walpole, 1890, pp. 166, 205, 241; History of White's Club; Wheatley and Cunningham's London, iii. 305.] T. S.

WILLIAMS, GRIFFITH (1589?–1672), bishop of Ossory, born at Treveilian in the parish of Llanrug, near Carnarvon, in 1589 or 1590, was the son of a freeholder in the parish. His mother was a descendant of the ancient house of Penmynydd in Anglesey. He matriculated from Christ Church, Oxford, on 15 June 1604. He was sent thither by his uncle, but his aunt taking a dislike to him, his means of support were cut off. Through the kindness of John Williams (1582–1650) [q. v.], afterwards archbishop of York, he obtained employment at Cambridge as a private tutor, and was admitted to Jesus College, whence he graduated B.A. in 1605–6 and M.A. in 1609. He was incorporated M.A. at Oxford on 10 July 1610, graduated B.D. at Cambridge in 1616, and proceeded D.D. in 1621. He was ordained deacon by the bishop of Rochester and priest by the bishop of Ely, serving as curate at Hanwell in Middlesex. In 1608 he was presented to the rectory of Foxcott in Buckinghamshire by Henry Wriothesley, third earl of Southampton [q. v.], and afterwards became lecturer at St. Peter's in Cheapside and at St. Paul's Cathedral for five years. On 11 Jan. 1611–12 he was instituted rector of St. Bennet Sherehog in London through the influence of his patron, John Williams, and resigned the rectory of Foxcott. He had strong high-church sympathies, which roused the dislike of the puritans, and after the appearance of his first publication, 'The Resolution of Pilate,' they prevailed on John King (1559?–1621) [q. v.], bishop of London, to suspend him in 1616. He was also bound over to appear at Newgate to answer the charges brought against him, but was discharged by Thomas Coventry (afterwards Lord Coventry) [q. v.], who estreated the recognisances of his accusers.

After his suspension, from which he was eventually released on appeal to the prerogative court, he resigned his living, retired for a short time to Cambridge, and, on his return to London, found friends in the archbishop of Canterbury, George Abbot, and in the chancellor, Sir Thomas Egerton, who presented him to the rectory of Llanllechid in Carnarvonshire. Here he became involved almost immediately in a dispute with his diocesan, Lewis Bayly [q. v.], bishop of Bangor, a strong puritan, to whom his ecclesiastical views cannot have been acceptable. Bayly wished him to exchange his living for another, and, on his refusal, presented articles against him ex officio. Williams appealed to the court of arches, and Abbot came to his rescue, reprimanding Bayly, and giving Williams license to preach through several dioceses in his province.

Four years later, however, finding his position intolerable, after a visit to Cambridge he returned to London, and in 1625 became domestic chaplain to Philip Herbert, first earl of Montgomery (afterwards fourth Earl of Pembroke) [q. v.], and tutor to his children. In 1626 he was presented to the rectory of Trefdraeth in Anglesey. On 17 July 1628 he was installed prebendary of the eighth stall at Westminster (cf. *Cal. State Papers*, Dom. 1628–9, p. 193), and on 28 March 1634 he was instituted dean of Bangor. About 1636 he was appointed a royal chaplain. He was on the point of being nominated tutor to Prince Charles and the Duke of Gloucester, but at the last moment Laud, who disliked him in spite of their theological sympathies, obtained the appointment of Brian Duppa [q. v.] instead. Williams also states that 'before he was forty years old, he narrowly escaped being elected bishop of St. Asaph,' probably on the death of John Hanmer (1574–1629) [q. v.], but on that occasion also saw another preferred to him at the instance of Laud.

In 1641 he was raised to the Irish see of Ossory by a patent dated 11 Sept. He had resigned his prebend a few months before, but retained his deanery *in commendam* till his death. On 26 Sept. he was consecrated, but in less than a month he was forced to fly to England by the outbreak of the Irish rebellion. He came to Apethorpe in Northamptonshire, where he possessed a house, and where he had settled his wife and children. On the night of his arrival he was arrested by a troop of horse, under Captain Flaxon, and carried before the parliamentary commissioners at Northampton. His position was perilous, for he had with him the manuscript of his 'Vin-

diciæ Regum,' with the words 'The Grand Rebellion' written largely on the cover. The sheets were actually in the hands of Sir John North, one of the commissioners, but Williams contrived to get it from him before he had looked at the title, and afterwards, by representing himself as a victim of the Irish rebels, he procured a safe-conduct and the restitution of his belongings. He immediately rejoined the king, and attended him, as chaplain, at the battle of Edgehill on 23 Oct. 1642.

Early in 1643 he published his 'Vindiciæ Regum, or the Grand Rebellion; that is a Looking-glass for Rebels, whereby they may see, how by Ten Several Degrees they shall ascend to the Heighth of their Design' (Oxford, 4to). This vigorous invective against the parliamentarians attained considerable fame, and was publicly burnt by order of parliament. It immediately drew a reply from John Goodwin [q. v.], entitled 'Os Ossorianum, or a Bone for a Bishop to pick,' which also appeared in an abridged form, as 'Os, Ossis, and Oris,' within the same year.

In the meantime, after spending most of the winter of 1642–3 at Oxford, Williams retired to Wales to compose a second onslaught on the parliamentarians, 'The Discovery of Mysteries, or the Plots and Practices of a prevalent Faction in this present Parliament to overthrow the established Religion . . . and to subvert the fundamentall Lawes of this famous Kingdome' (Oxford, 1643, 4to; 1645, 4to). Falkland, misliking some of its sentiments, desired to suppress it, but he was overruled by the king. Its publication earned Williams fresh notoriety and substantial punishment. On 8 March 1643–4, while he was preaching at the university church before the royalist parliament, his house at Apethorpe was plundered by the parliamentary troops, his wife and children driven forth, and his possessions sequestered. His sufferings increased his zeal, and in the following winter appeared 'Jura Majestatis; the Rights of Kings both in Church and State, granted first by God, secondly, violated by Rebels, and, thirdly, vindicated by the Truth; and the Wickedness of the Faction of this pretended Parliament at Westminster' (Oxford, 1644, 4to).

In 1643, shortly before his last work was published, he was employed by the king to try to bring over his patron, the Earl of Pembroke. Repairing to London he found the earl in bed, and so incensed him by his exhortations that he was forced to retire hastily in great dread that the earl would deliver him into the hands of parliament. On trying to quit the city he was stopped and brought before the lord mayor, to whom he said that 'he was a poor pillaged preacher from Ireland, who came to London to see his friends,' and now desired to go to some friends in Northampton. By this means he obtained a pass to Northampton and reached Oxford, whence, shortly after, he passed into Wales, and thence to Ireland. During these years he contributed to the royal cause as freely from his purse as with his pen, giving the king the greater part of his private revenue.

In 1645 he visited England and had an interview with the king, and on his return found himself in Anglesey when it submitted to General Thomas Mytton [q. v.] After in vain exhorting the royalists to resist, he managed by a succession of adroit stratagems to reach Ireland, and on 1 April 1647 was presented to the rectory of Rathfarnham, near Dublin. He resided in that city until its surrender in the same year, when he was included by name in the benefits of the capitulation. Ormonde sent him a sum of money to relieve his necessities, but on his way to Wales, to live on a small patrimony he possessed there, he was taken prisoner by Captain Beeche, who robbed him of all he had and left him to make his way back to Dublin in a destitute condition. Dr. Loftus furnished him with money to carry him to London, and he appealed to the committee of sequestrations for the benefits of the Dublin capitulation. On learning that he was the author of 'Vindiciæ Regum,' the committee told him he deserved to have his head cut off, and passed on to the next business without giving him any redress. Armed with a letter from Fairfax, he had better fortune with the committees at Northampton and Anglesey, to which he was driven by poverty to resort on foot. After regaining his small possessions, he lived at his house in Llanllechid in great poverty, preparing his 'Great Antichrist' for press. His old patron, Pembroke, offered him a valuable living in Lancashire if he would submit to parliament; but this he refused, as well as an offer of Henry Cromwell's of 100*l.* a year on the same terms. In 1651, when Charles was marching on Worcester, he preached before the judges at Conway, and manifested such strong royalist tendencies that he saved himself only by flight. He made various attempts to get his 'Great Antichrist' printed, but could find no one bold enough to venture on it. In 1660, while crossing to Ireland, he heard at Holyhead the news of the Restoration, and the next morning, preaching in Dublin at St. Bride's, was the first in Ireland to pray publicly for the king.

He further celebrated the event by the publication of his 'Ὁ Ἀντιχριστός, the Great Antichrist revealed' (London, 1660, fol.), in which he triumphantly showed antichrist to be 'neither pope nor Turk,' but the Westminster assembly of divines, whom he characterised in the title as a 'collected pack or multitude of hypocritical, heretical, blasphemous, and most scandalous wicked men, that have fulfilled all the prophesies of the Scripture, which have forespoken of the coming of the great Antichrist.'

On repairing to his diocese he found his palace and cathedral in ruins, and was immediately involved in numerous lawsuits in his endeavours to recover the alienated lands of the see, in which he was generally unsuccessful. In 1664 he published 'The Persecution and Oppression of John Bale, Bishop of Ossory, and of Griffith Williams, that was called to the same Bishopric' (London, 4to), an animated autobiography, to which he appended a description of the distressed condition of the clergy of his diocese. Some statements in the appendix drew down the censure of the upper house of convocation at Dublin, and he was reduced to plead that they had inadvertently slipped in. He spent considerable sums in restoring his cathedral and repairing the damage wrought by the rebels. For some years he held the prebendary of Mayne in his diocese *in commendam*, exchanging it on 21 Feb. 1671–2 for the precentorship, which, however, he resigned on 14 March. Rumours of his death were rife in 1671 (*Cal. State Papers*, Dom. 1671, pp. 384, 441), but he died on 29 March 1672, and was buried in his cathedral at Kilkenny. He left property to endow almshouses for eight poor widows to be erected in the churchyard of the cathedral (*Addit. MS.* 28948, f. 118), and also bequeathed his lands in Llanllechid for the benefit of the poor (*Rep. of Charity Comm.* xxviii. 475–6, 491). By his wife Anne he left issue. He was not always on good terms with her, and in October 1635 she brought a suit for alimony against him in the court of high commission, but the case terminated in a reconciliation (*ib.* 1635–6, pp. 83, 86).

Besides the works already mentioned, Williams was the author of: 1. 'The Delights of the Saints,' London, 1622, 8vo. 2. 'Seven Golden Candlestickes, holding the Seven Greatest Lights of Christian Religion,' London, 1627, 4to. 3. 'The True Church, shewed to all Men that desire to be Members of the Same,' London, 1629, fol. 4. 'The Right Way to the Best Religion,' London, 1636, fol. 5. 'Seven Treatises very necessary to be observed in these very bad Days, to prevent the Seven Last Vials of God's Wrath, that the Seven Angels are to pour down upon the Earth,' London, 1661, fol. 6. 'The Description and the Practice of the four most admirable Beasts explained in Four Sermons,' London, 1663, 4to. 7. 'A True Relation of a Law Proceeding, betwixt . . . Griffith, lord bishop of Ossory, and Sir G. Ayskue,' London, 1663, 4to. 8. 'Several Sermons on Solemn Occasions and Treatises,' London, 1665, 4to. 9. 'Four Treatises,' London, 1667, 4to. To him also has been ascribed 'An Examination of such Particulars in the Solemne League and Covenant as concern the Law; proving it to be destructive of the Lawes of England, both Ancient and Moderne,' Oxford, 1644, 4to.

[Williams's Works; Ware's Irish Bishops, ed. Harris, pp. 420–7; Wood's Athenæ Oxon. ed. Bliss, iii. 952–6; Notes and Queries, 1st ser. x. 252, 425, 6th ser. vi. 305; Foster's Alumni Oxon. 1500–1714; Graves and Prim's Hist. and Antiq. of Kilkenny Cathedral, 1857, pp. 39, 43–45; Wynn's Hist. of Gwydir Family, 1878, p. 97; Dwnn's Heraldic Visitations, p. 222; Mant's Church of Ireland, 1840, i. 565, 596–8, 663–4; Walker's Sufferings of the Clergy, 1714, ii. 2; Newcourt's Repert. Eccles. Londin. 1710, i. 304, 926; Laud's Works (Libr. of Anglo-Catholic Theol.), iv. 495.] E. I. C.

WILLIAMS, GRIFFITH (1769–1838), Welsh bard, only son of William Williams and his wife Catherine, daughter of Morgan Griffith, was born at Hafod Oleu in the parish of Llan Beblig, Carnarvonshire, on 2 Feb. 1769. Not long after his birth the family moved to Llwyn Celyn, Llan Beris; his father died soon afterwards, and when he had been a twelvemonth at school he was forced to seek employment as a farm hand. After serving in various farms at Anglesey he found work in 1790 at Lord Penrhyn's quarry, and henceforward followed for thirty years the occupation of a quarryman, holding subordinate offices as he grew older. He married, on 21 June 1794, Elizabeth, daughter of Ellis Jones, and in a few years moved to her home at Braich Talog, Llan Degai, where he spent the rest of his days. He died on 18 Sept. 1838, and was buried at Llan Degai.

'Gutyn Peris' (such was his bardic title) won his first triumph as a bard in 1803, when the Gwyneddigion Society awarded him their medal for his ode to the memory of Goronwy Owen [q.v.] In 1808 he composed for Lady Penrhyn a Welsh elegy upon her husband; two years later he was the winner at St. Asaph eisteddfod of prizes for an ode on the royal jubilee and another to the memory of Queen Elizabeth. Some of his

poems were printed by Dafydd Ddu Eryri in 'Corph y Gainc' (1810), and in 1816 he published a volume of Welsh verse himself, entitled 'Ffrwyth Awen.' In 1811 he again won a prize for an ode to 'Agriculture.' During the rest of his life he was less successful; his ode on 'Belshazzar's Feast' was second at Denbigh in 1828, but was printed with the winner's in the 'Transactions' of the eisteddfod (Chester, 1830); at Beaumaris also in 1832 he took the second place in the competition for the best ode on the 'Wreck of the Rothesay Castle.' His knowledge of the Welsh metres was thorough, but he had few of the gifts of a poet.

[There is a full memoir, with a portrait, in the Gwladgarwr for 1839; letters which passed between the poet and his brother bards will be found in Adgof uwch Anghof, Penygroes, 1883.]

J. E. L.

WILLIAMS, HELEN MARIA (1762–1827), authoress, daughter of Charles Williams, an officer in the army, was born in London in 1762. While still a child, apparently on the death of her father, her family moved to Berwick-on-Tweed, 'where her sole instruction was derived from a virtuous, amiable, and sensible mother' (Kippis). In 1781 she came up to London, bringing with her 'Edwin and Eltruda,' a legendary tale in verse, which Dr. Andrew Kippis [q. v.], an old family friend, undertook to see through the press, himself writing a short introduction. It was published in 1782, and was so far successful as to induce her to continue a literary career. During the next few years she produced several poems, including 'An Ode on the Peace' (1783) and 'Peru' (1784), which were published by subscription and brought in considerable profit. These, with other pieces, were included in her 'Poems' published in 1786 (2nd edit. 1791), in which was also an epistle to Dr. John Moore (1729–1802) [q. v.], expressing her gratitude for his friendship and his attention to her during a serious illness. She was at this time living 'where Epping spreads a woody waste,' at Grange Hill, Essex. In 1788 she went over to France on a visit to her elder sister, Cecilia, who married Athanase Coquerel, a protestant minister; and from that time she for the most part resided there, intermittently at first, but afterwards continuously. She adopted with enthusiasm the principles and ideas of the revolution, and wrote of it with a fervour that amounted almost to frenzy. She became acquainted with many of the leading Girondists, was on terms of intimacy with Madame Roland, was thrown into prison by Robespierre (from October 1793 she was in the Luxembourg), and narrowly escaped the fate of so many of her friends.

Both before her arrest and after her release she freely wrote her impressions of the events which she witnessed or heard of, impressions frequently formed on very imperfect, one-sided, and garbled information, travestied by the enthusiasm of a clever, badly educated woman, and uttered with the cocksureness of ignorance. It was in the nature of things that such writings should make her many enemies; and while some of these contented themselves with denouncing her works as unscrupulous fabrications, others attacked her reputation as a woman, and accused her of carrying her love of liberty to a detestation of all constraint, legal or social. She was apparently living at Paris from 1794 to 1796 under the protection of John Hurford Stone [q. v.], who had deserted his own wife for her. Wolfe Tone met them walking through the Tuileries on 19 July 1796, and three days later dined with them. 'Miss H. M. Williams,' he wrote, 'is Miss Jane Bull completely' (*Autobiogr.* 1893, ii. 86–7). In spite of her intrigue with Stone, and of, it is said, another with Captain Imlay, Miss Williams retained, with her religious sentiment, her association with the protestant set of her sister's family; and the tradition of her which remained to the younger members of it was as of one to admire and love. And in fact her writings are very much what might be expected from a warm-hearted and ignorant woman. The honesty with which she wrote carried conviction to many of her readers; and there can be little doubt that her works were the source of many erroneous opinions as to facts, which have been largely accepted as matters of history, instead of—as they really were, in their origin—the wilful misrepresentations of interested parties.

In 1817 she and Stone took out letters of naturalisation in France, it being then officially (but erroneously) noted that she was born in London in 1769, a date contrary to all available evidence, and shown to be absurd by the publication of 'Edwin and Eltruda' in 1782. During her later years she resided much at Amsterdam with her nephew, Athanase Laurent Charles Coquerel, pastor there of a congregation of French protestants. She died in Paris on 15 Dec. 1827, and was buried beside Stone in Père-Lachaise. Her portrait was painted by Ozias Humphry; another was engraved by R. Scott in 1786 (Bromley, p. 447). A lithographed portrait is said (*Gent. Mag.* 1828, i. 373) to have been published shortly before her death. Two smaller ones of an earlier date are in the British Museum (print-room).

Besides her collected poems and several occasional pieces in verse, Miss Williams wrote 'Julia, a novel' (1790, 2 vols. 12mo), and the story, said to be from life, of 'Perourou, the Bellows-mender' (1801), now best known in its adaptation for the stage as 'The Lady of Lyons' by the first Lord Lytton. She was on terms of close friendship with Bernardin de Saint-Pierre, of whose 'Paul et Virginie' she issued a version in 1795 (numerous editions); and she translated other works, including the 'Travels' of Von Humboldt and one of the tales of J. de Maistre. But it was by her political writings that she was best known, and these, even now, are worth reading, not as history of events, but of one, and that an important, phase of opinion and thought. They are: 1. 'Letters written in France in the Summer of 1790,' 1790, 12mo. 2. 'Letters containing a Sketch of the Politics of France from the 31st of May 1793 till the 28th of July 1794,' 1795, 2 vols. 12mo. 3. 'Letters from France containing many New Anecdotes relative to the French Revolution and the present State of French Manners,' 1792–6, 4 vols. 12mo. 4. 'A Tour in Switzerland, or a View of the present State of the Governments and Manners of those Cantons, with comparative Sketches of the present State of Paris,' 1798, 2 vols. 8vo. 5. 'Sketches of the State of Manners and Opinions in the French Republic towards the close of the Eighteenth Century,' 1801, 2 vols. 8vo. It is in this work that she has given a history of the revolution and counter-revolution at Naples in 1799, and a criticism on the conduct of Nelson, based on her history, which is distinctly false in every detail (a copy in the British Museum, Addit. MS. 34391, is enriched with several autograph notes by Nelson). 6. 'The Political and Confidential Correspondence of Louis XVI,' 1803, 3 vols. 8vo. This called forth 'A Refutation of the Libel on the Memory of the late King of France, published by Helen Maria Williams under the title of "Political and Confidential Correspondence of Louis XVI," by A. F. Bertrand de Moleville; translated from the original manuscript by R. C. Dallas,' 1804, 8vo, in which not only the work thus specifically named, but all Miss Williams's earlier works are severely condemned; she herself is referred to as 'a woman whose lips and pen distil venom;' 'whose wretched pen has been long accumulating on itself disgrace after disgrace by writings of a similar nature'—similar, that is, to the present 'scandalous production.' 7. 'A Narrative of the Events which have taken place in France from the landing of Napoleon Bonaparte on the 1st of March 1815 to the Restoration of Louis XVIII,' 1815, 8vo. 8. 'Letters on the Events which have passed in France since the Restoration in 1815,' 1819, 8vo.

[Gent. Mag. 1828, i. 373, 386; Michaud's Biogr. Universelle; Alger's Englishmen in the French Revolution; Julian's Hymnology; C. A. Coquerel's Souvenirs de la Révolution, traduits de l'Anglais de H. M. W., with an introduction; works named in text.] J. K. L.

WILLIAMS, HENRY (1792–1867), missionary, born at Nottingham on 11 Feb. 1792, was the third son of Thomas Williams (1754–1804) of Plumptre Hall, Nottingham, by his wife Mary (1758–1831), sister of John Marsh of St. Thomas's, Salisbury. On 10 May 1806 he entered the navy as midshipman, following the profession of his grandfather and three maternal uncles. He served under Sir Joseph Sydney Yorke [q. v.], a friend of the family, in the Barfleur and Christian VII, under Captain Lindsay in the Maida, under Captain Losac in the Galatea, under Captain De Repe in the Race Horse, under Captain Nash in the Saturn, under Captain (afterwards Admiral Sir) Henry Hope [q. v.] in the Endymion, and under Captain Walpole in the Thames. At Copenhagen in 1807 he served both afloat and ashore, working at the land batteries, and was told off on a forlorn hope on the eve of the capitulation. On 13 Feb. 1810 he took part in the attack made by the boats of the Christian VII on nine French gunboats in the Basque Roads. In the Galatea he was present in an engagement off Tamatave on 20 May 1811, between three English frigates under Captain (Sir) Charles Marsh Schomberg [q. v.] and three French vessels of superior force, receiving a wound from which he never completely recovered. For this service he subsequently obtained a war medal. He saw further service at the Cape, the Mauritius, Madras, and Calcutta. He took part in the last naval engagement of the war—that between the Endymion and the United States frigate President. He was placed on board the President with a prize crew, and nearly perished in a gale while carrying her to Bermuda. His peril gave rise to serious reflections, and eventually changed the course of his life. He was retired on half-pay with the rank of lieutenant on 30 Aug. 1815, and in 1827 was removed from the list by an admiralty order striking off retired officers who had taken holy orders.

In 1818 Williams married and took up his abode at Cheltenham, whence in 1820 he removed to Balden, and in September 1821 to Hampstead, in order to remain near his brother-in-law, Edward Garrard Marsh

(afterwards canon of Southwell), by whose advice he was preparing for ordination. He intended to serve in the mission field, and was especially attracted to New Zealand. He was ordained deacon on 2 June 1822 by the bishop of London, and priest on 16 June by the bishop of Lincoln. He sailed for New Zealand in the Lord Sidmouth with his wife and children on 7 Aug., reaching Hobart on 10 Feb. 1823. After some delay at Sydney Williams and Marsden reached the Bay of Islands on 3 Aug. Finding that his intended station, Whangaroa, had been occupied by a Wesleyan missionary named Leigh, Williams proceeded to Paihia, a few miles further up the harbour. There he laboured for over forty years.

The Church Missionary Society already had a mission there [see MARSDEN, SAMUEL], but it had encountered numerous difficulties both from the savage nature of the Maoris and from the faithlessness of their own agents. It had hitherto acted on the supposition that the way for Christianity must be prepared by the attainment of a measure of civilisation, but after the advent of Williams religious teaching was regarded as preliminary to other instruction. During the first part of his sojourn Williams was protected by the great chief Hongi, who, however, remained a heathen. In 1826 he was joined by his brother William, and early in March 1828 the chief Hongi died. Even during his lifetime the missionaries had undergone ceaseless trials and alarms, but after his death matters became so much worse that they sent to Sydney all the books and stores that could be spared, expecting every day to be robbed of their possessions and perhaps put to death. An intrepid act of Williams's improved their position. Hearing that two of the leading tribes were prepared for war, he hastened to the place where they were encamped, and on 24 March succeeded in making peace. His achievement made a deep impression on the Maoris, and the treaty, which was called the peace of Hokianga, was long remembered in their annals. After this time the mission made good progress; many converts were received, and the cruelty of the native customs remarkably softened. The station was reinforced by fresh missionaries, and in 1836 S. H. Ford, the first medical missionary, arrived. The mission was extended to the Hot Lakes district, the Waikato River, and the Bay of Plenty, and later, in 1839, to the east coast and to Otaki in the south. In 1835 Darwin visited the station during his voyage of the Beagle and expressed in his 'Journal' high admiration for the missionaries and their work. In 1841 George Augustus Selwyn (1809–1878) [q. v.] was appointed first bishop of New Zealand, a step strongly urged by the brothers Williams, and in 1844 he appointed Henry Williams archdeacon of Waimate.

In the meantime New Zealand had become a British possession. The treaty of Waitangi, concluded on 6 Feb. 1840, which established the queen's supremacy, was only signed by the Maori chiefs at Williams's earnest instance. They were reluctant to surrender their independence and were stimulated to resist by the Roman catholic bishop Pompallier. Williams viewed with considerable apprehension the establishment of a protectorate, but he realised clearly the imminent danger of annexation by France. More than four hundred similar treaties were signed in the next three months largely through the instrumentality of Williams, who travelled throughout the country interviewing the tribes. In the result, however, the missionaries were confronted with a new class of difficulties arising from the rapid influx of colonists, and from the unscrupulous dealings of some of the immigrants with the natives.

The increasing friction led finally to the outbreak of Heke's war in 1845, and Williams found his position very difficult. Refusing to abandon his native converts, he was called a traitor to his face by a British officer and incurred much ill-will and obloquy. The common sentiment was not shared, however, by the governor, Robert Fitzroy [q. v.], who spoke of him as 'the tried, the proved, the loyal, and the indefatigable.' His influence was constantly used to restore tranquillity and to restrain the Maori chiefs, who at one time had the white settlements almost at their mercy. His persuasions alone prevented the whole Maori nation from engaging in the war. When the natives stormed Kororareka in March 1845, William brought off the wounded captain of the Hazard, Commander Robertson, to his ship at the risk of his own life. These services, however, received no immediate recognition. After the conclusion of peace Fitzroy was superseded by (Sir) George Grey, who at first showed himself extremely hostile. In June 1846 in a secret despatch to Gladstone, then colonial secretary, he accused the missionaries, and especially Williams, of being the real cause of the recent conflict.

This was, however, only the prelude to a more serious controversy in connection with the acquisition of land. New Zealand being a country with a climate suited for Europeans, many of the missionaries' descendants became farmers, and acquired land before the annexation of the colony to the crown in 1840. In 1843 their claims were deter-

mined and sanctioned by a court of land claims instituted by Fitzroy. Grey, however, in his secret despatch, unwarrantably stated that these acquisitions had been unjustly made, and would require to be enforced by troops. In reality a relatively high price had been paid, the native method of transfer had been carefully followed, and the settlers were in peaceable possession. Williams indignantly demanded an inquiry into Grey's charges, which was refused, and Selwyn, who was opposed to the acquisition of property, directed that the title-deeds should be surrendered unconditionally. Williams refused to obey until Grey's charges had been examined, fearing that compliance would be regarded as an acknowledgment of previous misconduct. The Church Missionary Society in consequence reluctantly severed their connection with him on 20 Nov. 1849. His brother William, however, visited England in 1851, and convinced the committee that they had been misled in their action, and they passed a resolution in May entirely exonerating the missionaries from Grey's charges. They, however, considered that Williams had done wrong in refusing obedience, and declined to rescind their resolution in regard to him. They were beset from all sides with appeals on his behalf, and on 18 July 1854 he was reinstated at the personal request of Selwyn and of Sir George Grey, who by that time had largely modified his previous opinions.

The closing years of Williams's life were somewhat saddened by the declension of the Maori church from its first fervour, and by the bitter warfare between the settlers and the natives. During the war which broke out in 1860 he lived quietly at Pakaraka with some of his descendants, using his influence to preserve the neighbouring tribes in loyalty. As the infirmities of age grew upon him he performed his journeys by sea in a small vessel named the Rainbow, to avoid the fatigue of land travelling. He died at Pakaraka on 16 July 1867, leaving a high reputation for Christian zeal. His influence with the Maoris was very great, and was due to his upright character and to his perfect comprehension of native ceremonies and customs. In 1876 the Maori community erected a great stone cross to his memory in the churchyard at Paihia, the scene of his longest labours. It was unveiled by William Garden Cowie, bishop of Auckland, on 11 Jan. On 20 Jan. 1818 Williams married Marianne (*d.* 16 Dec. 1879), daughter of Wright Coldham of Nottingham. By her he had six sons and four daughters.

His younger brother, WILLIAM WILLIAMS (1800–1879), first bishop of Waiapu, born in 1800, matriculated from Magdalen Hall, Oxford, on 2 June 1821, graduating B.A. in 1825, and receiving the degree of D.C.L. on 3 July 1851. He was ordained by the bishop of London in 1824, and, after spending some time walking the hospitals to gain medical knowledge for missionary purposes, he proceeded to New Zealand in 1826. He was appointed archdeacon of Waiapu by Selwyn in 1843, and was consecrated first bishop of Waiapu in 1859. Between 1833 and 1848 he assisted in the revision of the Maori translation of the Bible and prayer-book. He died at Napier in 1879. He married Jane Nelson, by whom he had three sons. The eldest, William Leonard, is now bishop of Waiapu. William Williams was the author of: 1. 'A Dictionary of the New Zealand Language and a Concise Grammar,' Paihia, 1844, 8vo; 4th ed. Auckland, 1892, 8vo. 2. 'Christianity among the New Zealanders,' London, 1867, 8vo.

[Life of Henry Williams by his son-in-law, Hugh Carleton, 1877; Stock's History of the Church Missionary Soc. 1899; Burke's Colonial Gentry, 1895, p. 283, corrigenda p. xxii; Foster's Alumni Oxon. 1715–1886; Rusden's Hist. of New Zealand, 1895, vol. i. passim; Sherrin and Wallace's Early Hist. of New Zealand, 1893, passim; Garnett's Edward Gibbon Wakefield, 1898, pp. 212, 275; Three Letters (by William Williams) addressed to the Earl of Chichester relative to the charges brought against the New Zealand mission, 1845; Darwin's Journal during the Voyage of the Beagle, 1890, pp. 509–15; Curteis's Bishop Selwyn, 1889; Miss Tucker's Southern Cross and Southern Crown, 1855; Lady Martin's Our Maoris, 1884, pp. 36–44; Jacobs's Church Hist. of New Zealand (Colonial Church Histories), 1887; Taylor's Past and Present of New Zealand, 1868; Taylor's New Zealand and its Inhabitants, 1870, pp. 593–5.] E. I. C.

WILLIAMS, HUGH WILLIAM (1773–1829), landscape-painter, the only child of Captain Williams by his wife, a daughter of Colonel Lewis, deputy-governor of Gibraltar, was born in 1773 on board his father's ship during a voyage to the West Indies. Losing both parents at an early age, he was brought up by his maternal grandmother and her second husband, Louis Ruffini, a member of an old Turin family, at Craigside House, Edinburgh. His grandfather, discovering his talent, encouraged him to become a painter. For some years he painted highland landscape, and in 1811–12 he published six large engravings of scenes in the north, while many of his early topographical drawings appeared in the 'Scots Magazine;' but an extended tour in Italy and Greece, from which he returned in 1818, gave his work its particular character, and earned him

the name, 'Grecian Williams,' by which he is familiarly known. An account of his travels, in two octavo volumes, appeared in 1820. Written in the form of letters, and dedicated to John Thomson (1778–1840) [q.v.] of Duddingston, the avowed intention of the work was not to enter into disquisitions upon archæology and history, but to describe the countries, scenery, and peoples as they appeared to him. The illustrations were engraved by Lizars from drawings by the author. In 1822 Williams held an exhibition of watercolours, also the result of his tour, which attracted much attention and was greatly applauded by the critics of the day. Depicting as they did the splendid ruins and famous scenes of Greek history, they fell in with the taste of the time, and the catalogue teems with quotations from the classics and the great English poets. Between 1827 and 1829 his 'Select Views in Greece' appeared in numbers, each containing six plates. Although he painted a few oil pictures, his principal and more characteristic work was executed in watercolour, which he handled in broad washes of transparent colour over a carefully drawn pencil design. In the National Gallery of Scotland he is represented by between twenty and thirty typical examples, and in the historical collection at South Kensington by five drawings, three of which are dated before 1807, and represent his earlier style. Williams was an original member of the Associated Artists in Watercolour (1808), and an associate of the Royal Institution, Edinburgh; but towards the end of his life he took a great interest in the proposed amalgamation of the Scottish Academy and the artist associates of the institution, an arrangement which was completed a month after his death.

Shortly after his return from the East he married Miss Miller of Garnock, a wealthy lady of good family, and moved in the best Edinburgh society, where he was exceedingly popular. Professor Wilson in the 'Noctes Ambrosianæ' makes the 'Shepherd' say of Williams: 'As for the man himsel', I like to look on him, for he's gotten a gran' bald phrenological head, the face o' him 's at ance good-natured and intelligent; and o' a' the painters I ken, his mainners seems to be the maist the mainners o' a gentleman and a man o' the world;' and Lord Cockburn speaks of him as warm-hearted and honourable, of singular modesty and almost feminine gentleness. He died on 23 June 1829.

A portrait of Williams by W. J. Thomson, R.S.A., was engraved by C. Thomson and published in 1827, and that by Sir Henry Raeburn is now in the National Portrait Gallery, London.

[Private information; Edinburgh Annual Register, 1816; Lockhart's Peter's Letters, 1819; Edinburgh Magazine, 1822; Noctes Ambrosianæ, 1827; Lord Cockburn's Memorials, 1854; Henley's A Century of Artists, Glasgow, 1889; Redgrave's and Bryan's Dictionaries; Catalogues Edinburgh Exhibitions, 1808–16, Scottish National Gallery, South Kensington Museum.]

J. L. C.

WILLIAMS, ISAAC (1802–1865), poet and theologian, third son, with three brothers, of Isaac Lloyd Williams (1771–1846), chancery barrister of Lincoln's Inn, who married Anne, elder daughter and coheiress of Matthew Davies of Cwmcynfelyn, near Aberystwith, Cardiganshire, was born there on 12 Dec. 1802. The family lived in Southampton Street, Bloomsbury Square, London, and Williams's early years were spent under the instruction of the Rev. Mr. Polehampton of Eton and King's College. When Polehampton moved to Worplesdon in Surrey his pupils followed him. From 1817 Williams was at Harrow, where he became conspicuous for his skill in Latin verse, and on 7 June 1821 he matriculated from Trinity College, Oxford. From 3 June 1822 to 1831 he held a scholarship on that foundation, but from the first he lived much among the men at Oriel College. In the summer of 1822 he was introduced to John Keble at Aberystwith, but this acquaintanceship did not ripen into a close intimacy until after Williams had gained in 1823, with a poem of 'much originality and power,' the chancellor's prize for Latin verse, the subject being 'Ars Geologica.' In that year and in 1824 he went to read with Keble at Southrop, near Fairford, and among his companions were Richard Hurrell Froude and Robert Isaac Wilberforce. He accompanied Froude to his father's rectory at Dartington, near Totnes, Devonshire, in 1825, and made the acquaintance of the family of Champernowne of Dartington House. The brothers John and Thomas Keble exercised great influence over him, and their intercourse shaped his after-life.

Williams, in the hope of getting a 'double first,' read very hard in classics and mathematics, labouring severely over the latter. A serious illness threatened his life, and, as his studies were peremptorily stopped by Dr. Abernethy, he was obliged to content himself with a pass-degree. He graduated B.A. on 25 May 1826, and proceeded M.A. in 1831 and B.D. in 1839. In December 1829 he was ordained deacon by Christopher Bethell [q. v.], then bishop of Gloucester, his

curacy being that of Windrush-cum-Sherborne, within driving distance of Bisley and Fairford in Gloucestershire. There he abode for two years intent on the study of Hebrew and the writing of English poetry.

On 30 May 1831 Williams obtained a fellowship at Trinity College, took priest's orders, and went into residence as tutor in 1832. He was made dean of the college in 1833, and philosophy lecturer in 1832. From 1834 to 1840 he was rhetoric lecturer, and vice-president in 1841 and 1842, when he ceased to be tutor and left Oxford. William John Copeland [q. v.] came to dwell there in 1832, and the two tutors became the closest of allies. They were soon reckoned among the leading tractarians at Oxford, and through their influence the churchmanship of the college became of a 'much more Anglican type.' Roundell Palmer won an open scholarship at the college in 1830, and descriptions of the scholars and tutors from that year to 1843 are given by him (*Memorials*, i. 114) and by Prebendary Frederick Meyrick ('Narrative' in Hort's *Memorials of W. B. Marriott*). In Williams, says Palmer, there was a deficiency of the strong and manly qualities requisite for a tutor, but he possessed many acquirements and an intense vein of morality. His 'shy but warm temperament' was allied with 'great modesty and humility.' The college historian styles him as a tutor 'too good for this world. His rule was too strict and his standard too high to work with' (Blakiston, *Trinity College, Oxford*, p. 221). This was true of the mass of the undergraduates at Trinity during these years; but the college undoubtedly numbered a distinguished roll of scholars who were much benefited by his training and example.

Soon after his settlement at Trinity College Williams became curate to John Henry Newman at St. Mary's, Oxford, and at a later date he was in charge of the church at Littlemore. About 1833 he began together with Froude and Keble, who were afterwards joined by Newman, to send verses to the 'British Magazine.' These were published in a collected form under the title of 'Lyra Apostolica' at Derby in 1836, and passed through numerous editions, the poems of Williams being distinguished by the Greek letter ζ. His contributions to the magazine included, from 1833 to 1837, translations from the Parisian breviary, which had great influence over many writers of hymns, especially Chandler and Neale. About this time he wrote some reviews for the 'British Critic.'

Williams was the author, in the 'Tracts for the Times,' of the celebrated tract No. 80, on 'Reserve in communicating Religious Knowledge,' which excited, through the title rather than through the substance of the tract, so much irritation and alarm. He was the simplest of men, 'retiring and modest even to a fault,' and never anticipated the widespread terror caused by the word 'reserve' (Mozley, *Reminiscences*, i. 430–8). Tracts numbered 86, on the 'Prayer Book,' and 87, in explanation of that on reserve, were also by him. These papers on 'Reserve' drew forth much censure from the pulpit and the press, but his sole reply to hostile criticism was in 'A Few Remarks on the Charge' of Bishop Monk, whose conduct in condemning the tract without adequate examination of its arguments had raised in the minds of Williams and his friends considerable indignation.

This intimate association with the tractarians brought forth fruit in the election for the professorship of poetry at Oxford in 1841–2. Keble was retiring from the post, and Williams, already recognised as a genuine poet, was generally considered his successor. James Garbett [q. v.], a man of distinction at the university but a student guiltless of poetry, was nominated in opposition. Preparations for a fight were made, Roundell Palmer becoming secretary to the London committee for Williams, and having a controversy in the 'Times' with Lord Ashley (afterwards Lord Shaftesbury) over the contest (Selborne, *Memorials*, i. 339–45). The prospects of Williams seemed bright when Pusey provoked greater opposition from the evangelical party by an injudicious circular complaining of his friend being opposed for his church principles. Bagot, the bishop of Oxford, and Gladstone were for the retirement of both candidates; Newman, though 'always against the standing' of Williams, thought that he ought not to give it up lightly. Williams decided to withdraw, but meantime an agreement was made for an informal comparison of votes, when it appeared that Garbett had 921 and Williams 623 supporters. This was the first defeat of the tractarians as a party (Church, *Oxford Movement*, pp. 271–6; Newman, *Letters*, ii. 354–84). Williams, much wounded in spirit by the defection of some of his friends, withdrew from Oxford and from public life. From the Michaelmas term of 1842 he was succeeded at Trinity College as classical tutor by Arthur West Haddan [q. v.] Newman in 1840 had dedicated to Williams the 'Church of the Fathers.'

Williams married at Bisley, on 22 June 1842, Caroline, third daughter of the late

Arthur Champernowne of Dartington House, and settled in Dartington as curate to Thomas Keble. There he remained until 1848, when he removed to Stinchcombe, near Dursley, the parish of his brother-in-law, Sir George Prevost [q. v.] A house was built for him near the vicarage, and he rendered the clerical assistance in the parish that his health permitted. E. A. Freeman, who was intimate as a scholar and fellow of Trinity College with him, went that same year (1848) to live near Stinchcombe. In January 1846 Williams hovered between life and death, when Pusey and Manning went, as they thought, to see him for the last time. After this illness he spent his life in strict retirement, educating his sons and writing poetry, sermons, and other works. Newman paid him a farewell visit at Easter 1865. He died at Stinchcombe on 1 May 1865, and was buried in its churchyard, where a monument was erected to his memory. A stained-glass window was placed by subscription, as a memorial of him, in Trinity College chapel. His widow died at Ashleworth rectory on 1 Feb. 1886. He left six sons and one daughter (*d.* 1871).

The poems of Williams include: 1. 'The Cathedral' (anon.), 1838; 8th edit. 1859; republished, with the Rev. William Benham as editor, in 1889. Some part of it had appeared in the 'British Magazine.' It was written as a description of 'the catholic and apostolic church in England,' connecting the whole Gothic structure with the various points of religious doctrine. 2. 'Thoughts in Past Years' (anon.), 1838; 6th edit. 1852. The original edition was the work of the previous twelve years. The issue in 1852 was augmented by a section entitled 'The Side of the Hill,' i.e. Stinchcombe Hill, as well as by his school exercises, the 'Ars Geologica,' and the translations from the Greek and Latin hymns. 3. 'Hymns translated from the Parisian Breviary' (anon.), 1839; another edit. 1874. They led the Rev. John Chandler to produce his 'Hymns of the Primitive Church.' A selection from them, entitled 'Ancient Hymns for Children,' appeared in 1842, with preface signed 'I. W.' 4. 'The Baptistery, or the Way of Eternal Life' (anon.), 1842; pt. iv. 1844; 6th edit. 1863. This volume attacked the church of Rome, and provoked slight differences of opinion with Newman (cf. Mozley, *Reminiscences*, i. 250). 5. 'Hymns on the Catechism,' 1843. 6. 'Sacred Verses, with Pictures,' 2 parts, 1845. 7. 'The Altar,' with numerous illustrations (anon.), 1847. Said to have been suppressed on account of the imperfections of the illustrations; another edit. 1849. 8. 'The Christian Scholar' (anon.), 1849. 9. 'The Seven Days, or the Old and New Creation' (anon.), 1850. 10. 'The Christian Seasons' (anon.), 1854, dedicated to his sister.

After the death of Williams there was published in 1869–70, in eight volumes, his 11. 'Devotional Commentary on the Gospel Narrative.' These had previously appeared as (i.) 'Thoughts on the Study of the Holy Gospels,' 1842; (ii.) 'Harmony of the Four Evangelists,' 1850; (iii.) 'Our Lord's Nativity,' 1844; (iv.) 'Our Lord's Ministry: Second Year,' 1848; (v.) 'Our Lord's Ministry; Third Year,' 1849; (vi.) 'The Holy Week' 1843; (vii.) 'Our Lord's Passion,' 1841 (a selection from the last two appeared in 1865 as 'Daily Events of the Holy Week'); (viii.) 'Our Lord's Resurrection,' 1845.

His other writings in prose included: 12. 'Some Meditations and Prayers to explain the Pictures by Boetius a Bolswert in "The Way of Eternal Life,"' 1844. 13. 'The Apocalypse, with Notes and Reflections,' 1852 (new ed. 1873). 14. 'Sermons on the Epistle and Gospel for each Sunday and for some of the Chief Festivals,' 1853, 2 vols. Uniform with it was 15. 'Sermons on the Epistle and Gospel for the Saints' Days and other Holy Days,' 1855; new editions for whole series, 1875 and 1880. 16. 'Sermons on the [Male] Characters of the Old Testament,' 1856; new editions 1869 and 1879. 17. 'Female Characters of Holy Scripture,' 1859; new edit. 1884. 18. 'Beginning of the Book of Genesis,' 1861. 19. 'The Psalms interpreted of Christ,' vol. i. 1864, left unfinished. 20. 'Plain Sermons on the Catechism,' 1851 and 1882, 2 vols.

Williams started, with the hope of 'soothing the alarms of many' over the designs of the tractarians, a series in ten volumes of 'Plain Sermons by Contributors to the Tracts for the Times,' 1839–48, Copeland being his joint editor. His own contributions are indicated by the letter 'B' in a table at the end of volume x., and from this series were published in 1851 and 1882 his 'Plain Sermons on the Catechism.' He also wrote 'A Short Memoir of the Rev. R. A. Suckling' (1852 and 1853), and edited Suckling's 'Sermons, Plain and Practical' (1853). A volume of 'Selections' from his writings came out in 1890, and a second edition of his 'Autobiography,' a simple, unaffected narrative, commenced on 10 Dec. 1851, was called for within a few weeks of its first publication in 1892.

The name of Williams will always be included 'among the soundest, the most loving, and the most thoughtful of the devo-

tional writers' in the church of England (A. W. Haddan in the *Guardian*, 20 May 1865, and *Haddan's Remains*, pp. 527–8). He was endowed with a true poetic gift, though his lines were sometimes lacking in vigour of expression. They were composed in a 'lower and sadder key' than the 'Christian Year' of Keble, but were full of sweetness and earnestness. Several of his hymns are in the volume of 'Hymns Ancient and Modern,' and six of them are said to be in common use.

[Autobiography, ed. Sir G. Prevost, 1892; Churchman's Family Mag. July 1865, pp. 59–63; Church Quarterly Review, xxxiv. 332–48; Dean Church in Haddan's Remains, p. xvi; Church's Oxford Movement, pp. 57–69; Foster's Alumni Oxon.; J. H. Overton in Julian's Hymnology, pp. 1282–4; Gent. Mag. 1828 i. 267, 1853 i. 330, 1842 ii. 311; Guardian, 10 May 1865 p. 462, 17 May pp. 500, 503, 504; Welch's Harrow School, p. 50; Newman's Letters, i. 271, 411, 460, ii. 53, 75, 84; Miller's Singers of the Church, pp. 474–5; Stephens's E. A. Freeman, i. 43–50; Halkett and Laing's Anon. Literature, i. 71; Pycroft's Oxford Memories; information from the Rev. H. E. D. Blakiston of Trinity College, Oxford, and from the Rev. G. A. Williams of Hillcote, Dorking.] W. P. C.

WILLIAMS, JANE (1806–1885), Welsh historian and miscellaneous writer, generally known as 'Ysgafell,' was the daughter of David and Eleanor Williams of Riley Street, Chelsea, where she was born on 1 Feb. 1806. Her father, who held an appointment in the navy office, was descended from Henry Williams (1624?–1684) of Ysgafell, near Newtown, Montgomeryshire, a convert and friend of Vavasor Powell [q.v.], with whom in 1654 he, Richard Baxter, and others, signed a remonstrance on behalf of the nonconformists of the Welsh borders against Oliver Cromwell's assumption of supreme power. After the Restoration Williams suffered much persecution, and his name is still traditionally associated in Montgomeryshire with a miraculous crop of many-eared wheat, which was regarded as a special blessing bestowed on him (Williams, *Mont. Worthies*, pp. 310–12).

Owing to her weak health, Miss Williams spent the first half of her life at Neuadd Felen, near Talgarth, Breconshire, where she acquired a knowledge of the language and a taste for the literature of Wales. Here she also made the acquaintance of Lady Llanover, who introduced her to many literary friends. From 1856 onward she lived in London, first at 9 Hans Place, and afterwards at 30 Oakley Crescent, Chelsea, where she died on 15 March 1885, and was buried in Brompton cemetery.

She was the author of the following works, the later of which show much literary skill, and are written in a clear and vigorous style: 1. 'Miscellaneous Poems,' privately printed at Brecknock, 1824, 12mo. 2. 'Twenty Essays on the Practical Improvement of God's Providential Dispensations, as Means to the Moral Discipline to the Christian,' London, 1838. 3. 'Artegall; or, Remarks on the Reports of the Commissioners of Inquiry into the State of Education in Wales,' two editions, Llandovery and London, 1848, 8vo. 4. 'Cambrian Tales,' a series of Welsh sketches with numerous original poems interspersed, first published in Ainsworth's 'Magazine' for 1849–50, and reprinted in 1862 under the title 'Celtic Fables, Fairy Tales and Legends.' 5. 'The Literary Remains of the Rev. Thomas Price (1787–1848) [q. v.], with a Memoir of his Life,' Llandovery, 1854-5, 2 vols. 8vo. 6. 'The Origin, Rise, and Progress of the Paper People; for my Little Friends,' with eight coloured illustrations by Lady Llanover, London, 1856, 8vo. 7. 'The Autobiography of Elizabeth Davis, a Balaclava Nurse,' London, 1857, 2 vols. 8vo. 8. 'The Literary Women of England' (down to 1850), London, 1861, 8vo. 9. 'A History of Wales derived from Authentic Sources,' London, 1869, 8vo. This work, the result of much research, not always, perhaps, sufficiently critical, is her best production. It comes down to the end of the Tudor dynasty, and remains, even to this day, the best history of Wales in the English language.

'A History of the Parish of Glasbury' by Miss Williams appeared in 'Archæologia Cambrensis' for 1870 (4th ser. i. 306). In 1843 she translated from the original French an essay by Dr. Carl Meyer, on the comparative philology of the Celtic languages, which was subsequently given the premier position in the first number of the 'Cambrian Journal' (1854, i. 5). Brinley Richards, in the preface to his 'Songs of Wales,' acknowledged her 'kind and valuable aid' in the preparation of his work.

She is to be distinguished from a contemporary of the same name, who, like herself, was both a friend of Lady Llanover and a writer on the folklore and music of Wales.

(Maria) Jane Williams (1795–1873), born in 1795, was the second daughter of Rees Williams (*d.* 1812) of Aberpergwm in the Vale of Neath, Glamorganshire, by his wife Ann Jenkins of Fforest Ystradfellte. Southey corresponded with Rees Williams in 1802; while his son, William Williams (*d.* 19 March 1855), who was a considerable traveller and linguist (*Cambrian Journal*, ii.

125), was the first to suggest, in 1836, the formation of the Welsh Manuscripts Society.

In 1826-7 Jane made a collection of the fairy tales of the Vale of Neath, which were first published in the supplemental volume of Crofton Croker's 'Irish Fairy Legends' (1828, iii. 207 et seq.), and subsequently reprinted in an abridged form in the 'Fairy Mythology' (ed. 1850, pp. 414–19) of Thomas Keightley (1789–1872) [q. v.], at whose suggestion the collection seems to have been originally made. She and her sister were regular attendants at the Eisteddfodau held at Abergavenny under the patronage of Lady Llanover, and at the fourth annual meeting in October 1837 (not 1838, as stated on the title-page; see *Seren Gomer*, November 1837) she was awarded the prize for the best collection of unpublished Welsh music. This was published in 1844 under the title of 'Ancient National Airs of Gwent and Morganwg' (Llandovery, fol.), with Welsh words and a few translations supplied by Crofton Croker and others. This collection, which is arranged for the harp or pianoforte, was formed by noting down the various airs from the songs of the peasantry, chiefly in the Vale of Neath, the best known of the airs thus rescued being 'Y Deryn Pur' and 'The Maid of Sker.' Miss Williams subsequently noted down many additional airs (which after her death were delivered to Lady Llanover with a view to publication), and she also rendered much assistance to John Parry (1776–1851) [q. v.] when preparing the last edition of his 'Welsh Harper' (1848), as well as to Brinley Richards and John Thomas (1795–1871) [q. v.] for their respective collections of Welsh songs.

In October 1838, at the ensuing Eisteddfod, another prize for the best arrangement of any Welsh air for four voices was awarded to Miss Williams (*Seren Gomer*, November 1838). She was also a most skilful player both on the harp and guitar, while she was described by Henry Fothergill Chorley [q.v.] as being 'in her day the most exquisite amateur singer he had ever heard' (*All the Year Round*, 3 Oct. 1863, p. 131; cf. Henry Richard, *Letters*, pp. 38, 50).

She died in 1873 at Ynyslas, a house close to Aberpergwm, in which she had spent most of her life, and was buried at Aberpergwm chapel.

A sketch of her as a young girl, with a guitar in her hand, was reproduced in the 'Red Dragon' for June 1883.

[In addition to the authorities cited, information was kindly supplied as to Jane Williams (Ysgafell) by her niece, Miss Eleanor M. Williams, Aylestone Hill, Hereford, and the Hon. Miss Emma Laura Shaw-Lefevre, who were the executrices of her will; see also Notes and Queries, 20 Nov. 1869; Old Welsh Chips, p. 313; and Poole's Illustrated Hist. of Breconshire. As to Jane Williams of Aberpergwm, information was kindly supplied by his Honour Judge Gwilym Williams; see also the Literary Remains of the Rev. T. Price (Carnhuanawc), ii. 95; Bishop Thirlwall's Letters to a Friend, p. 6; and M. O. Jones, Cerddorion Cymreig (Welsh Musicians), pp. 143, 160.] D. Ll. T.

WILLIAMS, JOHN, Baron Williams of Thame (1500?–1559), born about 1500, was the second son of Sir John Williams of Burfield, Buckinghamshire, by his wife Elizabeth, daughter and coheir of Richard More of Burfield. His father sprang originally from Glamorganshire, and was a kinsman of Thomas Cromwell *alias* Williams, whose service John Williams entered. He is also described as a servant to Wolsey and to Henry VIII (Lee, *Hist. of Thame Church*, pp. 410–15). On 6 April 1530 he was appointed a clerk of the king's jewels, with a salary of twenty marks, in succession to Thomas Wyatt (*Letters and Papers*, iv. 6418 [27]). On 6 March following he was made receiver of the lands of Edward Stafford, third duke of Buckingham [q. v.] On 8 May 1531 he received a grant in reversion of the office of principal clerk of the king's jewels. In 1535 he was placed on the commission of the peace for Oxford, Oxfordshire, and Buckinghamshire, and in April 1536 he was associated with Cromwell in the office of master or treasurer of the king's jewels (*ib.* x. 776 [1]). During the northern rebellions of that year he was 'called by the council to hear matters and keep a register of accusations' (*ib.* xi. 888). On 15 Oct. 1537 he was present at the christening of Prince Edward, and on 12 July 1538 was granted the receivership of the lands of Woburn Abbey. He had himself acted as visitor of the monasteries at Winchester and elsewhere. In November he was pricked for sheriff of Oxfordshire, and in 1539 obtained some of the lands of the dissolved monastery of St. Mary, Thame. He is said to have been knighted on 18 Oct. 1537 (G. E. C[okayne], *Complete Peerage*, viii. 140), but he is first so styled in contemporary documents on 29 Sept. 1539. The dissolution of the greater monasteries brought him further grants of land (see *Letters and Papers*, vols. xiv–xvi. passim, esp. xvi. 779 [21]), and on Cromwell's attainder he succeeded as sole keeper of the king's jewels. On Christmas eve 1541 there was a great fire at his house in Elsingspital, during which many of the jewels were stolen

(Wriothesley, *Chron.* i. 133). Strype is in error in asserting that he retained the mastership of the king's jewels until 1552 (*Eccl. Mem.* II. ii. 76), Williams having exchanged it in 1544 for the treasurership of the court of augmentations in succession to Edward, first baron North [q. v.], and the keeper of the jewels in Edward VI's reign being Sir Anthony Aucher.

To Williams's tenure of this office are due the innumerable references to him in the state papers and acts of the privy council; but he was without much political importance, and he was not even named as an assistant executor to Henry VIII's will. On 4 Oct. 1547 he was returned to parliament for Oxfordshire, which he had represented in 1542 and continued to represent until his elevation to the peerage. On 10 Oct. 1549 he was sent with Wingfield to arrest the protector, Somerset, and secure Edward VI's person at Windsor. Early in 1552 he gave offence by paying the pensions due from the augmentations court to dispossessed monks and chantry priests without consulting the privy council. On 3 April he was summoned to appear before it, and on the 8th he was committed to the Fleet prison, where, however, he was allowed for his health's sake to walk in the gardens and receive visits from his wife and children. On 22 May, however, on making his submission, he was provisionally released, and on 2 June was granted full liberty. He retained his office, and in March 1552–3 received the council's letters in favour of his re-election to parliament for Oxfordshire; but his temporary disgrace and religious conservatism made him welcome Mary's accession, which he did not a little to help. Immediately after Edward VI's death (6 July) he went down to Oxfordshire, and on the 15th news reached London that he was proclaiming Mary. A few days later he was said to have six or seven thousand men ready in Northamptonshire to maintain her cause. Northumberland's speedy collapse rendered their employment unnecessary, and on 22 July Williams was ordered to disband them. On the 29th he conducted the Princess Elizabeth through London to Somerset Place, and on 3 Aug. he was sent to suppress some commotions at Royston and in Cambridgeshire. On 19 Feb. 1553–4, after Wyatt's rebellion, he was sent to fetch Elizabeth to court, apparently from Hatfield. She sent Williams back, pleading sickness; but on 20 May he conducted her from Brentford to Woodstock, where she remained for a time in his custody, until the consideration with which he treated her caused her transference to the keeping of Sir Henry Bedingfield (1509?–1583) [q. v.]

Meanwhile Williams had been created Baron Williams of Thame—partly as a reward for his prompt adherence to Mary, and partly as compensation for the loss of the treasurership of the court of augmentations, which the queen had naturally abolished. The creation was doubtless by writ of summons to parliament dated 17 Feb. 1553–4, and the proceedings mentioned by the chroniclers under date 5 April were merely confirmatory (Machyn, p. 54; *Chron. Queen Jane*, p. 72; G. E. C[okayne], *Complete Peerage*, viii. 140). On 8 March 1553–4, as sheriff of Oxfordshire, he conveyed Cranmer, Latimer, and Ridley to await their trial at Oxford. He was present in the same capacity at the execution of all three, and also examined John Philpot [q. v.] (Cranmer, *Works*, vol. i. pp. xxii, xxiii, xxix; Ridley, *Works*, pp. 293, 295; Hutchinson, *Works*, p. ix; Philpot, *Works*, p. 49; Foxe, *Actes and Mon.* ed. Townsend, passim). He was also chamberlain to Philip II (cf. *Chron. Queen Jane*, p. 82).

Owing to his kindness to Elizabeth, Williams remained in favour after her accession. He was one of the lords appointed to attend her to London in November 1558, and in February 1558–9 he was appointed lord president of Wales. He was also in that year made a visitor of the Welsh dioceses and of Oxford University; but his health was failing in March, and he died at Ludlow Castle on 14 Oct. 1559, being attended by John Jewel [q. v.] (afterwards bishop of Salisbury). He was buried on 15 Nov. in the parish church at Thame, where there is an inscription to his memory. An epitaph composed by Thomas Norton [q. v.] is printed in Tottel's edition of Surrey's 'Songs and Sonnets,' 1565.

By his will, dated 8 March 1558–9 and proved in 1560, Williams left the rectories and parsonages of Brill, Oakley, and Borstall in Buckinghamshire, and Easton Weston in Northamptonshire, to his executors for the purpose of founding a free school at Thame. The school buildings were begun in 1574, and an account of the foundation, privately printed in 1575, is in the Bodleian Library. Among the *alumni* of Thame school were Dr. John Fell, Shakerley Marmion, Anthony à Wood, Edward Pococke, and Henry King, bishop of Chichester. Williams also bequeathed money to the almshouses at Thame.

Williams married, first, Elizabeth, daughter of Thomas Bledlow and widow of An-

drew Edmunds of Cressing Temple, Essex. She died on 25 Oct. 1556, and was buried on 4 Nov. at Ricot, Oxfordshire (MACHYN, pp. 118, 354). Williams married, secondly, Margaret, daughter of Thomas, first baron Wentworth [q. v.]; he left no issue by her, and she married, secondly, on 10 Oct. 1560, Sir William Drury [q. v.], and, thirdly, Sir James Crofts; she survived until 1588 (see *Acts P.C.* vols. xv–xvii. passim). By his first wife Williams had issue three sons: John, who died unmarried, and was buried at St. Alphege, London Wall, on 18 Feb. 1558–9, his funeral sermon being preached by John Véron [q. v.]; Henry, who married Anne, daughter of Henry Stafford, first baron Stafford [q. v.], but died without issue on 20 Aug. 1551; and Francis, who died unmarried. The barony thus became extinct, if it was created by patent; if it was created by writ, it fell into abeyance between his two daughters, Isabel (who married Richard Wenman, great-grandfather of Thomas, second viscount Wenman [q. v.]) and Margaret (who married Sir Henry Norris, afterwards Baron Norris of Rycote [q. v.])

[Cal. Letters and Papers of Henry VIII, ed. Brewer and Gairdner, vols. iv–xvi. passim; State Papers, Henry VIII, 11 vols.; Cal. State Papers Dom. 1547–80, and Addenda 1547–65; Acts of the Privy Council, ed. Dasent, vols. i–viii.; Hatfield MSS. i. 454; Lit. Rem. of Edward VI (Roxburghe Club); Machyn's Diary; Wriothesley's Chron., Chron. Queen Jane and Queen Mary, and Narr. of the Reformation (Camden Soc.); Strype's Works (general index); Gough's Index to Parker Soc. Publ.; Burnet's Hist. of the Reformation, ed. Pocock, passim; Foxe's Actes and Mon. ed. Townsend; Carlisle's Endowed Grammar Schools, ii. 312–15; Off. Return Members of Parliament; F. G. Lee's Hist. of Thame, 1883; Davenport's Lord Lieutenants and High Sheriffs of Oxfordshire, p. 37; Lists of Sheriffs, 1898; G. E. C[okayne]'s Complete Peerage, viii. 140–1.] A. F. P.

WILLIAMS, JOHN (1582–1650), archbishop of York, came of an ancient Welsh family, the elder branch of which is now represented by Sir Richard Henry Williams-Bulkeley, bart., of Penrhyn, Carnarvonshire (BURKE, *Peerage*). He was the second child of Edmund Williams of Conway, and of his wife Mary, daughter of Owen Wynne of Eglws Bach. He is said to have been born on 25 March, and was certainly baptised on 27 March 1582. He was educated at the grammar school at Ruthin (BEEDHAM, *Notices of Archbishop Williams*, pp. 3, 4), whence he was transferred to St. John's College, Cambridge, in 1598 (BAKER, *Hist. of the College of St. John the Evangelist*, ed. Mayor, p. 261). Before long he gave offence to the puritans by upholding the discipline and ceremonies of the church, while he gave equal offence to their opponents by attending the sermons of the puritan William Perkins [q.v.] at St. Mary's. This attitude of aloofness from extreme parties was characteristic of him during the whole of his life.

Williams in 1601 took the degree of B.A., and on 14 April 1603 was admitted to a fellowship in his college. He took his degree of M.A. in 1605. He must have been ordained not later than that year, in spite of Hacket's (HACKET, *Life of Williams*, i. 18) statement that his ordination took place in the twenty-seventh year of his life—that is to say 1608–9—as on 17 Oct. 1605 he was instituted to Honington, a poor living in Suffolk, on the king's presentation (BEEDHAM, pp. 9, 10). James had no doubt been informed of Williams's character, so suitable to his own, and his reputation as a preacher led in 1610 to his being invited to preach before the king. Being in this way brought to the notice of Chancellor Ellesmere, he was offered a chaplaincy in his household. Williams, however, asked that this appointment might be postponed till after he had fulfilled his obligations to his university as proctor in 1611–12, and his request was promptly conceded. Already, in 1610, Archbishop Bancroft had conferred upon him the archdeaconry of Cardigan (BEEDHAM, p. 10), and on 3 Nov. 1611 he obtained the rectory of Grafton Underwood on the king's presentation upon his surrender of Honington. There seems to have been some informality in the grant, as on 10 July 1612 he was presented a second time to the same living by the Earl of Worcester (*ib.* pp. 11, 17). In the latter year, as soon as his duties as proctor came to an end, he entered Ellesmere's household. The stream of his promotion did not slacken, and on 5 July in that year he became a prebendary of Hereford (*ib.* p. 11). In 1613 he graduated B.D., and on 10 Oct. he was installed in the prebend of Laffard in Lincoln Cathedral, holding it in addition to that at Hereford. On 29 Dec. 1613 he was installed precentor of Lincoln Cathedral, the prebend of Kilsby being annexed to the office. On the same day, having relinquished the prebend of Laffard, he was also installed in that of Asgarby in the same cathedral (LE NEVE, *Fasti Eccl.* ed. Hardy, ii. 86, 103, 162). On 4 May 1614 he was instituted to the rectory of Walgrave on the presentation of Richard Neile [q. v.], then bishop of Lincoln, holding it in conjunction with his other living of Grafton Underwood. On 15 June 1616 he

was instituted to the first prebend in Peterborough Cathedral (BEEDHAM, p. 12).

Not only this accumulation of ecclesiastical benefices but the names of his patrons show that Williams was anything but a puritan. His patrons were sufficiently numerous and powerful to enable him, when Ellesmere died on 17 March 1617, to refuse to continue in the household of the lord keeper as chaplain to his successor. Having taken the degree of D.D. in 1617, he retired for a time to Walgrave, but, having been named chaplain to the king, he was bound to reside at court during part of the year, and accompanied James to Scotland in 1618. His wide reading and readiness of speech soon made him a favourite with a king who was a lover of discursive conversation. On 10 Sept. 1619 he was rewarded with the deanery of Salisbury, retaining, nevertheless, his other preferments.

Williams was aware that if he wished to keep the footing he had gained at court the favour of Buckingham was indispensable. He accordingly took the opportunity in 1620 of assisting the favourite to gain the hand of Lady Catherine Manners, the king having refused to allow the marriage to take place unless she renounced the Roman catholic religion. The lady gave way under the dean's persuasions, though she resumed her earlier creed after her marriage. To Williams himself this progress in court favour brought the deanery of Westminster, to which he was collated on 10 July 1620. He had already asked Buckingham for it on 12 March, when he explained that he preferred Westminster as more suitable, not as more profitable, than Salisbury.

The chief advantage of Westminster to Williams was its proximity to Whitehall. In 1621 he took advantage of this to give political counsel to Buckingham, advising him to throw over the monopolists, who were assailed by parliament, and to divert attention from his own part in the monopolies by putting himself at the head of the movement for their revocation (HACKET, p. 50; see GARDINER, *Hist. of Engl.* iv. 52). Such advice reveals the worldly wisdom of the man who gave it. It pointed to a career of influence in the government of the state, and James selected him for the lord-keepership after Bacon's fall. In times when the court of chancery demanded the shrewdness which would qualify a judge to administer equity upon general principles, it would probably have been difficult to make a better choice; and though it was nearly seventy years since a clergyman had held the office, the feeling of the day did not rebel against the appointment. One difficulty, indeed, presented itself. After Bacon's disgrace [see BACON, FRANCIS] there must be no more taking of bribes, or even of fees which would bear the appearance of bribes, and the profits of the place would therefore be considerably curtailed. James made up the deficiency by appointing Williams to the bishopric of Lincoln, to which he was elected on 3 Aug. 1621. On 16 July, after the *congé d'élire* had been issued, the great seal was placed in his hands. To avoid critical remarks, especially from the lawyers, it was given out, on his own request, that he held the post only on probation, and that some of the common-law judges would sit with him as assistants (*Cabala*, p. 260). As no charge was ever brought against him in connection with his proceedings in chancery, it is to be presumed that he acquitted himself well on the bench.

There is a story which may have a kernel of truth in it, that Williams gave his support to Laud's appointment to the bishopric of St. David's against the king's wish, and it has been suggested by Dr. Bliss, in his notes to Laud's 'Diary,' that Williams was interested in the matter, because he wanted to keep the deanery of Westminster *in commendam*, and feared lest Laud should receive the appointment (the story is discussed in GARDINER'S *Hist. of England*, iv. 138). However this may have been, Williams was allowed to keep the deanery and also his prebend at Lincoln. He was not consecrated as bishop till 11 Nov., having refused to be consecrated by Archbishop Abbot, who had accidentally killed a keeper when shooting [see ABBOT, GEORGE, 1562–1633]. Williams based his refusal on the objection which might be taken to his own position if he had been consecrated by one tainted with blood.

On 21 Nov. the new bishop was employed to open the proceedings of parliament which had met after the summer adjournment. In the subsequent dispute his voice was given on the side of moderation. James having claimed that parliamentary privileges were held by grant from his ancestors, Williams recommended him to add that they were now inherent in the persons of the members (*Cabala*, p. 263). In 1623 he showed the same anxiety to avoid risk in a letter in which he warned Prince Charles against the dangers attending his projected journey to Madrid, at the same time pointing out to Buckingham the loss of popularity to which he would be exposed if any harm happened to the prince (HACKET, p. 116). When Charles had been driven, after his arrival in Spain, into an engagement to

relieve the Roman catholics from the operation of the penal laws, it was Williams who argued away James's conscientious objections to confirm by his signature the articles in which this promise was embodied (Gardiner, *Hist. of England*, v. 66). Williams, however, stood in the way of a proposal of the Spanish ambassadors that the king should restrain the judges from allowing the institution of proceedings against Roman catholics, urging that though he could dispense with the execution of the law, he could not order it to be permanently disregarded. He so far prevailed as to get the question postponed, and, though the pardon and dispensation were got ready, the ambassadors were told that they could not be made public till after the marriage had taken place. Williams's object in inducing the king to sign the articles, and in subsequently inducing him not to give effect to them at once, was probably merely to get the prince home from Spain, with the question of performance still open.

No such scheming could avail Williams when, after the prince's return, his vote as a commissioner for Spanish affairs was given against a war with Spain, thereby pleasing the king, but offending Buckingham and Charles. The vote, however, was one which, whether politic or not, must have been a conscientious one. Williams had no more wish to promote war abroad than he had to promote quarrels at home. It did not follow that Williams would let any chance escape him of regaining Buckingham's favour. On 23 March 1624 James having at the instance of a new parliament declared the treaties with Spain at an end, the Spanish ambassadors did all in their power to draw him back from the path on which he was entering. They induced him to give a private audience on 1 April to Carondelet, the archdeacon of Cambrai, who assured James that he was now a mere tool in Buckingham's hands. Williams saw his opportunity, and informed the prince of Carondelet's audience, of which he had obtained knowledge through Carondelet's mistress, who acted as one of his spies. 'In my studies of divinity,' he told Charles, 'I have gleaned up this maxim, it is lawful to make use of the sin of another. Though the devil make her a sinner, I may make good use of her sin.' 'Yea,' answered Charles, 'do you deal in such ware?' 'In good faith,' replied the bishop, 'I never saw her face.' Further information was derived from Carondelet himself. Williams ordered the arrest of a priest in whom Carondelet was interested, and the archdeacon, coming to him to beg for his release, blurted out his belief, derived from James himself, that parliament would soon be dissolved. Williams was thus able to supply Buckingham with a complete story of the intrigue.

With the king Williams had ever been a *persona grata*, and it was from the hands of the episcopal lord keeper that on 24 March 1625 James received the communion on his deathbed. With the new king Williams was not likely to remain long in favour. Charles was unable to appreciate his merits as a councillor of moderation, while Williams's defects of character were certain to revolt him. On 10 July he advised the king against the adjournment of parliament to Oxford, having no belief that the project of driving the House of Commons to grant a supply which they had practically refused already would meet with anything but failure. To argue thus was to offend not only Charles but Buckingham, who wanted supply to enable him to send the fleet to Cadiz. 'Public necessity,' said the duke, 'must sway more than one man's jealousy.' Later on, when a dissolution had been resolved on, he gave fresh offence to Charles by arguing against it. Williams, in short, had played the part of a candid critic, and neither Buckingham nor Charles was inclined to put up with an adviser who refused to accept their projects for more than they were really worth. If it be true that the lord keeper boasted of his own popularity as enabling him to hold his own against the favourite, there was more than enough in his conduct to exasperate Buckingham. The only question which remained was how he was to be got rid of. In the end some one remembered that James had assigned him three years of probation in the lord keeper's office. The three years were more than expired, and, without any further explanation, Williams ceased to be lord keeper on 25 Oct. With him the last chance of a compromise between king and parliament disappeared from the counsels of Charles.

Williams is next heard of in public life, when at the opening of the parliament of 1628 he, together with four other members of the House of Lords, was found absent from his place, doubtless by the king's orders, but was recalled to his seat by the determination of the house to which he belonged. In the dispute which ensued over the 'petition of right' he characteristically played a mediatory part. On 22 April he pronounced against the king's claim to imprison without showing cause; but on 16 May, when the petition itself was before the lords, he proposed to amend it by a new clause 'that no freeman be—for not

lending money, or for any other cause contrary to Magna Carta and the other statutes insisted upon, and the true intention of the same, to be declared by your Majesty's judges in any such matter as is before mentioned —imprisoned or detained' (*Harl. MS.* 6800, fol. 274). The intention of such a clause is easily to be discerned, but it was lacking in clearness of expression, probably because neither Williams nor any one else could, without giving offence to one side or the other, express clearly what was in the minds of many—namely, that the king should retain the power of imprisoning offenders actually dangerous to the state, while abandoning the power of imprisoning those whom he only fancied to be dangerous. The House of Lords itself, in spite of its sympathy with Williams's effort, passed his clause over in favour of one proposed by Richard Weston (afterwards first Earl of Portland) [q. v.], in which the intention of parliament to leave sovereign power to the king was indicated without ambiguity. This clause, in turn, was criticised by Williams, who, after it had been rejected by the commons, refused to support it unless he could be convinced that it 'did not reflect nor any way operate upon the petition.' Later on when, on the instance of the commons, the petition had been presented to the king without amendment and had received an unsatisfactory answer, Williams on 7 June supported a proposal for a better reply. In 1628, as in 1625, he ranged himself on the side of the commons, but not till he had exhausted all the resources of diplomacy to avert a rupture.

The stress of conflict had convinced Buckingham that it was worth his while to win back the man whom he had discarded. Before the end of May there had been an interview between Williams and the mother of the duke, followed by one with the favourite himself, in which the dismissed lord keeper urged the adoption of a more conciliatory policy towards the puritans. At some later date he appears to have suggested a reconciliation with Eliot, and a compromise on the dispute which had sprung up (after the king's assent had been given to the 'petition of right') on the question of tonnage and poundage. Williams also, with that love of intrigue which dogged the steps of his statesmanship, recommended that his own restoration to favour should be kept secret in order that in the next session of parliament he might advocate this compromise with more authority as an independent member (Hacket, ii. 80, 83). Buckingham's murder, however, put an end to Williams's chance of rehabilitation at court.

In his episcopal character Williams showed the hatred of extremes which marked his politics. In 1627 one of the vicars of Grantham attempting to remove the communion table to the east end of the church, the parishioners appealed to Williams as their bishop. Williams decided that, according to the rule of the injunctions and canons referring to such matters, the table ought to stand at the east end, but should be moved further down when the communion was administered, reminding the young vicar that when he had gained more experience he would 'find no such ceremony equal to Christian charity.' If Williams had had his way, one of the chief stumbling-blocks to an understanding between the crown and the puritans would have been averted (see, in addition to the references given in Gardiner's *Hist. of England*, vii. 16–18, the certificate in *State Papers*, Dom. cccclxx. 83). In 1633 the question of the position of the communion table came up again. By Williams's advice the chancel of a church in Leicester which had been used as a library was restored to its proper use, and in a letter to the mayor (Williams to the mayor of Leicester, 18 Sept., *State Papers*, Dom. ccxlvi. 42) the bishop gave his reasons at length for following the precedent he had established at Grantham respecting the position of the communion table. It was, however, Laud and not Williams who had influence with the king, and on 3 Nov. Charles issued his decision in the case of St. Gregory's, that the communion table should be permanently fixed at the east end.

Williams's chance of rallying the moderate section of Laud's opponents was reduced to nothing by his own fault. Ever since 1628 a Star-chamber prosecution, in which he was charged with betraying secrets as a privy councillor, had been pending against him. In 1633 the morality of one of his witnesses was assailed, and, in his eagerness to defend him, Williams actually stooped to suborn false evidence in favour of a man whose testimony he needed (*State Papers*, Dom. ccclvii. 104, ccclxi. 99, ccclxii. 34; see Gardiner, *Hist. of England*, viii. 252, *n.* 1). In 1635 a fresh prosecution against him was opened in the Star-chamber for subornation of perjury, but Williams had friends at court who had a quarrel with Laud, and in November he had hopes of a pardon on his consenting to surrender the deanery of Westminster and to give 8,000*l.* Finding Charles irresolute, Williams offered in 1636 to bribe more courtiers, but in the

end Charles refused his consent to the abandonment of the prosecution ('Letters and Papers of Sir J. Monson,' *Lambeth MSS.* mxxx. Nos. 47, 48).

In November 1636, the year in which Williams's hope of a pardon was brought to an end, he published anonymously 'The Holy Table, Name and Thing,' a book setting forth his views on the position of the communion table, which was licensed for his own diocese on 30 Nov., and was evidently intended as a reply to Heylyn's 'Coal from the Altar,' licensed on 5 May. His ecclesiastical position was damaged by his moral fall. On 11 July 1637 he was sentenced by the Star-chamber for subornation of perjury to a fine of 10,000*l.* to the king and of 1,000 marks to Sir John Monson, whom he had also wronged. He was also deprived of the profits of all his benefices, and was to be imprisoned during the king's pleasure. The high commission was invited to suspend him from the exercise of his function, an invitation complied with on 24 July (Rushworth, ii. 416; sentence of suspension, *State Papers*, Dom. cclxiv. 43).

Williams was sent to the Tower, where Laud offered him freedom in the king's name if he would surrender his bishopric for one in Wales or Ireland, and give up his other benefices. He must also acknowledge himself guilty of the charge brought against him, and to have erred in writing 'The Holy Table, Name and Thing' (*Lambeth MSS.* mxxx. fol. 68 *b*). The terms, dictated—at least in part—by ecclesiastical partisanship, were not accepted, and on 14 Feb. 1639 Williams was again before the Star-chamber on a charge of having in his house at Buckden certain letters written by Osbaldiston in which Laud was styled 'the little urchin' and 'the little meddling hocus-pocus' [see Osbaldeston, Lambert]. Williams was condemned to pay 5,000*l.* to the king and 3,000*l.* to Laud.

When the Short parliament met in 1640 an attempt seems to have been made to come to an understanding with Williams. He is heard of as being at Lambeth on 30 April, and on 2 May 'The Holy Table, Name and Thing' was called in, it is said, with Williams's consent (*Notes of Intelligence*, May 5; Rossingham to Conway, May 12, *State Papers*, Dom. ccccli. 37, ccccliii. 24). Parliament was, however, dissolved on 5 May, and Williams remained in the Tower. His prospects cannot have been improved by the discovery among Hampden's papers of a letter from Williams asking Hampden to move in the House of Commons that the bishop ought to have his writ to sit in the House of Lords (*ib.*) When the Long parliament met the government fancied they had found a way out of the difficulty by sending to Williams a writ empowering him to take his seat on condition of his giving bail to surrender himself as a prisoner at the end of the parliament, unless the king had in the meanwhile granted him a pardon. The House of Lords, however, intervened, and on 16 Nov. ordered his unconditional release, upon which the king relieved him from the other consequences of the sentence against him in the Star-chamber. Williams's first use of his recovered authority as dean of Westminster was to permit the removal of the communion table at St. Margaret's to the middle of the church, that it might be used in that position by the House of Commons on the 22nd (*Commons' Journal*, ii. 32).

In the House of Lords of the Long parliament Williams's place was marked out in advance as the leader of the party aiming at a compromise between the admirers of the Book of Common Prayer as it stood and the extreme puritans who desired to get rid of it altogether. He was named chairman of a committee appointed on 1 March at the motion of the puritan Lord Saye and Sele to consider 'all innovations in the church concerning religion' (*Lords' Journal*, iv. 174). The committee appointed a sub-committee, which also placed Williams in the chair, and in which broad-minded prelates, such as Ussher, Morton, and Hall, sat with Sanderson, representing the Laudian section of the church, and Burgess and Marshall, whose leanings were distinctly towards presbyterianism (Hacket, ii. 146).

Before the result of these deliberations could appear, Williams was involved in the political whirlpool. When, on 9 May, four bishops were consulted by Charles on the question whether he could conscientiously give his consent to the bill for Strafford's attainder, Williams was the only one who declared in the affirmative. The ground taken by him was that the king's public conscience might be satisfied by the opinions of the judges even if his private conscience were not (*Strafford Letters*, ii. 432; Hacket, ii, 161). On the other hand he urged Charles to reject the bill taking away his right of dissolving parliament unless with the consent of parliament itself. When the bill had been passed, Williams saw clearly what its consequences would be. 'Will it be possible,' he asked Charles, 'for your truest lieges to do you service any more?' (*ib.* ii. 162).

The excitement which prevailed in the parliament and in the country could not fail

to have an influence upon Williams's committee. On 24 May Williams, who again aspired to a high political position, spoke against the bishops' exclusion bill in committee in the House of Lords (*Parl. Hist.* ii. 794). On 1 July he brought in his own bill for the regulation of bishops, proposing that no bishop should abstain from preaching or should be justice of the peace unless he happened, as in his own case, to be dean of Westminster. Bishops, too, were to have twelve assistants for jurisdiction and ordination. In case of an episcopal vacancy the bishops were to present three names to the king, from which he might choose one. The remaining clauses provided for certain reforms good enough in themselves, but not likely to be admitted by those who were crying out for the abolition of episcopacy (*Lords' Journals*, iv. 296, 298, 308; FULLER, *Church History*, ed. 1845, vi. 208). The bill was read twice and referred to a committee, from which it never emerged. Williams combined a belief that the church would only be strengthened by a reform of abuses with a keen sense of the importance of personal conciliation, and did not fail to urge Charles to do his best to win over Essex and Manchester to his side (HACKET, ii. 163). Charles, who in his soberer moments desired conciliation in a general way, though he chafed against it when it was translated into detail, resolved to appoint bishops whose names would give satisfaction to his more moderate opponents, and on 4 Dec. translated Williams to the archbishopric of York.

Soon after the last-named event took place Williams's political life came, at least temporarily, to an end. Being, on 27 Dec. 1641, insulted by a mob on his way to the House of Lords, he was sufficiently ill-advised to present to the king on the 29th a protest signed by himself and eleven other bishops, declaring that as they could not attend the house without danger to their lives, all its 'laws, orders, votes,' &c., 'made in their absence were null and void' (*Lords' Journals*, iv. 496). On the 30th the commons at once impeached the twelve bishops of high treason, with the object of getting rid of their votes, and Williams, like the rest, was committed to the Tower (*ib.* iv. 497, 498). On 5 May 1642 he was released on bail on condition that he would 'not go into Yorkshire during the distractions there' (*ib.* v. 44, 45). He preferred, however, forfeiting his bail to carrying out this condition, and, escaping to York, where the king was, was enthroned as archbishop on 27 June 1642 (BEEDHAM, p. 13).

When the civil war broke out Williams fortified his house at Cawood, but on 4 Oct. fled from it at the approach of the younger Hotham (HACKET, ii. 186). Having taken leave of the king, he made for his native Conway, where he did his best to advance the king's cause, fortifying Conway Castle at his own charge and organising the militia (*ib.* ii. 207–10). On or before 22 Nov. 1643 he opened communications with Ormonde. On 18 Dec. he wrote to Ormonde welcoming the arrival at Mostyn of a portion of the army which had been released from service in Ireland by the cessation with the Irish confederates. On 19 June Williams showed that he had no love for Sir John Mennes [q. v.], appointed governor of three counties in North Wales by Rupert on his way to Marston Moor. On 20 April 1645 he mentions the appointment of Sir John Owen—no friend of his—to the government of Conway (*The Unpublished Correspondence between Archbishop Williams and the Marquis of Ormond*, ed. Beedham, 1869). Personages hostile to Williams made their influence felt at court. He was summoned to Oxford on 16 Dec. 1644, reaching the city in January 1645, when the royalist parliament was in its second session, though as a bishop he had no longer a seat in it. He is said to have told the king that Cromwell was his most dangerous enemy, and had 'the properties of all evil beasts' (HACKET, ii. 212).

After Williams's return to Wales, on 9 May Sir John Owen, on the ground of a letter from the king dated 1 Aug. 1643, seized Conway Castle and took possession of the property which Welshmen had deposited in it, in the belief that it was safe in the hands of Williams (*ib.* ii. 218). Getting no redress from the king, his countrymen put him forward as their leader after the disaster at Naseby. Williams made terms with the parliamentary commander Mytton, on condition that he would restore the plundered goods to the owners and help him to take the castle, which surrendered on 10 Nov. 1646 (Mytton to Lenthall, 10–11 Nov. in BEEDHAM'S *Notices of Archbishop Williams*, p. 69; see *Tanner MS.* lix. 575, 580. The dates of 18 Dec. in GARDINER'S *Great Civil War*, iii. 139, and of 18 Nov. under MYTTON, THOMAS, are both incorrect).

That Williams's action should be regarded as treacherous by royalist tradition (BEEDHAM, p. 69) is only natural, but it is difficult to see that his conduct was other than justifiable at the time when the king was already in the hands of the Scots, and resistance by isolated posts as useless as it was hopeless. Williams himself continued to live in comfort, as he was possessed of a

considerable amount of landed property purchased by him in the neighbourhood. He died of a quinsy at Gloddaeth in the parish of Eglws-rhôs, Carnarvonshire, on 25 March 1650, and was buried at Llandegai, where a monumental effigy was erected to his memory (*ib.* p. 80; HACKET, ii. 228). While lord keeper he had repurchased the family property, which descended to his nephew and heir, Sir Griffith Williams.

Seven portraits of Williams are described in Beedham's 'Notices' (pp. 81–5). One ascribed to Van Dyck is at Pengwern, near Rhyl; two, ascribed to Cornelius Janssen, are at Hovingham Hall, near Malton, Yorkshire, and at Penrhyn Castle. Three anonymous portraits are at Bishopthorpe, St. John's College, Cambridge, and Kingstone, near Canterbury; while a fourth anonymous portrait belongs to the dean and chapter of Westminster. There is an engraved portrait in Harding's 'Deans of Westminster' (after Janssen), and others by Hollar, R. White, Van der Gucht, and Houbraken.

Williams's benefactions were considerable. Among them was his gift of 2011*l.* 13*s.* 4*d.* for building the library of St. John's, Cambridge (*Baker MSS.* xii. 66; *Harl. MSS.* Brit. Mus.; WILLIS and CLARK, *Architectural Hist. of the Colleges of Cambr.* ii. 270; information communicated by J. W. Clark). He also founded in the same college two fellowships and four scholarships (BAKER, *Hist. of St. John's*, ed. Mayor, p. 338; see also *ib.* p. 209). In 1633 he bought land of which the rent was to go to the poor at Honington, his first parish. He founded another charity at Walgrave, did much to improve the palace of the bishops of Lincoln at Buckden, and made over a sum of money collected by him for the use of the poor of Lincoln (BEEDHAM, passim). He panelled with cedar the ceiling of Jerusalem Chamber, Westminster, and put new panelling and glass in Lincoln College Chapel, Oxford, where his arms are quartered on the shields of the ceiling.

[The main source of information is the garrulous life by Bishop John Hacket, published under the title of Scrinia Reserata, 2 pts. London, 1693, fol. Valuable facts can be obtained from Beedham's Notices of Archbishop Williams, privately printed, London, 1869, and Unpublished Correspondence between Archbishop Williams and the Marquis of Ormonde, also privately printed in 1869; there are copies of both in the British Museum Library. Many of Williams's letters are to be found in Cabala.] S. R. G.

WILLIAMS, JOHN (1636?–1709), bishop of Chichester, born about 1636 in Northamptonshire, matriculated from Magdalen Hall, Oxford, on 24 June 1653, graduating B.A. on 14 Dec. 1655 and M.A. on 11 June 1658. He was incorporated at Cambridge in 1660, and was created D.D. of Cambridge, *comitiis regiis*, in 1690. On 4 Sept. 1673 he was instituted to the rectory of St. Mildred Poultry, and on 21 Sept. 1683 was collated to the prebend of Rugmere in St. Paul's. After the revolution he became chaplain to William and Mary, and was preferred to a prebend of Canterbury. In 1695 and in 1696 he was Boyle lecturer, publishing his sermons separately as they were delivered. A collective edition appeared in 1708. On 13 Dec. 1696 he was consecrated bishop of Chichester. He died in London in Gray's Inn on 24 April 1709, and was buried on 28 April in the church of St. Mildred Poultry.

William was well known as a voluminous controversialist, writing with equal vehemence against Roman catholics and dissenters. Among his works were: 1. 'The History of the Gunpowder Treason,' London, 1678, 4to; new edits. 1679 and 1681. 2. 'A Catechism truly representing the Doctrines and Practices of the Church of Rome,' London, 1686, 8vo; 3rd edit. 1713, 12mo. 3. 'The Difference between the Church of England and the Church of Rome,' 1687, 4to (reprinted in 1738 and in 1836 in vol. iii. of the 'Enchiridion Theologicum' of Edward Cardwell [q. v.] 4. 'A brief Exposition of the Church Catechism,' London, 1689, 8vo; new edit. 1841, 12mo; Welsh translation, 1699, 8vo. 5. 'A True Representation of the Principles of the Sect known by the name of Muggletonians,' London, 1694, 4to. Three letters from Williams to Strype are preserved among the Baumgarten papers in the Cambridge University Library (*Cat. of MSS.* v. 56, 88).

[Wood's Athenæ Oxon. ed. Bliss, iv. 769–72; Burke's Life of Tillotson, 1752, pp. 191, 228, 231, 321; Le Neve's Monumenta Anglicana, 1700–1715, p. 178; Newcourt's Repert. Eccles. i. 208, 503; Hennessy's Novum Repert. Eccles. 1898, pp. 48, 285; Le Neve's Fasti, ed. Hardy; Foster's Alumni Oxon. 1500–1714; Evelyn's Diary and Corresp. ed. Bray, ii. 333, 338, iii. 359.] E. I. C.

WILLIAMS, JOHN (1727–1798), nonconformist divine, the son of a tanner, was born at Lampeter in Cardiganshire on 25 March 1726–7. He was educated at the free school of the town, and entered the Cambrian academy at Carmarthen when nineteen years old, to qualify himself for the office of nonconformist minister. After completing his course he became classical tutor in the establishment of a schoolmaster at Bir-

mingham, named Howell. In 1752 he became minister of a congregation at Stamford in Lincolnshire, and in 1755 removed to another charge at Wokingham in Berkshire. Here he completed a work which had cost him many years' labour, 'A Concordance to the Greek New Testament, with an English Version to each Word, and short Critical Notes' (London, 1767, 4to), which seventy-two years later was superseded by a similar compilation by George Vicesimus Wigram [see under WIGRAM, JOSEPH COTTON]. The 'Short Critical Notes' were chiefly furnished by Gregory Sharpe [q. v.] In 1767 Williams removed to Sydenham as minister to the congregation there, remaining till 1795, when, finding his congregation decreasing and the lease of the chapel having expired, he resigned the pastorate and spent the remainder of his life at Islington. In 1791 and 1792 he wrote two treatises on the Welsh tradition concerning the discovery of America, which by the interest they aroused may have stimulated Southey to write his poem 'Madoc.' Williams died on 15 April 1798 at his house in Canonbury Row, Islington.

Besides the 'Concordance' and several sermons, Williams, who had received the degree of LL.D., was the author of: 1. 'A Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel,' London, 1771, 8vo; 2nd edit. 1789. The 'Enquiry' drew forth several replies, including one by Charles Bulkley [q. v.], and another by William Magee [q.v.] in the second volume of his 'Discourses on the Scriptural Doctrine of the Atonement,' 1801. 2. 'An Address to the Opposers of the Protestant Dissenting Ministers' Application for Relief in the Matter of Subscription,' London, 1772, 8vo. 3. 'Thoughts on the Origin and on the most Rational and Natural Method of Teaching the Languages,' London, 1783, 8vo. 4. 'An Enquiry into the Truth of the Tradition concerning the Discovery of America by Prince Madog ab Owen Gwynedd,' London, 1791, 8vo. 5. 'Further Observations on the Discovery of America by Prince Madog, with an Account of a Welsh Tribe of Indians,' London, 1792, 8vo. 6. 'Clerical Reform, or England's Salvation,' London, 1792, 4to. 7. 'Remarks on Dr. W. Bell's Arguments for the Authenticity of the two First Chapters of Matthew and Luke,' London, 1796, 8vo.

[Cambrian Register, iii. 190; Williams's Eminent Welshmen, 1852; Allibone's Dict. of Engl. Lit.; Gent. Mag. 1798, i. 540; Winsor's Hist. of America, i. 210.] E. I. C.

WILLIAMS, JOHN (1757–1810), lawyer, born at Job's Well, near Carmarthen, on 12 Sept. 1757, was the son of Thomas Williams of that town. He was educated at the grammar school of Carmarthen, matriculated from Jesus College, Oxford, on 19 Feb. 1773, migrated to Wadham College on 29 Sept., and was admitted a scholar on 23 Sept. 1774, graduating B.A. on 17 Oct. 1776 and M.A. on 11 July 1781. He was elected a fellow of Wadham on 30 June 1780. He filled the office of librarian in 1781 and 1782, and of humanity lecturer in 1782, and resigned his fellowship on 30 June 1792. He began his work, the study of law, as a student of the Middle Temple. He became a pupil of (Sir) George Wood [q. v.], at that time well known as a special pleader, and, after successfully practising as a special pleader on his own account, he was called to the bar by the benchers of the Inner Temple on 23 Nov. 1784. He went the Oxford and 'Old Carmarthen' circuits, the Oxford ending by arrangement before the 'Old Carmarthen' began. On 21 June 1794 he became a serjeant-at-law, and in 1804 a king's serjeant.

In conjunction with Richard Burn [q. v.] Williams brought out the tenth edition of Sir William Blackstone's 'Commentaries' (London, 4 vols. 8vo) in 1787, and the eleventh edition in 1791. Between 1799 and 1802 he also prepared the third edition of Sir Edmund Saunders's 'Reports of Cases and Pleadings in the Court of King's Bench in the Reign of Charles II' (London, 2 vols. 8vo), adding notes and references. His notes were highly valued and established the fame of the compilation. They 'contained a lucid and accurate statement of the common law in almost every branch, more particularly as regards pleading.' They were included in the editions of 1824 and 1845, and were issued separately with additions and an abridgment of the cases in 1871 by his son, Sir Edward Vaughan Williams.

Williams died in London, at Queen's Square, on 27 Sept. 1810. In 1789 he married Mary, eldest daughter of Charles Clarke of Foribridge, near Stafford. By her he had three sons—Charles; Sir Edward Vaughan, who is separately noticed; and John, a colonel in the royal engineers—and three daughters, of whom Mary was married to August Edward Hobart, sixth earl of Buckinghamshire.

[Woolrych's Lives of Eminent Serjeants, 1869, ii. 680–700; Law Mag. 1845, new ser. ii. 305–7; Gent. Mag. 1810, ii. 392; Gardiner's Reg. of Wadham College, 1895, ii. 141; Foster's Alumni Oxon. 1715–1886.] E. I. C.

WILLIAMS, JOHN (1761–1818), satirist and miscellaneous writer, best known by the pseudonym of 'Anthony Pasquin,' born in London on 28 April 1761, was sent in 1771 to Merchant Taylors' school, where he suffered chastisement for an epigram upon Mr. Knox, the third master (Robinson, *Register of Merchant Taylors' School*, ii. 134). At the age of seventeen he was placed with a painter, but he soon abandoned the pursuit of art in order to become an author and translator. When he was no more than eighteen he wrote a defence of Garrick against William Kenrick [q. v.], which procured for him the great actor's friendship. About two years afterwards he went to Ireland, and during his residence in Dublin he edited several periodical publications. Having attacked the government in the 'Volunteers' Journal' during the administration of the Duke of Rutland, a prosecution was commenced against him in 1784, and he was obliged to decamp, leaving the printers to endure the judgment (Gilbert, *Hist. of Dublin*, iii. 320).

In the same year (1784) he was associated with (Sir) Henry Bate Dudley [q.v.] in conducting the 'Morning Herald,' but a violent quarrel breaking out between them, Williams wrote an intemperate satire on his antagonist, for which he was prosecuted. The action was not proceeded with, however, in consequence of the intervention of some friends. In 1787 Williams accompanied his friend Pilon to France, and on his return he started a paper called 'The Brighton Guide.' He next settled at Bath, from which city he was also under the necessity of withdrawing precipitately. For some years he contributed theatrical criticisms to some of the London newspapers, and in this capacity he was the terror of actors and actresses, good and bad. In 1797 he appeared in the court of king's bench as plaintiff in an action against Robert Faulder, the bookseller, for a libel contained in Gifford's poem, entitled 'The Baviad,' where, in one of the notes, the author, speaking of Williams, observed that 'he was so lost to every sense of decency and shame that his acquaintance was infamy and his touch poison.' In this cause the plaintiff was nonsuited, solely on account of the proof that was given of his having himself grossly libelled every respectable character in the kingdom, from the sovereign down to the lowest of his subjects. Lord Kenyon, who tried the case, said: 'It appears to me that the author of "The Baviad" has acted a very meritorious part in exposing this man; and I do most earnestly wish and hope that some method will ere long be fallen upon to prevent all such unprincipled and mercenary wretches from going about unbridled in society to the great annoyance and disquietude of the public' (Gifford, *The Baviad and Mæviad*, 1800, pp. 135–88). Williams emigrated to America shortly afterwards, and edited a New York democratic newspaper called 'The Federalist.' He died of typhus fever, and in indigent circumstances, at Brooklyn, on 23 Nov. 1818 (*Gent. Mag.* 1818, ii. 642). Under date 4 June 1821 Tom Moore the poet records: 'Kenny said that Anthony Pasquin (who was a very dirty fellow) died of a cold caught by washing his face.'

There is a portrait of him, engraved by Wright from a painting by Sir Martin Archer Shee, and a small oval engraved in 1790 by E. Scott after M. Brown.

His principal works are: 1. 'The Royal Academicians, a Farce,' London, 1786, 8vo. 2. 'The Children of Thespis: a Poem,' London, 1786, 4to. 3. 'The Tears of Ierne: a Poem on the Death of the late Duke of Rutland,' London, 1787, 4to. 4. 'A Poetic Epistle from Gabrielle d'Estrees to Henry the Fourth,' Birmingham, 1788, 4to. 5. 'Poems, by Anthony Pasquin,' London, 1789, 2 vols. 8vo. 6. 'A Postscript to the New Bath Guide [by C. Anstey]: a Poem,' London, 1790, 8vo. 7. 'Shrove Tuesday: a Satiric Rhapsody,' 1791, 8vo. 8. 'A Treatise on the Game of Cribbage,' London, 1791, 12mo; 2nd edit., corrected, 1807. 9. 'The Life of the late Earl of Barrymore,' London, 1793, 8vo; 5th edit., including a history of the 'Wargrave Theatricals,' Dublin [1794?], 12mo. 10. 'Authentic Memoirs of Warren Hastings,' London, 1793, 8vo. 11. 'A Liberal Critique on the present Exhibition of the Royal Academy; being an attempt to correct the national taste,' London, 1794, 8vo. 12. 'A Crying Epistle from Britannia to Colonel Mack, including a naked portrait of the King, Queen, Prince [in verse],' London, 1794, 8vo. 13. 'Legislative Biography; or an attempt to ascertain the Merits and Principles of the most admired Orators of the British Senate; being intended as a Companion to the Parliamentary Reports,' London, 1795, 8vo. 14. 'A Looking-Glass for the Royal Family, with Documents for British Ladies and all Foreigners residing in London,' London, 1796, 8vo. 15. 'An Authentic History of the Professors of Painting, Sculpture, and Architecture, who have practised in Ireland, involving original letters from Sir Joshua Reynolds, which prove him to have been illiterate; to which are added Memoirs of the Royal Academicians' [London, 1796],

8vo. 16. 'The New Brighton Guide: involving a complete . . . solution of the recent mysteries of Carlton House,' London, 1796, 8vo. 17. 'The Pin-Basket. To the Children of Thespis: a Satire [in verse],' London, 1796, 4to. 18. 'A Critical Guide to the present Exhibition at the Royal Academy for 1797; containing Admonitions to the Artists on their Misconception of Theological Subjects,' London, 1797, 8vo. 19. 'The Hamiltoniad,' Boston, 1804; reprinted by the Hamilton Club, New York, 1866, 8vo. 20. 'The Life of Alexander Hamilton,' Boston, 1804; reprinted by the Hamilton Club, New York, 1866, 8vo. 21. 'The Dramatic Censor,' 1811, 8vo; a monthly periodical.

[Allibone's Dict. iii. 2471; Baker's Biogr. Dram. 1812, i. 748, iii. 227; Biogr. Dict. of Living Authors, 1816; Bodleian Cat. iii. 56, iv. 708; Drake's Dict. of American Biogr.; European Mag. 1789; Evans's Cat. of Engraved Portraits; Memoir of T. Moore, p. 290; Notes and Queries, 2nd ser. xii. 5, 474, 3rd ser. v. 175; Taylor's Records of my Life (1832), i. 276; Timperley's Encyclopædia, 1842, p. 793; Watt's Bibl. Brit.] T. C.

WILLIAMS, JOHN (1796–1839), missionary, born in London at Tottenham High Cross on 29 June 1796, was the son of John Williams by his wife, the daughter of James Maidmeet, a partner in the firm of Maidmeet & Neale, St. Paul's Churchyard. He was taught at a school in Lower Edmonton, kept by two persons named Gregory. His education was commercial, and on 27 March 1810 he was apprenticed for seven years to Enoch Tonkin, a furnishing ironmonger in the City Road, London. He ardently devoted himself to his trade, and showed so much ability that Tonkin usually entrusted him with work requiring delicacy and accuracy of execution.

Williams was the child of pious parents, his mother, who had come under the influence of William Romaine [q. v.], being distinguished for sanctity. In childhood he composed hymns and prayers for his own use, but in later youth he entirely lost his former fervour. On 30 Jan. 1814, however, he heard a sermon by Timothy East of Birmingham at the Tabernacle, Moorfields, which changed his feelings from indifference to strong devotion. In September he became a member of the Tabernacle congregation, of which Matthew Wilks was minister, and began to take an active part in church work. The congregation were much interested in the work of the London Missionary Society, and Williams resolved to offer himself as a missionary. In July 1816 he applied to the directors, and was accepted after passing an examination before them. The islands of the Pacific had been selected by the founders of the London Missionary Society as the scene of their earliest efforts. For many years their agents made little progress, but at the time of Williams's offer of himself for the mission field they had achieved considerable successes, and were making urgent requests for fresh labourers. Impressed by their needs, the society responded by sending out Williams and several other young men after a training of a few months only. Tonkin released him from his apprenticeship, and on 30 Sept. he and several others were set apart at a service held in Surrey Chapel. On 17 Nov. he and his wife sailed for Sydney in the Harriet in the company of three other missionaries. In September 1817 they left Sydney in the Active for Eimeo, one of the Society Islands, near Tahiti, where there was already a mission station. Arriving at Papetoai on 17 Nov., Williams remained for some months assisting the missionaries and perfecting himself in the Tahiti language. During his stay several chiefs of the Leeward Group, who had assisted Pomare in regaining the sovereignty of Tahiti, visited Eimeo, and welcomed the project of establishing a mission station among their own islands. In consequence Williams and two other missionaries, John Muggridge Orsmond and William Ellis, with their wives, landed at Huahine on 20 June 1818, and were heartily received by the natives. The fame of their arrival drew crowds of visitors from the neighbouring islands, among them Tamatoa, the king of Raiatea, whose urgent request induced Williams and Lancelot Edward Threlkeld to remove on 11 Sept. 1818 to his own island, the largest of the group. It was the centre of the religious system of the inhabitants of the Leeward Islands, and contained 'the temple and altar of Oro, the Mars and Moloch of the South Seas.' By the time of his arrival at Raiatea Williams had acquired sufficient knowledge of the language to preach to the people. The way for the adoption of Christianity had been prepared by a visit two years before from Charles Wilson and Pomare, who were driven from Eimeo by a sudden gale, and the task of the missionaries was made easier by the approbation of the supreme chief, Tamatoa. While, however, the people were ready to adopt Christianity as a state religion, they were debased in their morals and inveterately idle. They also dwelt in so scattered a fashion that collective instruction was impossible. Williams induced them to form a common settlement, and to

construct a chapel and schoolhouse. For himself he built a dwelling on an English model, hoping that it would serve as an example to the natives and stimulate them to industry. They were also instructed in boat-building, and paid for their services with nails, hinges, and other useful articles. A printing press established at Huahine was of important service, and the Gospel of St. Luke and a supply of elementary books in their own tongue were distributed among the people. An auxiliary missionary society was formed in emulation of those already existing at Tahiti and Huahine. On 12 May 1819, when a new chapel was opened, a complete code of laws was read and adopted by popular vote. Unlike those previously introduced in other parts of Polynesia, it included trial by jury. In the same year the cultivation of the sugar-cane was introduced and a sugar-mill erected, Williams turning the rollers in a lathe made by his own hand.

In the meantime Williams became dissatisfied with his position. His work seemed to him too easy, and he had an intense desire to reach the heathen populations scattered in other islands. He thought at first of leaving Raiatea and setting out independently of the society, but afterwards resolved to attain his end by means of a mission ship, making Raiatea his headquarters. The directors of the society did not favour the project, but Williams was resolved, and having inherited some property on the death of his mother, he visited Sydney in 1821, and purchased the Endeavour, a schooner of eighty or ninety tons. He also engaged a manager for three years to teach the natives the art of cultivating sugar and tobacco.

Arriving at Raiatea on 6 June 1822, Williams sailed on his first mission voyage in the Endeavour on 4 July 1823. On 9 July they arrived at Aitutaki, and thence proceeded in search of Raratonga, whose inhabitants were said to be the most ferocious in Polynesia. Failing to find the island, they visited Mangaia, Atiu, Mauki, and Matiaro, all in Hervey or Cook Islands. A second attempt to find Raratonga was successful, and leaving Papeiha, a native teacher, who bravely offered to remain alone, Williams returned to Raiatea. On 10 Oct. he departed to visit Rimitaru and Rurutu, two of the Austral Group, which had been christianised by native teachers. On his return he was preparing to attempt to reach the more distant Navigators' Group, when his plans were frustrated by the intelligence that the governor of New South Wales had made fiscal regulations which materially reduced the value of South Sea produce. He had relied on meeting the expenses of his vessel by trading, and was therefore compelled to send her back to Sydney to be sold. He appealed in vain for assistance to the directors of the society, who with some narrowness of spirit refused to countenance his projects, on the ground that they disapproved of missionaries entangling themselves with the affairs of this life.

In April 1827 he accompanied two newly arrived missionaries, Charles Pitman and his wife, to Raratonga, and remained with them for some months until they gained experience. During this period he translated portions of the Bible and other books into the Raratongan language, which he had to reduce to a written form. After completing this work and waiting for some months for a ship to convey him back to Raiatea, he resolved to build a vessel for himself. This, though destitute of iron, he accomplished with marvellous ingenuity, constructing bellows for his fire out of goatskin, and when these were eaten by rats, making them of wood. Having no saw, the trees used were split by wedges, and, having no steering apparatus, bent planks were procured by splitting curved trunks. Cordage was made from the bark of the hibiscus; sails, of native matting; for oakum, cocoanut husk was used; and the pintles of the rudder were formed from a piece of a pickaxe, a cooper's adze, and a large hoe. With such contrivances Williams constructed in fifteen weeks a seaworthy vessel about sixty feet long and eighteen feet wide, which he named 'The Messenger of Peace.' Supplied with anchors of wood and stone, he sailed to Aitutaki, a distance of 145 miles, returning with a cargo of pigs, cocoanuts, and cats. Receiving a supply of iron shortly after, Williams strengthened his vessel, and safely accomplished the voyage to Tahiti, a distance of eight hundred miles. He then began to prepare afresh to visit the more distant isles of Polynesia. On 24 May 1830 he started from Raiatea, and visited Savage Island, Tongatabu, and others of the Friendly Islands. He then proceeded to the Samoa Group, where he placed teachers in the island of Savaii. He again visited Samoa at the close of 1832, and, returning to Raratonga, completed his translation of the New Testament.

In June 1834 he visited England, where the fame of his adventures made him a centre of interest. He addressed numerous meetings, and during his stay did much to quicken the growing interest in missions. He submitted to the London Missionary Society plans for a theological college at Raratonga,

and for a normal school at Tahiti for training native schoolmasters, and laid before the British and Foreign Bible Society his manuscript of the Raratongan New Testament. In April 1837 he published 'A Narrative of Missionary Enterprise in the South Sea Islands, with Remarks on the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants,' a volume which excited the interest of men of letters and of science, as well as of those concerned in the progress of Christianity. Several editions have since been published, the latest appearing at Philadelphia in 1889. The common council of London, impressed with the commercial importance of his projects, voted him 500*l.*, and altogether 4,000*l.* was subscribed, with which the Camden was purchased and fitted out. On 11 April she sailed from Gravesend, containing Williams, his wife, and sixteen other missionaries. After visiting the Samoan Islands he proceeded to Tahiti and other islands of the Society Group, whence he went to the New Hebrides, a group of islands beyond his previous field of labour. Landing at Dillon's Bay, Erromanga, on 20 Nov. 1839, he was killed and eaten by the natives in retaliation, it is believed, for the cruelties previously perpetrated by an English crew. As the news of Williams's death was carried by the Camden from island to island, the population burst into wailing and abandoned themselves to hopeless grief, even the heathen joining in the lamentation.

Williams was the most successful missionary of modern times. He acquired the languages and adapted himself to the varying characters of the races he encountered in a manner most remarkable for a man of his defective education. He supplied his lack of training by great practical sagacity and by marvellous comprehension and toleration of alien modes of thought, but, above all, by singlehearted zeal for the spiritual and temporal welfare of the native races, which they did not fail to perceive and appreciate. A stone marks the place at Apia where his remains, collected by Captain Croker of her majesty's ship Favourite, were buried. On 29 Oct. 1816 Williams married Mary Chauner, who shared in his labours until his death. By her he had a surviving son, William.

[Williams's Missionary Enterprise, Philadelphia, 1889; Prout's Memoirs of John Williams, 1843; Campbell's Martyr of Erromanga, 1842; Lovett's Hist. of the London Missionary Soc., 1899, vol. i. index; English Cyclopædia; Horne's Story of the London Missionary Soc. 1894; Buzacott's Mission Life in the Islands of the Pacific, 1866.]

E. I. C.

WILLIAMS, JOHN (1753–1841), banker and mine-adventurer, born at Lower Cusgarne in Cornwall on 23 Sept. 1753, was the eldest son of Michael Williams (*d.* 1775), mine-adventurer, by his wife Susanna; she was granddaughter of John Harris of Higher Cusgarne, who married Elizabeth, only daughter of John Beauchamp of Trevince, head of an ancient Cornish family. The father, Michael, was the son of John Williams (*d.* 1761), who came to Burncoose in Cornwall from Wales to seek his fortune in mining. He left a sum of 10,000*l.*, of which the greater part was bequeathed to Michael.

The son John was educated at the old grammar school of Truro, and on his father's death in 1775 he inherited little more than 1,000*l.*, the rest of his father's property passing to the younger children. He at once embarked in mining, and in March 1775 was appointed purser, manager, and bookkeeper of a mine called Wheal Maiden. His interest in mining rapidly extended, and in 1783 the duties of superintending a large number of mines induced him to remove from Burncoose, where he lived at first, to the village of Scorrier, at the other end of the parish of Gwennap, where he built Scorrier House. Among other undertakings towards the close of the century, he leased and worked some valuable sulphur mines in the county of Wicklow, and also engaged in business as a metal smelter. He became the greatest living authority on matters connected with mining, and strangers visiting Cornwall and anxious to see the mines were usually furnished with letters of introduction to him. Between 1795 and 1800 he received a visit from the Bourbon princes (afterwards Louis XVIII and Charles X). In 1806, having purchased the manor of Calstock in East Cornwall, he developed the manganese industry of that neighbourhood. In 1810 he became partner in the Cornish bank at Truro, and in 1812 he contracted with government, in conjunction with the Messrs. Fox of Falmouth, to build the breakwater at Plymouth, employing John Rennie [q. v.] in its construction. In this work his local knowledge, aided by prolonged observations of the tides and currents, was of great value. In 1828 he retired from business, and resided for the rest of his life at Sandhill, a house on his estate at Calstock.

One of the most remarkable occurrences in Williams's life was his dream of the assassination of Perceval. On 2 or 3 May 1812, eight or nine days before the catastrophe, he dreamt three times in the same night that he saw a man shot in the lobby of the House of Commons, a place with

which he was familiar, and that on inquiry he was informed that it was Perceval. The impression made was so deep that on the next day he consulted his brother William and his partner, Robert Vere Fox, on the propriety of communicating with Perceval, but suffered them to dissuade him. Apart from the importance of the event foreshadowed, this dream is interesting as one of the best authenticated instances of prevision or second sight. The first account of the dream appeared in the 'Times' on 16 Aug. 1828. The date of the vision was there erroneously assigned to the night of the assassination. The earliest correct account appeared about 1834 in Abercrombie's 'Inquiries concerning the Intellectual Powers.' An account by Williams appeared in Walpole's 'Life of Perceval' (cf. *Notes and Queries*, 7th ser. xi. 47, 121, 232, 297, 416, xii. 437, 516; *Hist. MSS. Comm.* 5th Rep. p. 305; Carlyon, *Early Years and Late Reflections*, 1836, i. 219; Walpole, *Life of Perceval*, ii. 329).

Williams died at Sandhill on 17 April 1841, and was buried at Calstock, where there is a monument in the church to his memory. He married, on 23 Jan. 1776, Catherine (1757–1826), daughter of Martin Harvey of Kenwyn, Cornwall. By her he had several daughters and three surviving sons—John (1777–1849), a member of the Society of Friends, who was elected fellow of the Linnean Society on 21 Jan. 1806 and fellow of the Royal Society in March 1828; Michael (1784–1858), who was M.P. for the western division of Cornwall from 1853 to 1858; and William (1791–1870), who was created a baronet in August 1866. In conjunction with his eldest son, Williams accumulated at Scorrier a remarkably fine collection of Cornish minerals.

[Information and materials kindly furnished by Mr. Michael Williams; Lysons's Hist. of Cornwall, 1814; C. S. Gilbert's Hist. Survey of Cornwall, 1820; Hitchin's Hist. of Cornwall, 1824; D. Gilbert's Cornwall, 1838, ii. 134; West Briton and Cornwall Advertiser, 23 April 1841; Royal Cornwall Gazette, 23 April 1841; Sowerby's British Mineralogy, vols. iii. and iv.]

E. I. C.

WILLIAMS, Sir JOHN (1777–1846), judge, was baptised on 10 Feb. 1877 at Bunbury, Cheshire, of which parish his father, William Williams (*d.* 29 Oct. 1813), who is said to have belonged to an ancient Welsh family in Merionethshire, was vicar. His mother, Ester [*sic*] Richardson of Beeston in the same county, was married to his father on 25 Jan. 1776 (Earwaker's *East Cheshire*, ii. 394). John, who was an only son, received his early education at the Manchester grammar school, where he entered 26 June 1787 (*School Register*, ii. 157). He displayed in youth an aptitude for classical studies which distinguished him through life. In 1794 he proceeded as an exhibitioner to Trinity College, Cambridge, graduating B.A. in 1798, and he was elected fellow of Trinity, proceeding M.A. in 1801.

Meanwhile, on 29 Oct. 1797, he entered himself at the Inner Temple, where he was called to the bar in 1804 (*Inner Temple Register*). His name appears in the law list of 1805 as 'of King's Bench Walk, Temple,' with the additional description in the following year of 'Northern Circuit, Lancaster and Chester Sessions.' His choice of the northern circuit as a field of practice, and his attaching himself to the liberal party in politics, were considered 'bold steps' at the time, professional competition being keen in the northern courts, and prospect of promotion small among opponents of the government. Williams, however, acquired at once popular favour as an advocate and reputation as a lawyer among his fellows. 'The late justice Sir John Bayley has been heard to declare,' says a writer in the 'Gentleman's Magazine' (November 1846), 'that if he had to be tried for his life, he should desire to be defended by Mr. Williams.'

It was for the part he took in the proceedings attending the trial of Queen Caroline in 1820, as junior counsel in the case, that Williams is best remembered. The ability he displayed on that occasion, especially in the cross-examination of the important witness Demont, won the emphatic approbation of his leaders, Lord Denman and Lord Brougham (Denman, *Life*, i. 164; Brougham, *Life*, ii. 386).

On 23 March 1822, at a by-election, Williams (described in the return as 'of Lincoln's Inn') was elected to parliament by the city of Lincoln, and sat for that constituency till the dissolution in 1826. He subsequently represented Winchilsea from 1830 till the disfranchisement of that borough in 1832. In parliament he was a frequent speaker, but his efforts were directed chiefly towards legal reform, and especially towards a correction of delays and abuses in the court of chancery, and he was the author of motions on the subject (4 June 1823 and 24 Feb. 1824), which led to important debates, but to no effective result beyond the appointment of a commission which never reported (Hansard, new ser. vols. ix. x. xiii.)

His course of political conduct brought him into conflict with Lord Eldon, and was prejudicial to his professional advancement;

but when the whigs joined Canning in office in 1827, Williams became king's counsel; and on the accession of William IV (1830) he was made solicitor-general and attorney-general to Queen Adelaide, in the place of Lords Brougham and Denman, promoted to the offices of lord chancellor and lord chief justice respectively. On 28 Feb. 1834 he was appointed a baron of the exchequer; but, having sat in that court one term, he was knighted (16 April) and transferred to the king's bench in the place of Sir James Parke (afterwards Baron Wensleydale) [q.v.] In this office he remained till his death.

Williams died suddenly at his seat, Livermore Park, Suffolk, on 15 Sept. 1846, and was buried in the Temple Church on the 23rd of the same month. He married Harriett Katherine, only surviving daughter and heiress of Davies Davenport of Capethorne, the friend and patron of his father. There was no issue. His widow died at St. Germain-en-Laye on 28 Sept. 1861 (*Gent. Mag.* 1861, ii. 574).

As a judge Williams was painstaking and conscientious, and appeared to special advantage in criminal cases. Throughout his life he retained his taste for the classics, and his reported speeches are never without some classical allusion or quotation. He displayed talents as a writer, and contributed several articles to the 'Edinburgh Review,' particularly one (October 1821) on the Greek orators. He also wrote occasionally for the 'Law Review.'

In personal appearance Williams was not prepossessing. He was diminutive of stature and severe of countenance, but was urbane in manner.

[Law Review, November 1846 (notice said to be by Lord Brougham); Law Mag. February 1847; Gent. Mag. November 1846; Foss's Hist. of Judges, ix. 314; Manchester School Reg. (Chetham Soc.)] J. H.

WILLIAMS, JOHN (1792-1858), archdeacon of Cardigan, first rector of Edinburgh Academy and warden of Llandovery, was the youngest child of John Williams, vicar of Ystrad-meurig, by Jane, daughter of Lewis Rogers of Gelli, high sheriff of Cardiganshire in 1753.

His father, JOHN WILLIAMS (1745-1818), was the eldest son of David Williams of Swyddffynnon, one of the earliest 'exhorters' among the Welsh methodists. He was educated at Ystrad-meurig grammar school under Edward Richard [q. v.] After keeping school at Cardigan (1766–70) and other places, and serving a curacy at Ross, Herefordshire (1771–6), he succeeded Richard as master at Ystrad-meurig in August 1778. His pupils soon increased to nearly a hundred in number, and about 1790 it became necessary to build a schoolhouse, the work having been previously carried on in the parish church. 'For some half-century it became the leading school in Wales, and rose to the position of a divinity school, supplying a considerable number of candidates for holy orders' (BEVAN, *Diocesan Hist. of St. David's*, p. 224; cf. REES, *Beauties of South Wales*, p. 469). Traditions of his mastership and of his classical learning are still current in the county (*Cymru*, iv. 45, 127, vi. 124, with portrait). Besides his mastership he held several clerical appointments in the diocese, and was the author of a 'Dissertation on the Pelagian Heresy' (Carmarthen, 1808, 8vo). He died on 20 March 1818. Two of his brothers, Evan and Thomas, established a bookselling and publishing business at No. 11 Strand, London, where, between 1792 and 1835, they published a large number of books relating to Wales (*Enwogion Sir Aberteifi*, pp. 152–4; ROWLANDS, *Cambr. Bibliography*, p. 666). Another brother, David (1751–1836), prebendary of Tytherington, was father of Charles James Blasius Williams [q. v.] During his latter years John Williams the elder was assisted and eventually succeeded at the school by his eldest son, David (1785?–1825), a fellow of Wadham College, Oxford, to whom Lockhart addressed his 'open letters,' entitled 'Peter's Letters to his Kinsfolk,' Edinburgh, 1819, 3 vols. 8vo (LANG, *Life and Letters of Lockhart*, i. 212–25).

John Williams the younger (David's brother) was born at Ystrad-meurig on 11 April 1792. He was educated chiefly at his father's school, but after an interval of three years spent in teaching at Chiswick he went for a short time to Ludlow school, whence he proceeded to Balliol College, Oxford, matriculating on 30 Nov. 1810, and graduating B.A. in 1814, when he passed a 'triumphant examination' (LANG, i. 57). He proceeded M.A. in 1838. Like Dr. Arnold, who was one of his four companions in the first class, Williams chose for himself the career of a public-school master. He was for four years (1814–18) immediate assistant to Henry Dison Gabell [q. v.] at Winchester, and for another two years assistant to the brothers Charles and George Richards at Hyde Abbey school in the same city. In 1820 Thomas Burgess (1756–1837) [q.v.], then bishop of St. David's, offered him the vicarage of Lampeter in his native county, with the expressed hope that he would carry on the school established there by the previous vicar, Eliezer Williams [q. v.] He accepted, and through his influ-

ence Lampeter was selected as the home of the divinity school since known as St. David's College, the foundation-stone of which was laid in 1822, but, owing to some subsequent difference of views with the bishop, Williams was not appointed its principal.

Presumably at the suggestion of Lockhart, who was one of Williams's closest friends both at college and in after life, Charles, the second son of Sir Walter Scott, was in the autumn of 1820 sent to Lampeter as a private pupil; and so inspired was Sir Walter with confidence in the Welsh tutor that he induced several of his Scotch friends to follow his example, and young Scott was shortly joined in Wales by Villiers Surtees and William Forbes Mackenzie [q. v.] In 1824 Mackenzie's father and Sir Walter invited Williams to become headmaster of a proprietary day school, to be called the Academy, which they were then promoting at Edinburgh, with the view of raising the standard of classical education and especially of Greek learning. The school was opened, with Williams as rector, on 1 Oct. 1824. His success at Edinburgh was in many respects even more remarkable than that of Arnold at Rugby, for apart from the difficulties incidental to a day-school, he had to overcome the native Scottish bias in favour of purely utilitarian education as against the more liberal training of the classics and other higher branches of learning. The high standard of scholarship for which the academy became famous 'extinguished whatever necessity there ever was for sending Scotch boys beyond Scotland' to school. Speaking in 1857, his old pupil, Dr. Tait (afterwards archbishop of Canterbury), unhesitatingly ascribed to Williams 'more than to any man living the present movement in Scotland indicating a wish for a higher standard in the classical department of the universities.' Among the more distinguished of his pupils, in addition to Tait, who was the first *dux* of the school, may be mentioned Principal Shairp, Professor Sellar, James Clerk Maxwell, W. E. Aytoun, Frederick Robertson of Brighton, Dr. Forbes (bishop of Brechin), and Charles Frederick Mackenzie (the African bishop).

In August 1827 Williams rashly accepted the post of Latin professor at the London University, then in course of being organised, but with equal precipitation resigned it some nine months later, before entering on its duties, because of the opposition which its secular policy had aroused among the high-church party. After a twelvemonth's break in his connection with the academy, during which he devoted himself to literary work, he was re-elected rector in July 1829, and continued to hold the post until his retirement in July 1847.

Besides profound scholarship and wide general culture, Williams had exceptional capacity for communicating to his pupils his own enthusiasm for learning. An interesting account of his method of teaching is given by Sir Walter Scott (*Journal*, ii. 4), who eulogises him as 'a heaven-born teacher' (*ib.* ii. 27) and 'the best schoolmaster in Europe' (*ib.* ii. 205), while for his social qualities he describes him as a man 'whose extensive information, learning, and lively talent made him always pleasant company' (*ib.* i. 413). It was their conversations on Welsh history that prompted the writing of 'The Betrothed,' Scott's only Welsh romance, while Squire Meredith in 'Redgauntlet' may perhaps have been also due to the same influence. On Scott's death it was Williams who read the burial service over his remains at Dryburgh Abbey.

During his long sojourn in Scotland Williams's connection with Wales had never been wholly severed. He continued to be the non-resident vicar of Lampeter till October 1833, when he was instituted archdeacon of Cardigan, but owing to some informality his institution had to be repeated in August 1835 (Sinclair, *Old Times*). He, however, longed for some suitable opening for undertaking educational work in Wales. Within a few weeks after his retirement from the rectorship Williams was appointed the first warden of a new school at Llandovery, just endowed by Thomas Phillips (1760–1851) [q. v.] The school was opened in very incommodious premises on 1 March 1848, pending the erection of permanent buildings, which were completed by May 1851, the prestige of Williams's name being largely instrumental in raising the necessary funds. The warden desired to develop the school into a collegiate institution which might perhaps in time supersede the theological college at Lampeter. He and Sir Benjamin Hall openly attacked Lampeter College for the inefficiency of its training and its systematic neglect of Welsh studies (*Life of Rowland Williams*, i. 160–209). Ill-health, however, compelled Williams to close his scholastic career by retiring from the wardenship at Easter 1853, but not before he had raised Llandovery to a foremost position among the schools of Wales. The remaining years of his life he devoted chiefly to literary work, though, while residing for his health at Brighton, in 1853 he took for three months the duties of his old pupil, Frederick Robertson [q. v.] at Trinity Chapel, and on his death preached his funeral sermon.

He subsequently lived for a time at Oxford, but in 1857 went to reside at Bushey, Hertfordshire, where he died on 27 Dec. 1858, and was buried on 4 Jan. following in Bushey churchyard.

While at Lampeter he married Mary, only daughter of Thomas Evans of Llanilar, Cardiganshire (who predeceased him on 16 Aug. 1854), and had by her six daughters, five of whom survived him. The eldest, Jane Eliza, in 1861 married Major Walter Colquhoun-Grant of the 2nd dragoon guards, who died the same year in India. She occupied for many years the position of lady principal of Kidderpore House, Calcutta (where she died on 24 Sept. 1895), being succeeded in the principalship by her fourth sister, Margaret, who died unmarried at the same institution on 12 July 1896. Williams's third daughter, Lætitia (*d.* 20 March 1899), married Mr. Robert Cunliffe, president of the Incorporated Law Society for 1890–1; and the youngest, Lucy, married Mr. John Cave Orr of Calcutta.

An oil painting of Williams by Colvin Smith, executed in 1841 on the commission of some old pupils, hangs in the great hall of the academy at Edinburgh. There is also a marble bust of him by Joseph Edwards in the library of Balliol College, a cast of which is at the University College of Wales, Aberystwith.

Besides being one of the greatest classical scholars that Wales has produced, Williams made a special study of the early history of the Celtic races, and particularly of the language and literature of Wales. The more important of his published works are: 1. 'Two Essays on the Geography of Ancient Asia: intended partly to illustrate the Campaigns of Alexander the Great and the Anabasis of Xenophon,' London, 1829, 8vo. 2. 'The Life and Actions of Alexander the Great' (being vol. ii. of Murray's 'Family Library'), London, 1829, 12mo; New York, 18mo; 3rd edit. London, 1860. These two works were written during the author's rectorial interregnum in 1828–9. 3. 'Homerus,' London, 1842. The essential unity of the Homeric poems was strenuously upheld by the author. 4. 'Claudia and Pudens. An Attempt to show that Claudia [mentioned in 2 Timothy iv. 21] was a British Princess,' and that Britain was christianised in the first century, Llandovery, 1848, 8vo. 5. 'The Life of Julius Cæsar,' London, 1854, 8vo. 6. 'Gomer; or a Brief Analysis of the Language and Knowledge of the Ancient Cymry' (London, 1854, 8vo), followed in the same year by a 'second part,' which contained 'specimens from the works of the oldest Cymric poets in their original form, with translations' (cf. Skene, *Ancient Books of Wales*, i. 8–9). In 'Gomer,' his most ambitious philological work, Williams dealt with the origin of language, claiming *inter alia* that Welsh, in its earliest known forms, contained vocables expressive of abstruse philosophical truths, such as the doctrine of the conditioned. His treatment of the subject obtained the warm commendation of Sir William Hamilton. 7. 'Discourses and Essays on the Unity of God's Will . . . with special reference to God's Dealings with the people of Christianised Britain,' London, 1857, 8vo. 8. 'Essays on various Subjects, Philological, Philosophical, Ethnological, and Archæological,' London, 1858. 9. 'Letters on the Inexpediency, Folly, and Sin of a "Barbarian Episcopate" in a Christian Principality,' London, 1858. He also brought out in 1851 an edition (since twice reprinted) of Theophilus Evans's 'Drych y Prif Oesoedd' (Carmarthen, 8vo).

Before the Royal Society of Edinburgh, of which he was a fellow, he read several papers, two of which, dealing with points of Latin philology, were printed in the thirteenth volume of the society's 'Transactions' (pp. 63–87 and 494–563). He also contributed essays on the 'Ancient Phœnicians' and kindred topics to the 'Cambrian Journal' for 1855–7, and articles on more general subjects to the 'Quarterly Review' and other magazines.

At his death he left behind him several unfinished works. These included some slight portions of an autobiography (*Bye-Gones*, 1874, p. 159). His eldest daughter, Mrs. Colquhoun-Grant, subsequently, as his literary executrix, collected further materials for biographical purposes; but these, together with most of Williams's papers and correspondence, were lost off the coast of Spain, near Ferrol, in the wreck of the steamship Europa (17 July 1878), in which Mrs. Colquhoun-Grant was returning to England from India.

[Cambrian Journal, March 1859, vi. 52–61 and vii. 313, 360, cf. also ii. 227, iii. 81, 132, 209, 384 and iv. 57; Archæologia Cambrensis, 3rd ser. v. 66; Macphail's Edinburgh Ecclesiastical Journal, March 1859, pp. 89–95; Gent. Mag. 1818 i. 373–5, 1859 i. 209; Foster's Alumni Oxon. 1715–1886; Foster's Index Ecclesiasticus; Lockhart's Life of Scott; Journal of Sir W. Scott; Life and Letters of J. G. Lockhart, ed. Lang; Archdeacon Sinclair's Old Times and Distant Places, pp. 231–43; Langhorne's Reminiscences (Edinburgh, 1893), pp. 99, 129, 150–63; Davidson and Benham's Life of Archbishop Tait, i. 18–26; Campbell and Garnett's Life of

James Clerk Maxwell, pp. 47–8, 66–7, 578; Lord Cockburn's Memorials of his Time, i. 414, and Life of Jeffrey, i. 305; Knight's Principal Shairp and his Friends, p. 9; Letters and Memorials of Jane Welch Carlyle, ed. Froude, iii. 55; Annual Reports of the Edinburgh Academy (kindly lent by the present rector, R. J. Mackenzie, esq.), especially Reports for 1847; Edinburgh Academy Chronicle for July 1894 (personal recollections by Dr. James Macaulay) and July 1896 (commemoration dinner); Fergusson's Chronicles of the Cumming Club and Memories of Old Academy Days, 1841–6; minutes and other manuscript records relating to the Welsh Collegiate Institution, Llandovery (in possession of the secretary to the trustees); papers relating to the same, collected by William Rees of Tonn (one of the trustees), now preserved at Cardiff Free Library; Weekly Mail (Cardiff), 3 Oct. 1896, and Western Mail, 28 July 1898 (with portrait); Life of Dr. Rowland Williams; Yr Haul (church monthly published at Llandovery), 1848–52; Foulkes's Enwogion Cymru, p. 1105; Allibone's Dict. of Engl. Lit.; Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 253–8; Enwogion Ceredigion (Gwynionydd), pp, 17, 152–7; information kindly supplied by Robert Cunliffe, esq. (son-in-law), by Professor Lewis Campbell, and other old pupils of Williams, both at Edinburgh and Llandovery.] D. Ll. T.

WILLIAMS, JOHN (1811–1862), Welsh antiquary, known in bardic circles as 'Ab Ithel,' a name which in later life he appended to his surname, was the son of Roger Williams (son of William Bethell or Ab Ithel) of Ty Nant, Llan Gynhafal, Denbighshire, and Elizabeth his wife. He received his early education in Ruthin grammar school, and on 15 March 1832, at the age of twenty, matriculated at Oxford from Jesus College. He graduated B.A. in 1835, and on 19 July of that year was ordained deacon, and priest on 1 May 1836. He was at the time a curate in the parish of Llanfor, with special charge of the new church of Holy Trinity, Rhos y Gwaliau, and when in 1839 a separate endowment was provided for this church, he became its first incumbent. In 1838 he graduated M.A. From 1843 to 1849 he was perpetual curate of Nerquis, near Mold; in the latter year he received the rectory of Llan ym Mowddwy, where he remained until 1862. In that year the rectory of Llan Enddwyn, with the perpetual curacy of Llan Ddwywe, near Barmouth, was given to him; but on 27 Aug., very shortly after moving to his new home, he died. He was buried at Llan Ddwywe. On 11 July he married Elizabeth, daughter of Owen Lloyd Williams of Dolgelly.

From his youth he was keenly interested in Welsh historical studies, and the Welsh 'tract,' afterwards translated into English, which he published at Bala in 1836 under the title 'Eglwys Loegr yn Anymddibynol ar Eglwys Rufain' ('The Church of England independent of the Church of Rome') was the first of a long succession of works of a like character. In 1841 he won a prize at Swansea eisteddfod for an essay, published in 1842, on the human sacrifices of the Druids. These earlier efforts were embodied in 1844 in 'Ecclesiastical Antiquities of the Cymry,' London; second edition in 1854. Ab Ithel, as he had now begun to style himself, was an active opponent of the scheme for the union of the bishoprics of Bangor and St. Asaph, and was thus brought into association with Harry Longueville Jones [q. v.] The two issued in January 1846 the first number of 'Archæologia Cambrensis,' a quarterly journal devoted to Welsh antiquities, and before the end of the year succeeded in forming the Cambrian Archæological Association, which took over the new journal and appointed Williams and Jones joint editors. Ab Ithel was a constant contributor to the early volumes, and many of his papers were separately issued, e.g. the account of Valle Crucis (Tenby, 1846), the essay on Druidic stones (Tenby, 1850), and the glossary of terms used for articles of British dress and armour (Tenby, 1851). In 1851 he became sole editor; this office he resigned, however, at the end of 1853, and in 1854 he established the Cambrian Institute and started the 'Cambrian Journal,' which he edited until his death. The control of the older association had passed to men who had no sympathy with his uncritical methods and perfervid patriotism. In 1852 he published an edition of the 'Gododin' (Llandovery), with a translation, introduction, and notes. Another Welsh association, the Welsh Manuscripts Society, appointed him one of its editors, and under its auspices he published at Llandovery in 1856 'Dosparth Edeyrn Davod Aur,' a mediæval Welsh grammar. At the Llangollen eisteddfod of 1858, of which he was one of the chief organisers, he won a prize for the best essay on Welsh bardic lore; this was published by the Welsh Manuscripts Society under the title of 'Barddas' (Llandovery, 1862), though in an incomplete form, the second volume not appearing until 1874. Ab Ithel was also the editor of the society's volume on the physicians of Myddfai (Llandovery, 1861), though his part in this was small. Other works from his unwearying hand were 'The Holy Oblation' (1848), 'Easy Catechisms on the Creed' (1848), 'Crwydriadau yr Hen Wr' (1849), 'Cloch y Llan' (1854), 'Brwydr yr

Alma' (1855), 'Dafydd Llwyd' (1856), and 'The Traditionary Annals of the Cymry' (1858). In 1854 he began a church monthly, 'Baner y Groes,' and during 1859 and 1860 he edited the journal styled 'Taliesin.'

With all his industry and enthusiasm Ab Ithel had no critical ability, and blindly accepted the bardic traditions popularised by Iolo Morgannwg and William Owen Pughe [q. v.] His defects as a scholar were brought out clearly in the editions of 'Annales Cambriæ' and 'Brut y Tywysogion,' which he issued for the master of the rolls in 1860. All that was valuable in these was the work of Aneurin Owen [q. v.], whose papers were at Ab Ithel's disposal, and were used without any acknowledgment (*Archæologia Cambrensis* for 1861; *Cymrodor*, vol. xi.)

[Memoir of Ab Ithel, by J. Kenward, after running through seven numbers of the Cambrian Journal (December 1862 to December 1864), was in 1871 published at Tenby as a separate volume. Other sources are Archæologia Cambrensis, Foster's Alumni Oxon., Thomas's History of the Diocese of St. Asaph, and an article on Ab Ithel in the Geninen for 1883.] J. E. L.

WILLIAMS, Sir JOHN BICKERTON (1792–1855), nonconformist writer, son of William Williams of Broseley, Shropshire, by his wife Hannah, daughter of John Bickerton, was born on 4 March 1792 at Sandford Hall in the parish of West Felton, Shropshire. Collaterally he was related to the family of Philip Henry [q. v.] and of Matthew Henry [q. v.] In early life his parents removed to Wem in Shropshire. There he was educated, and he was articled on 17 Feb. 1806 to an attorney there. After a residence in Liverpool from 1811 to 1815, he was admitted an attorney on 23 Jan. 1816, and commenced practice in Shrewsbury. On 31 Aug. 1819 he was admitted a burgess.

Williams had from childhood deep religious impressions. He became a member of the congregational church at Wem in the autumn of 1809, and began to form a large collection of manuscripts by the Henrys and other theologians of their school. He soon devoted his leisure to writing. His first publication was 'Eighteen Sermons of the Rev. Philip Henry, M.A., from original manuscripts,' 1816. This was followed by 'Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. Philip Henry,' 1818; and 'Memoirs of Mrs. Hulton, one of the sisters of Mrs. Savage,' 1820. Each of these memoirs went through several editions. Memoirs of both Philip and Matthew Henry followed (in 1825 and 1828 respectively—the latter was constantly reprinted), together with Matthew Henry's 'Miscellaneous Writings' (1830), Philip Henry's 'Remains' (1848), and 'The Henry Family Memorialized' (1849). Matthew Henry's 'Commentaries' was issued with Williams's 'Memoirs' by Williams's son, who added notes, between 1857 and 1886.

On the passing of the municipal reform bill, Williams was elected an alderman of Shrewsbury, and in November 1836 was appointed mayor. In that capacity he presented an address to the Duke of Sussex at Kimnel Park, and this introduction to the duke, owing to a similarity of literary tastes, soon ripened into an intimate friendship. At the duke's request he was knighted at St. James's Palace on 19 July 1837 by Queen Victoria, being the first knight created by her majesty. He was elected F.S.A. in 1824, and a fellow of the American Antiquarian Society in 1838, and received the degree of LL.D. from Middleburg College, Vermont, U.S.A., in 1831.

Williams retired from practice at Shrewsbury in March 1841, and went to reside at the Hall, Wem. There he died on 21 Oct. 1855, and was buried in the cemetery in Chapel Street on the 27th. His funeral sermon was preached by the Rev. John Angell James [q. v.] on 4 Nov. His portrait was painted by Pardon, a Shrewsbury artist, in 1837, and is now in the possession of his only surviving son, Mr. E. R. Williams, solicitor, of Birmingham.

Williams married at Aston church, near Birmingham, on 27 Dec. 1813, Elizabeth, daughter of Josiah Robins of Birmingham, by whom he had three sons and two daughters. His widow died at Wem on 23 Feb. 1872, and was buried in the cemetery in Chapel Street.

Besides tracts and the works already referred to, Williams published: 1. 'Memoirs of Sir Matthew Hale, Knight, Lord Chief Justice of England,' 1835. 2. 'Letters on Puritanism and Nonconformity,' 1st ser. 1843, 2nd ser. 1846. 3. 'Gleanings of Heavenly Wisdom; or, the Sayings of John Dod, M.A., and Philip Henry, M.A.,' 1851. He was also a frequent contributor to the 'Evangelical Magazine' and the 'Congregational Magazine.'

[Memoir of Sir John Bickerton Williams (by his son, J. B. Williams), printed for private circulation; Gent. Mag. 1855, ii. 656–7 (by H. Pidgeon); Evangelical Magazine, Jan. 1856, pp. 1–7; Extracts from the Diary of the late Sir John Bickerton Williams, Kt., LL.D., F.S.A., ed. by his grandson, Robert Philip Williams, 1896; Shrewsbury Chronicle, 26 Oct. and 2 Nov.

1855; Annual Register, 1855, p. 312; Manuscript Diary of Sir J. B. W., and information kindly communicated by his grandson, E. Bickerton Williams.] W. G. D. F.

WILLIAMS, JOSEPH (*fl.* 1673–1700), actor, is said to have been bred a seal-cutter, solely for the reason that Joseph Harris (*fl.* 1661–1699) [q. v.], who brought him on the stage, and to whom he is said to have been apprenticed, followed that occupation. Genest supposes him to have made his first appearance at Dorset Garden in 1673 as the Second Gravedigger in 'Hamlet.' It is doubtful, however, whether he is the Williams who played that part. Williams came into the company at Dorset Garden about 1673 as Mr. Harris's boy. In 1677 he was the original Pylades in Dr. D'Avenant's 'Circe,' and Hadland in the 'Counterfeit Bridegroom, or the Defeated Widow,' an alteration of Middleton's 'No Wit, no Help like a Woman's.' The next year saw him as the First Troilus in Banks's 'Destruction of Troy,' and 1679 as the Ghost of Laius in 'Œdipus' by Dryden and Lee, and Æneas in 'Troilus and Cressida,' altered by Dryden from Shakespeare. In 1680 he was the Duke of Gandia in Lee's 'Cæsar Borgia;' Polydore in Otway's 'Orphans;' Abardanes in Tate's 'Loyal General;' Sylla in the 'History and Fall of Caius Marius,' Otway's alteration of 'Romeo and Juliet;' Friendly in 'Revenge, or a Match at Newgate,' by Mrs. Behn; Theodosius in Lee's 'Theodosius,' and Antonio in Maidwell's 'Loving Enemies.' Henry VI in both parts of Crowne's alteration of Shakespeare's 'Henry VI' followed in 1681, which year also saw him as the Bastard in Tate's alteration of 'King Lear,' Beaumond in Mrs. Behn's 'Rover' (part ii.), Tiberius in Lee's 'Lucius Junius Brutus,' Bertran in Dryden's 'Spanish Friar,' Sir Charles Meriwill in Mrs. Behn's 'City Heiress,' and the Prince of Cleve in Lee's 'Princess of Cleve.' In 1682 he was Heartall in the 'Royalist' by D'Urfey, Rochford in Banks's 'Virtue Betrayed,' and Townly in Ravenscroft's 'London Cuckolds.' On the union of the two companies Williams was first seen at the Theatre Royal, which he joined, presumably, on 16 Nov. 1682. His name is not traced until 1684, when he played Fairlove in the 'Factious Citizen,' and Decius Brutus in a revival of 'Julius Cæsar.' Many of his parts had since the union been given to Kynaston and other actors. Alberto in 'A Duke and No Duke' followed in 1685, as did Sir Petronell Flash in Tate's 'Cuckolds' Haven,' altered from 'Eastward Hoe;' Captain Marine in D'Urfey's 'Commonwealth of Women;' and Otto in 'Rollo, Duke of Normandy.' In 1686 Williams was Don Fernand in D'Urfey's 'Banditti,' in 1688 the King of Sicily in Mountford's 'Injured Lovers,' and in 1689 Young Ranter in Crowne's 'English Friar, or the Town Sparks.' In Lee's 'Massacre of Paris' he was (1690) the Duke of Guise. He was seen also as Luscindo in Shadwell's 'Amorous Bigot,' Don Sebastian in Dryden's 'Don Sebastian,' Don Carlos in Mountford's 'Successful Strangers,' Bacon in Mrs. Behn's 'Widow Ranter,' and Amphitryon in Dryden's 'Amphitryon.' Ithocles, in Powell's 'Treacherous Brothers,' belongs to 1691, as do Mortimer in 'King Edward III,' with the Fall of Mortimer,' Ilford in Southerne's 'Sir Anthony Love,' Oswald in Dryden's 'King Arthur,' and Wildfire in the 'Scowrers' by Shadwell. In 1692 followed Genselaric in Brady's 'Rape,' Xantippus in Crowne's 'Regulus,' Wilding in Southerne's 'Wives' Excuse,' and Sciarrah in the 'Traytor.' In Congreve's 'Old Bachelor' (1693) he was Vainlove; in D'Urfey's 'Richmond Heiress' Frederick; in Congreve's 'Double Dealer' Mellefont; in Dryden's 'Love Triumphant' Garcia. In 1694 he was Biron in Southerne's 'Fatal Marriage,' the Duke of Northumberland in Banks's 'Innocent Usurper, or the Death of the Lady Jane Grey.' On a question of terms Williams seems to have seceded in 1695. He played, however, the Elder Worthy in Cibber's 'Love's Last Shift' in 1696, also the Lieutenant-governor in 'Oroonoko,' Alonzo in Gould's 'Rival Sisters,' and Freeman in the 'Cornish Comedy.' In Settle's 'World in the Moon' he was in 1697 Palmerin Worthy; in Scott's 'Unhappy Kindness' Valerio; and in the 'Triumphs of Virtue' the Duke of Polycastro. In 1698 he was Epaphus in Gildon's 'Phaeton,' and in 1699 Roebuck in Farquhar's 'Love and a Bottle.' In the season of 1699–1700 he joined Betterton at Lincoln's Inn Fields, playing Pylades in Dennis's 'Iphigenia.'

An actor called David Williams was with Williams at Dorset Garden during many years. It is difficult to distinguish one from the other, and it is possible that some characters assigned Williams in the foregoing list, now first given, belong to his namesake. After December 1699 Williams is heard of no more. Most, but not all, of the preceding characters were first played by him. Cibber speaks of him as a good actor, but neglectful of duty and addicted to the bottle. Bellchambers gratuitously, since no information is accessible, supposes Cibber to have unjustly depreciated Williams.

[Genest's Account of the English Stage; Downes's Roscius Anglicanus; History of the English Stage, ascribed to Betterton; Cibber's Apology, ed. Lowe.] J. K.

WILLIAMS, JOSHUA (1813–1881), legal author, was the fifth son and seventh child of Thomas Williams of Cote, Aston, Oxfordshire, and afterwards of Campden Hill, Kensington, and Cowley Grove, Hillingdon, Uxbridge, Middlesex, who was said to be a remote descendant of Sir David Williams [q. v.] He was born on 23 May 1813, and was educated at a private school, and afterwards at the London University (now University College) in Gower Street. At the age of nineteen he was admitted a student of Lincoln's Inn on 31 Jan. 1833 (*Registers*). After practising for two or three years under the bar as a certificated conveyancer, he was called to the bar in Easter term, on 4 May 1838. His professional success was due to the rare gifts which he possessed as a legal writer. In 1845 he published his 'Principles of the Law of Real Property' (which first appeared as 'Williams on Conveyancing'), a work which has run through eighteen editions. This was followed in 1848 by his 'Principles of the Law of Personal Property,' of which the fourteenth edition appeared in 1894. These works proved Williams to be not only a master of his subject in the way of legal learning, but also possessed of a marked faculty for exposition and an uncommon literary gift.

The publication of these books brought Williams an extensive practice as a conveyancer and real property lawyer, and in March 1862 he was appointed by Lord Westbury, the lord chancellor, one of the four conveyancing counsel to the court of chancery. His health suffered from the strain of increasing work. He was made a queen's counsel on 30 March 1865, and during Easter term, on 20 April following, was elected a bencher of Lincoln's Inn. As a queen's counsel he gained most reputation in connection with a series of cases relating to the establishment of rights of common, such as the 'Commissioners of Sewers *v.* Glasse' (more commonly known as the Epping Forest case), 'Lord Rivers *v.* Adams,' 'Warwick *v.* Queen's College, Oxford' (the Plumstead Common case), 'Hall *v.* Byron' (the Coulsdon Common case), 'Smith *v.* Earl Brownlow' (the Berkhampstead case), 'Peek *v.* Earl Spencer' (the Wimbledon case), 'Earl De la Warr *v.* Miles' (the Sussex Forest case), and in fact most of those cases in which there was an attempt by lords of manors to wrest from the commoners the enjoyment of their rights (cf. the *Law Reports*).

In 1875 Williams was appointed professor of the law of real and personal property to the Inns of Court by the council of legal education, and was annually re-elected to this office until his resignation in 1880. His lectures on the 'Seisin of the Freehold,' the 'Law of Settlements,' and the 'Rights of Common' were afterwards published, 1878–1880. He also edited the fourth edition of 'Watkins on Descents,' and wrote 'Letters to John Bull, Esq., on Lawyers and Law Reform' (London, 1857, 12mo), and 'An Essay on Real Assets' (1861). He died at his residence, 49 Queensborough Terrace, London, W., on 25 Oct. 1881, having married four times. His son by the third wife, Thomas Cyprian Williams, barrister-at-law, has edited all the editions of his father's works since 1881.

Williams, who, as the author of the best text-books on the subject, was styled the 'Gamaliel of real property law,' was personally one of the most popular barristers of his day. He was exceptionally tall in stature, being 6 ft. 4½ in. high.

[Private information supplied by T. Cyprian Williams, esq.; obituary notices in the Times, Solicitors' Journal, Law Times, and Law Journal, October 1881.] W. R. W.

WILLIAMS, MONTAGU STEPHEN (1835–1892), barrister, was born at his great-uncle's house, Freshford, Somerset, on 30 Sept. 1835. His grandfather was a barrister on the western circuit, and his father, John Jeffries Williams, a barrister on the Oxford circuit. He was educated at Eton, where he was a colleger, but failed to gain a scholarship at Cambridge; and at the age of twenty became for a short time a classical master at Ipswich grammar school, but he was fired by the Crimean war and decided to enter the army. His father's friend, Colonel Sibthorp, gave him a commission in the South Lincoln militia, and on 14 March 1856 he obtained an ensigncy in the 41st foot, but the conclusion of peace dashed his hopes, and when the regiment was ordered to the West Indies he quitted the service. He had a great turn for theatricals, and was for a time a member of a touring company and acted at Edinburgh, Belfast, Sunderland, and Nottingham. At Edinburgh he became acquainted with Louisa Mary Keeley, daughter of the well-known actors, and he married her in 1858. She lived till 1877. Partly on Keeley's advice, partly on that of Montagu Chambers, Q.C., his godfather, he then decided to go to the bar and read in the chambers of

Holl. Meantime he wrote for the press, had a share in a magazine called 'The Drawing Room,' contributed to 'Household Words,' and was author and adapter of several plays and farces: 'A Fair Exchange,' 'Easy Shaving,' 'Carte de Visite,' 'The Turkish Bath,' and 'The Isle of St. Tropez.' In most of these he collaborated with Mr. F. C. Burnand; the last was produced by Alfred Wigan [q.v.] at the Olympic. He was called to the bar at the Inner Temple on 30 April 1862, and joined the Old Bailey sessions and the home circuit.

Williams naturally took to criminal work. His great vitality and vigour, his striking, if irregular features, his self-possession, and his knowledge of men and of all sides of life, led him quickly to a large practice, especially as a defender of prisoners. For fifteen years he was engaged in most of the sensational criminal cases in the metropolis, and in 1879 was appointed junior prosecuting counsel to the treasury. On the other hand, he had little learning, and never practised in civil cases to any considerable extent. One of his few civil cases was Belt *v.* Lawes in 1882, in which he was for the plaintiff. In 1884 he began to be troubled with an affection of the throat, which in 1886 necessitated an operation for the extirpation of a portion of the larynx. This was performed by Hahn of Berlin, and its success was complete, although the voice was almost destroyed. A short attempt to return to practice at the bar proved to Williams that he must retire. He was then appointed a metropolitan stipendiary magistrate in December 1886, and sat successively at Greenwich, Wandsworth, and Worship Street. He was also made a queen's counsel in 1888. He was active in charity, and as a magistrate won the confidence of the poor. He published in 1890 'Leaves of a Life,' and in 1891 'Later Leaves,' autobiographical and anecdotal works, and in 1892 appeared 'Round London,' describing the condition of the poor both in the east and west of London. He died at his house at Ramsgate on 23 Dec. 1892. He was a man well known in society and in his profession and very popular, and among the poor he earned and deserved the name of 'the poor man's magistrate.'

[In addition to Williams's books mentioned above see Times, 24 Dec. 1892; Law Journal, 31 Dec. 1892.] J. A. H.

WILLIAMS, MORRIS (1809–1874), Welsh poet, known in bardic circles as 'Nicander,' was the son of William Morris of Pentyrch Isaf by his wife Sarah, daughter of William Jones of Coed Cae Bach, in the parish of Llan Gybi, Carnarvonshire. He was born on 20 Aug. 1809 at Carnarvon (*Geninen*, iv. 143–4), but the family settled soon afterwards at Coed Cae Bach. After attending school at Llan Ystumdwy he was apprenticed to a carpenter; he showed at an early age much skill in writing Welsh verse, and contributed an ode to the 'Gwyliedydd' in 1827. He was encouraged to prepare for orders and, with the help of friends, entered King's school, Chester, in 1830. On 13 April 1832 he matriculated at Oxford from Jesus College, graduating B.A. in 1835 and M.A. in 1838. He was ordained deacon at Chester in 1836, and held curacies at Holywell, Pentir, and Llanllechid successively. In 1840 he was ordained priest. He received in 1847 the perpetual curacy of Amlwch, which he held until 1859, when the rectory of Llan Rhuddlad (with Llan Fflewin and Llan Rhwydrus attached) in the county of Anglesey was conferred upon him. In 1872 he was appointed rural dean of Talebolion. He died at Llan Rhuddlad on 3 Jan. 1874, and was buried there. In 1840 he married Ann Jones of Denbigh. One of his sons, W. Glynn Williams, is headmaster of Friars school, Bangor.

His connection with eisteddfodau began in 1849 at Aberffraw, when he was awarded the chair prize for an ode on 'The Creation.' It was in this competition he first assumed the title of 'Nicander.' He subsequently won prizes for poems at Rhuddlan (1850), Llangollen (1858), Denbigh (1860), Aberdare (1861), and Carnarvon (1862). In 1851 he acted as adjudicator of poetry at Portmadoc eisteddfod, and thereafter was much in request for work of this kind until his death. Except the ode on 'The Creation,' which appeared in the Aberffraw volume of 'Transactions,' none of Nicander's prize poems have been published, but the following other works were issued by him: 1. 'Y Flwyddyn Eglwysig,' Bala, 1843; a series of poems on the plan of 'The Christian Year.' 2. Welsh versions of Dr. Sutton's 'Disce vivere' and 'Disce mori,' under the titles 'Dysga fyw' (1847) and 'Dysga farw' (1848). 3. 'Llyfr yr Homiliau,' Bala, 1847; a revised edition of the homilies of 1606. 4. 'Y Psallwyr,' London, 1850; a new metrical version of the Psalms (2nd edit. 1851). 5. 'Gwaith Dafydd Ionawr,' Dolgelly, 1851, edited by Nicander. 6. 'Y Dwyfol Oraclau,' Holyhead, 1861; an expository treatise. 7. 'Awdl Sant Paul,' Tremadoc, 1865. An edition is in preparation of 'Chwedlau Esop,' a rendering by him into Welsh verse of the fables of Æsop

which appeared in instalments in the 'Haul' (1868–74). Nicander, though not to be ranked with the foremost of Welsh poets, was equally deft in the use of the free and the 'strict' metres, and wrote, especially in his letters, Welsh prose of remarkable vigour.

[Information kindly furnished by Mr. W. Glynn Williams; Foster's Alumni Oxon. 1715–1886; Geninen, ii. 91, 252, iv. 142, 143-4, 282–3; Adgof uwch Anghof, pp. 228–59; Transactions of Aberffraw Eisteddfod.] J. E. L.

WILLIAMS, MOSES (1686–1742), Welsh antiquary, son of Samuel Williams, vicar of Llan Dyfrïog and rector of Llan Gynllo, Cardiganshire, and his wife Margaret, daughter of Jenkin Powel Prytherch, was born at Glaslwyn, in the parish of Llan Dysul, on 2 March 1685–6. From Carmarthen grammar school he went to University College, Oxford, matriculating on 31 March 1705. If he was the 'M. Williams' who translated from the French for 'Archæologia Britannica' (1707) 'the Breton Grammár and Vocabulary of Manoir' (p. 180), the influence of Edward Llwyd [q. v.] secured for him at this time a post as sub-librarian at the Ashmolean Museum. Having graduated B.A. in 1708, he was ordained deacon on 2 March 1708–9 at St. James's, Westminster, by Bishop Trimnell, and (having been meanwhile curate of Chiddingstone, Kent) priest on 31 May 1713, at Fulham, by Bishop Ottley. He received in 1715 the vicarage of Llan Wenog, Cardiganshire, which he held until his death. On 19 March 1716–17 he was instituted to the vicarage of Defynog, Brecknockshire, and in 1718 was incorporated at Cambridge, graduating M.A. from King's College. He was elected a member of the Royal Society in 1724. In 1732 he exchanged Defynog for the rectory of Chilton Trinity and St. Mary's, Bridgewater, where he spent the rest of his life. He died in 1742, and was buried on 2 March at St. Mary's. He married, in 1718, Margaret Davies of Cwm Wysg in the parish of Defynog.

Samuel Williams was known as a translator, and his son's first efforts were in the same direction. The two issued in 1710 a revised edition of John Davies's translation into Welsh of the Thirty-nine articles; in the following year Moses published in London three translations, one of Nelson's manual for charity schools, one of Welchman's didactic treatise for tillers of the soil, and one of a volume of family prayers. 'Cydymaith i'r Allor' (London, 1715) was also a translation. But the studies which from an early age fascinated him, in a measure, no doubt, as the result of his association with Llwyd, were Welsh philology and antiquities. A letter addressed to him in May 1714 shows that at that time he was setting out for Wales in order to collect material for a Welsh dictionary, a work which never appeared (*Cambrian Reg.* ii. 536–9). In 1717 he published, through the king's printers, a catalogue of the books printed in Welsh up to that date, which formed the basis of the 'Llyfryddiaeth y Cymry' of William Rowlands [q. v.] A Latin index to the works of Welsh poets followed in 1726 (London). Meanwhile he had been invited by William Wotton [q.v.] to assist him in his labours in connection with the laws of Hywel the Good; 'Leges Wallicæ,' published in 1730 after Wotton's death, though nominally edited by William Clarke (1696–1771) [q. v.], no doubt owed much of its merit to the learning of Williams, whose assistance in the preparation of the text is expressly acknowledged. The editions of the Welsh bible and prayer-book which appeared in 1718 and 1727 passed under his supervision. He was a diligent collector of old Welsh books and manuscripts; after his death his library came into the possession of William Jones of London (father of Sir William Jones), and then passed by will to the Earl of Macclesfield. It now forms part of the Shirburn Castle collection.

[Jones's Hist. of Breconshire; Llyfryddiaeth y Cymry; Foster's Alumni Oxon. 1500–1714; Archæologia Cambrensis, 4th ser. ix. 237.] J. E. L.

WILLIAMS, PENRY (1800?–1885), artist, was born about 1800 at Merthyr Tydvil, the son of a house-painter. Being sent to London by Sir John Guest and other gentlemen, he studied in the schools of the Royal Academy under Fuseli, and in 1821 gained a silver medal from the Society of Arts for a drawing from the antique. Commencing in 1822, he was a frequent exhibitor of portraits and views at the Royal Academy, British Institution, and Society of British Artists until 1827, when he settled at Rome. Thenceforward he devoted himself mainly to depicting Italian views and scenes of Roman life, and the pictures which he contributed to the Royal Academy down to 1869, painted in an attractive though conventional style, were much admired, and brought him many distinguished patrons. Among his best works were 'The Festa of the Madonna dell' Arco,' 'Ferry on the River Ninfa,' 'Il Voto, or the Convalescent,' 'The Fountain: a Scene at Mola di Gaeta,' 'Italian Girls preparing for a Festa' (engraved by D.

Lucas, 1830), and 'Procession to the Christening' (engraved by L. Stocks for Finden's 'British Gallery of Art'). The National Gallery possesses his 'Neapolitan Peasants at a Fountain,' 'Wayside in Italy,' and 'The Tambourine,' and the last two, which form part of the Vernon collection, were engraved by C. Rolls for the 'Art Journal.' Some of Williams's designs were engraved for the 'Amulet' (1827–30) and the 'Literary Souvenir' (1836). In April 1828 he was elected an associate of the Society of Painters in Watercolours, exhibiting annually until 1833, when he resigned. Williams was much esteemed by the residents in Rome, where he was a familiar figure for nearly sixty years, and his studio was one of the recognised attractions for English visitors. He died in Rome on 27 July 1885 in his eighty-sixth year, and his remaining works were sold at Christie's in the following year.

[Athenæum, 1885, ii. 185; Times, 4 Aug. 1885; Art Journal, 1864; Roget's Hist. of the 'Old Watercolour' Society.] F. M. O'D.

WILLIAMS, PETER (1722–1796), Welsh biblical commentator, was the eldest son of Owen and Elizabeth Williams of West Marsh, near Laugharne, Carmarthenshire, where he was born on 7 Jan. 1722. His mother was a descendant of Dr. Lewis Bayly, bishop of Bangor. Both parents died before Peter was twelve years of age, and he was afterwards brought up by a maternal uncle, on whose farm he worked until eighteen. He then went to the grammar school at Carmarthen, where he stayed three years (1740–3). A sermon by Whitefield, who visited the town in April 1743, left a deep impression on him. Having kept an elementary school for one year at Conwil Elfed, he was ordained in 1744 and licensed to the curacy of Eglwys Cummin, where he also kept school. He was, however, suspected of methodism, and had to leave at the end of his first year. Though recommended by Griffith Jones (1683–1761) [q. v.], the evangelical vicar of the neighbouring church of Llanddowror, he was during the next few months driven from one curacy to another, till in 1746 he joined the newly formed association of Welsh Calvinistic methodists. In common with all the earlier members of that body he had no intention of severing his connection with the church of England, and in after life he brought up two of his sons as clergymen of its communion. For the next ten or twelve years he was an itinerant preacher, visiting the less evangelised parts of Wales and the borders, and, excepting Howel Harris [q. v.], suffering perhaps more persecution than any of his contemporaries. Being an anti-Jacobite as well as methodist, he was on one occasion locked up for the night by Sir W. W. Wynn in the kennels at Wynnstay (*Cymru*, i. 43, 72). About 1759 it occurred to him to utilise the press as an instrument for evangelical work, and he thereafter became the chief contributor to the religious literature of Wales during the eighteenth century. His greatest undertaking was the publication at his own risk of a family edition of the Welsh bible with annotations of his own at the end of each chapter, this being the first Welsh commentary on the whole bible ever issued. This was also the first time that a bible was printed in Wales. The work was issued in shilling parts, being the second Welsh book so published. The first part appeared in 1767, and the whole work, including the Apocrypha, Edmund Prys's Psalter, and two maps by Richard Morris, was completed and also issued in volume form in 1770 (Carmarthen, 4to). The first impression consisted of 3,600 copies, which were sold at the moderate price of 1*l.* each, strongly bound; a second edition of 6,400 copies appeared from the same press in 1779–1781; and a third, issued from Trevecca in 1797, consisting of four thousand copies. Rowlands (*Cambrian Bibliography*, p. 632) mentions another Trevecca edition in 1788, but this is an error. Quite a dozen subsequent editions, some of them profusely illustrated, have been issued during this century, and a copy of 'Peter Williams's Bible' has long been considered indispensable in almost every Welsh household.

In 1773 Williams issued a concordance to the Welsh bible under the title of 'Mynegeir Ysgrythurol' (Carmarthen, 4to). This was largely based on a smaller work by Abel Morgan, published in 1730 at Philadelphia, U.S.A.; a second edition, revised and considerably enlarged, was issued by Williams's son-in-law, David Humphreys, at Carmarthen in 1809; a third, from Dolgelly, in 1820, and there have been several subsequent reprints.

Williams's next great work was the publication (in conjunction with David Jones, a baptist minister of Pontypool) of four thousand copies of John Canne's bible with additional marginal references and explanatory notes of his own at the foot (Trevecca, 1790, small 8vo; 2nd edit. 1812). Alterations were also made by Williams in the text. The patronage of the methodist association had been promised for this work, but was suddenly withdrawn on the eve of publication, with the result that Williams lost

about 600*l.* by the transaction. A charge of heresy was also brought against him on the ground that his earlier comments on the first chapter of St. John in the Family Bible, which were substantially reproduced in the new bible, savoured of Sabellianism, and at the association held at Llandeilo Fawr on 25 May 1791 he was expelled from the methodist connection, chiefly at the instigation of Nathaniel Rowlands, son of Daniel Rowlands [q. v.] of Llangeitho, and, it is also believed, of Thomas Charles of Bala. The death, a short time previously, of the elder Rowlands and of William Williams (1717–1791) [q.v.] of Pantycelyn (whose last work was probably his defence of Williams in a tract called 'Dialogus') gave an opportunity for the younger men to assert their ascendency, and this probably accounts for the time chosen for the attack, though the offending remarks had been first published twenty years previously. Williams made more than one appeal for readmission, but in vain; he was guilty of nothing worse than a confused mysticism with reference to the doctrine of the Trinity, and the cruel treatment meted to him after his unrivalled services to Welsh methodism stands out as the darkest passage in the history of that body. Williams retained possession of a chapel which he had been instrumental in having built about 1771 on his own land in Water Street, Carmarthen, and here he continued to preach till his death; while the baptists and independents also readily placed their pulpits at his disposal.

He and his wife lived for a time at Pibwr and at Moelfre, near Carmarthen; but, according to tradition, were ejected from the latter owing to Williams's methodistical practices. He eventually settled at a farm called Gelli Lednais in the parish of Llandyfeilog, where he died on 8 Aug. 1796, and where, on 8 March 1822 at the age of ninety-seven, died his widow also. Both were buried in Llandyfeilog churchyard. On 30 Aug. 1748 Williams married at Llanlleian chapel, Carmarthenshire, Mary, the only daughter of John Jenkins, 'a gentleman farmer' of Gors, in that neighbourhood. He was survived by three sons: Eliezer Williams [q. v.], John (*d.* 1798?), and Peter Bayly Williams (see below).

A portrait of Williams, done at Bristol, is known to have formerly existed; but that which has been extensively circulated in Wales is an enlargement of a spurious portrait issued in the first instance with the Carnarvon edition of the Family Bible in 1833, and purporting to be reproduced from the 'Gospel Magazine' for 1777, but this was denounced at the time by his son Peter Bayly Williams as unauthentic (*Y Gwyliedydd*, 1834, x. 54). There are several letters of Williams's preserved in various collections; one at Bala College has been printed in 'Y Drysorfa' for September 1895. There are other letters of his at Trevecca College, while several relics (including one letter) are in the possession of his descendant, Mr. J. Humphreys Davies of Cwrtmawr. The centenary of Williams's death was celebrated in September 1896 by the opening of a memorial chapel belonging to the Welsh methodists at Pendine, close to Williams's birthplace.

Besides his strictly religious labours, Williams did much to raise the standard of Welsh literature. Almost before he had completed his Family Bible, he undertook the chief burden of the editorship of what was the earliest Welsh magazine—'Trysorfa Gwybodaeth, neu Eurgrawn Cymraeg' (Carmarthen, fifteen fortnightly numbers, 8vo, at 3*d.* each, 3 March to 15 Sept. 1770; see *Y Traethodydd*, 1873 p. 44, 1884 p. 176, and Dr. Lewis Edwards's essays—*Traethodau Llenyddol*, pp. 505–47).

In addition to the works already mentioned, the following were Williams's chief publications: 1. 'Myfyrdod y Claf,' Carmarthen, 1759. 2. 'Rhai Hymnau ac Odlau Ysbrydol,' a volume of Welsh hymns and elegies, Carmarthen, 1759, 12mo. 3. 'Traethawd am Benarglwyddiaeth Duw,' being a translation of Elisha Coles's 'Discourse of God's Sovereignty,' Bristol, 1760; 6th ed. 1809. 4. 'Hymns on various subjects. . . . Together with the Novice Instructed,' Carmarthen, 1771. The fifth hymn in this volume is 'Guide me, O Thou great Jehovah,' which Williams aided the author, William Williams (1717–1791) [q. v.], to translate from the Welsh (Julian, *Dict. of Hymnology*, pp. 77, 1596). 5. 'Galwad gan wyr Eglwysig at bawb ffyddlon i gydsynio mewn gweddi, yn enwedig tra parhao'r rhyfel presenol,' 2nd edit. 1781. 6. 'Cydymaith mewn Cystudd,' Carmarthen, 12mo, 1782. 7. 'Ffordd Anffaeledig i Foddlonrnydd,' a translation, 1783; 2nd edit. Llanrwst, 1830, 12mo. 8. A translation of Bunyan's 'Christian Conduct,' Carmarthen, 1784. 9. 'Cyfoeth i'r Cymry,' selected translations from A. M. Toplady's 'Works,' 1788. 10. 'Marwnad y Parch Daniel Rowlands,' an elegy, 1791. 11. 'Dirgelwch Duwioldeb neu Athrawiaeth y Drindod,' 1792. 12. 'Tafol Gywir i bwyso Sosiniaeth' (1792), being a reply to a unitarian work published earlier in the same year by Thomas Evans (1766–1833) [q.v.] 13. 'Gwreiddyn y Mater,' 1794. The last three works were written to explain his theological views as

to the Trinity and to rebut the charge of heresy.

Peter Bayly Williams (1765–1836), Williams's third son, was educated at Jesus College, Oxford, whence he matriculated on 10 Oct. 1785, graduating B.A. from Christ Church in 1790 (Foster, *Alumni Oxon.*) He was from 1792 onwards incumbent of Llanrug with Llanberis in Carnarvonshire, where he died on 22 Nov. 1836 (*Gent. Mag.* 1837, i. 106). He was a good Welsh critic and a painstaking and well-informed antiquary. Many poor boys of promising parts were befriended and educated by him. He wrote a sketch of the 'History and Antiquities of Carnarvonshire' for a tourists' guide issued in 1821 (Carnarvon, 8vo; 2nd edit. 1828), as well as a similar work on Anglesey, which was published in the 'Gwyneddion' for 1832. Cathrall's 'History of North Wales' (1828) is also said to have been Williams's production. In 1833 he was awarded the Cymmrodorion medal for 'An Historical Account of the Monasteries and Abbeys in Wales,' which was published in the 'Transactions' of that society for 1843. He published in 1825 an excellent Welsh translation of two works of Baxter's, 'The Saints' Everlasting Rest' and 'A Call to the Unconverted' (London, 8vo). He is to be distinguished from another P. B. Williames (1802–1871), one of the originators and editors in 1829 of the 'Cambrian Quarterly Magazine,' to which Peter Bayly Williams also contributed (see i. 273; Williams, *Montgomeryshire Worthies*, p. 309).

Another Peter Williams (1756?–1837), Welsh divine, born about 1756, was son of Edward Williams of Northop, Flint. He matriculated from Christ Church, Oxford, on 23 May 1776, proceeding B.A. in 1780, M.A. in 1783, B.D. and D.D. in 1802 (Foster, *Alumni Oxon.*) He was for a time chaplain of Christ Church. He returned to Wales about 1790 to become vicar of Bangor and headmaster of Bangor grammar school, and was subsequently rector of Llanbedrog, Carnarvonshire (1802–37), archdeacon of Merioneth (1802–9), and canon of Bangor (1809–1818). He died at Llanbedrog on 20 Feb. 1837. He was the author (among other works) of: 1. 'Letters concerning Education,' 1786, 4to. 2. 'A Short Vindication of the Established Church, in which the Objections of the Methodists and Dissenters are dispassionately considered,' Oxford, 1803, 8vo. 3. 'The First Book of Homer's Iliad translated in blank verse,' 1806, 8vo. 4. Four volumes of Welsh sermons ('Casgliad o Bregethau'), Dolgelly, 1813–14, 12mo. 5. 'Clerical Legacy,' Carnarvon, 1831, 12mo, a reprint of sermons preached before the university of Oxford 'during sixteen years' residence there,' and at ordinations and visitations. He also published in 1824 an annotated edition of 'Y Ffydd Ddiffuant' (Dolgelly) by Charles Edwards [q. v.] (see the Preface to Edmunds's ed. 1856), and is said to have written an English life of that author (Foulkes, *Enwogion Cymru*, p. 1022; Allibone, *Dict. of Engl. Lit.*; and Introduction to 'Clerical Legacy').

Peter Williams, the hypochondriacal evangelist who figures so largely in 'Lavengro' (chap. lxxi–lxxxi.), was probably a creation of George Borrow's own imagination, but at all events could not possibly have been either of the Williamses mentioned above.

[Peter Williams (the expositor) left behind him an unfinished autobiography which, with additional details as to the family, was printed in the English Works of (his son) Eliezer Williams, London, 1840. It had previously been utilised by Owen Williams of Waunfawr in compiling his 'Hanes Bywyd Peter Williams' (Carnarvon, 1817, 8vo). This account was subsequently completed by Peter Bayly Williams, and published for the first time in an illustrated edition of the Family Bible issued by Fisher & Co., London, in 1823. The earliest independent memoir, by Thomas Charles of Bala, appeared in his quarterly Trysorfa for 1813, pp. 483–5. Elegies containing biographical details, by Thomas Williams of Peterston, Glamorganshire, by John Thomas of Rhaiadr (Carmarthen), and by Maurice Hughes (Trevecca), had, however, been published in 1796, while John William of St. Athan's had also written in July 1791 a poem giving the circumstances of Williams's expulsion ('Y Gân Ddiddarfod'). For further particulars of Williams's evangelistic work see Robert Jones's Drych yr Amseroedd, 1820, pp. 90–7, 107, 146; Hughes's Methodistiaeth Cymru, 1851, 3 vols. passim; Rees's Protestant Nonconformity of Wales, 2nd edit. pp. 385–6, 408, 509; W. Williams's Welsh Calvinistic Methodism, pp. 17, 47–50, 52, 144–8; Life and Times of Selina, Countess of Huntingdon, ii. 109; Y Tadau Methodistaidd, 1895, i. 433–58 (with a reproduction of the alleged spurious portrait); D. Evans's Sunday Schools in Wales, pp. 39–42. As to his expulsion, see also in addition to the foregoing: Y Traethodydd, 1893–4; Y Drysorfa, September 1895, and correspondence in London Kelt for October and November 1896. For his literary work see Rowlands's Cambrian Bibliography, and Ashton's Hanes Llenyddiaeth Gymreig, pp. 296–304; and generally Williams's Eminent Welshmen, p. 532; Foulkes's Enwogion Cymru. p. 1019, Y Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 285–97, and Cardiff Library Welsh Catalogue.] D. Ll. T.

WILLIAMS, RICHARD D'ALTON (1822–1862), Irish poet, known as 'Shamrock' of the 'Nation,' born in Dublin on

8 Oct. 1822, was the natural son of Count d'Alton, an extensive land proprietor in co. Tipperary, and Mary Williams, a farmer's daughter. While still an infant he was taken to Grenanstown in Tipperary. When he was eight he was sent to the jesuit school of St. Stanislaus at Tullabeg, and in his fourteenth year was removed to St. Patrick's College, Carlow. At this early age he began to write verses, ten of which were considered sufficiently meritorious to obtain a place in a book of honour kept in the college. The 'Munster War Song,' his first published contribution, appeared in the 'Nation' newspaper (7 Jan. 1843), and received warm encomiums from the editor, Thomas Osborne Davis [q.v.] His next appearance in the 'Nation' was with the pathetic 'Adieu to Inisfail.' He proceeded to Dublin in March 1843 to follow the medical profession. While pursuing his studies at the school of medicine, he was connected with St. Vincent's Hospital in St. Stephen's Green, and there he wrote two of his most admired ballads, 'The Sister of Charity' and 'The Dying Girl.' At this period he composed the series of humorous verses, 'The Misadventures of a Medical Student,' and other facetiæ which abound in wit and gaiety.

Williams was not long in Dublin before he was whirled into the vortex of the 'Young Ireland' movement. National ballads and stirring war songs flowed from his pen, and were eagerly read from week to week in the 'Nation.' The famine of 1847 and its attendant horrors evoked some of the most powerful of his poems. Two deserve special mention, 'Kyrie Eleison' and 'Lord of Hosts.' The latter appeared in John Mitchel's 'United Irishman' [see MITCHEL, JOHN]. On the suppression by government of that paper Williams set about supplying its place, and in June 1848, aided by a young Dublin doctor named Antisell, he brought out the first number of the 'Irish Tribune.' This periodical had a brief career of six weeks, when it also was suppressed and Williams was arrested and brought to trial for 'treason felony,' but he was found 'not guilty' and set at liberty. After this experience Williams resumed his medical studies, and obtained his diploma in the autumn of 1849. He was attached for some time to Steevens's Hospital, but in June 1851 left Ireland for America. He obtained a professorship of belles-lettres in the Jesuit College at Springhill, Mobile, which he held until 1856. In that year, on his marriage, he removed to New Orleans, where he resumed his profession of medicine. He still contributed occasionally to American magazines and journals, and sent a few pieces home to the 'Nation,' but the greater part of his literary work was done. The climate of New Orleans proved unsuited to his health. After visiting Baton Rouge, he finally moved to Thibodeaux, where he died of consumption on 5 July 1862. A beautiful monument of Carrara marble, bearing a touching inscription, was erected over his grave by the soldiers of an Irish American regiment—the 8th New Hampshire volunteers. In 1856 he married Elizabeth Conolly, and he had four children —one son and three daughters.

With the passing of the thrilling and harrowing episodes which evoked Williams's poetry, some of his finest pieces lose much of their significance and effect; but such a deep note of pathos as pervades 'The Dying Girl' touches the heart as only great poetry can. His poems on devotional themes breathe a deeply religious spirit.

A selection of his verse was published by Mr. T. D. Sullivan in Dublin, 1877; a complete collection, edited with a biographical introduction by the present writer, was published in Dublin in 1894.

[Cabinet of Irish Literature, 4 vols.; Webb's Compendium of Irish Biography; Duffy's Young Ireland; O'Donoghue's Dictionary of Irish Poets; private information.] P. A. S.

WILLIAMS, ROBERT or ROGER (*fl.* 1690), mezzotint-engraver, was a Welshman who resided in London, and is said to have been a pupil of the Dutch artist Theodore Freres. He practised exclusively in mezzotint, and his plates, which number about sixty, are brilliant and masterly; they are chiefly portraits of royal and other notable persons of the time, from pictures by Lely, Kneller, Closterman, Riley, Dahl, and especially Wissing. Williams's prints were published between 1680 and 1704, mostly by J. Savage and E. Cooper, and some were reissued by John Smith (1652?–1742) [q.v.], who retouched them and substituted his own name for that of Williams.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits.] F. M. O'D.

WILLIAMS, ROBERT (1765–1827) rear-admiral, born in 1765, entered the navy in January 1777 on board the Ardent, then commanded by Lord Mulgrave. Early in 1778 he was moved to the America of 64 guns, with Lord Longford, and in her was present in the action off Ushant on 27 July 1778. In 1780 he went out to North America in the London, flagship of Rear-admiral Thomas Graves (afterwards Lord Graves) [q.v.], and in her was present in the action off the Chesapeake on 16 March 1781. In August he

was appointed to the Royal Oak as acting-lieutenant; on 5 Sept. took part in the action off the Chesapeake, and on 12 April 1782 in the action near Dominica. On 12 April 1783 he was promoted to be lieutenant of the Argo, in which he returned to England in 1784. In 1790 he was with Captain (afterwards Sir Charles) Thompson [q. v.] in the Elephant; in 1793 in the Centurion in the Channel, and in 1794 again with Thompson in the Vengeance in the West Indies. After the capture of Martinique he followed Thompson to the Vanguard. In 1796 he came home in the Minotaur, and was immediately appointed first lieutenant of the Prince George, the flagship of Rear-admiral (Sir William) Parker in the battle of Cape St. Vincent. For his service on this occasion Williams was promoted to the rank of commander and appointed acting captain of the Blenheim, in which Parker had hoisted his flag. He afterwards commanded the Dolphin storeship, and the San Ysidro as acting-captain. On bringing this ship to England his promotion was confirmed, to date 10 Nov. 1797, and for a few months he was flag-captain to Sir Charles Thompson in the Formidable, but in January 1798 he was put on half-pay. In 1803 he went out to the East Indies in the Russell. He returned in 1805 in the Ruby, his health having broken down. In 1810–12 he commanded the Dictator in the Baltic with Sir James (Lord de) Saumarez [q.v.]; and from 1812 to 1814 the Gloucester in the North Sea, Baltic, and West Indies. He had no further service, but became a rear-admiral on 9 April 1823, and died at his house in Queen's Square, Bath, on 1 March 1827. His wife predeceased him in 1825.

[Marshall's Roy. Nav. Biogr. II. (vol. i. pt. ii.) 856; Gent. Mag. 1827, i. 465; Service-book in the Public Record Office.] J. K. L.

WILLIAMS, ROBERT (1787?–1845), physician, born in London about 1787, was admitted a pensioner of Trinity College, Cambridge, on 27 June 1804, graduating in 1810 as M.B. and in 1816 as M.D. At the College of Physicians he was admitted an inceptor candidate on 12 July 1816, a candidate on 23 Dec. 1816, and a fellow on 22 Dec. 1817. He served the office of censor in 1831, and he was declared an elect on 20 March 1844. He was elected assistant-physician to St. Thomas's Hospital on 11 Dec. 1816, and on 1 Oct. 1817 he was elected physician to the charity in the room of William Lister, an office he retained until his death.

Williams died at his house in Lower Bedford Place on 24 Nov. 1845. He occupied himself for many years in an attempt to ascertain the virtues and properties of the drugs then in common use, for he was engaged throughout his life in seeking for specific remedies to cure disease. In the course of these inquiries he discovered the curative power of iodide of potassium in the later stages of syphilis. He also introduced bromide of potassium into English practice, though he did not employ it in the treatment of epilepsy. He was the author of 'Elements of Medicine,' London, 1836–41, 2 vols. 8vo.

[Munk's Coll. of Phys.; Medical Directory, 1846, p. 188; Feltoe's Memorials of J. F. South; manuscript records at Trinity Coll. Cambr. and at St. Thomas's Hospital, by the kind permission of the Master of Trinity and the Treasurer of St. Thomas's Hospital.] D'A. P.

WILLIAMS, ROBERT (1767–1850), Welsh bard, son of William Williams, was born at Betws Fawr in the parish of Llan Ystumdwy, Carnarvonshire, in 1767. His father was a small freeholder, and he succeeded him in the occupation of Betws Fawr, moving, however, towards the end of his life to Mynachty in the same district. 'Robert ap Gwilym Ddu,' as he was styled in bardic circles, became first known as the winner in 1792 of the Gwyneddigion Society's medal for the best ode on the 'Massacre of the Bards.' This was, however, his only success of the kind; a home-keeping farmer, he devoted himself henceforth to the writing of religious verse and eschewed eisteddfodau. He was the close friend and bardic tutor of his neighbour, David Owen (1784–1841) [q. v.] ('Dewi Wyn'), and shared Owen's mistrust of the eisteddfod authorities of the day. His poems, almost entirely religious or commemorative, were published at Dolgelly in 1841 under the title 'Gardd Eifion.' They show a remarkable power of vigorous, clear expression, and include some of the best known stanzas in the language. Williams died on 11 June 1850, and was buried at Aber Erch. He married late in life; his only child, a daughter, Jane Elizabeth, died in 1834, at the age of seventeen, and 'Gardd Eifion' contains a touching elegy upon her.

[Williams's Eminent Welshmen; Leatheart's Hist. of the Gwyneddigion; Gardd Eifion.] J. E. L.

WILLIAMS, ROBERT (1810–1881), Celtic scholar, born at Conway, Carnarvonshire, on 29 June 1810, was the second son of Robert Williams, perpetual curate of Llandudno. He matriculated from Christ Church, Oxford, as servitor, on 10 June 1828, and

graduated B.A. in 1832 and M.A. in 1836. After a short curacy at Llangerniew in West Denbighshire (1833–6), he became in 1837 vicar of Llangadwaladr, to which was added in 1838 the perpetual curacy of Rhydycroesau, near Oswestry. The former he held till 1877, and the latter till 1879, when he was appointed to the rectory of Culmington, Herefordshire. This, together with an honorary canonry at St. Asaph conferred upon him in 1872, he held till his death.

While still an undergraduate, Williams evinced his taste for Welsh research by winning, in 1831, a prize offered by the Cymmrodorion Society for the best 'biographical sketch of the most eminent Welshmen since the Reformation.' The society had his production translated into Welsh and printed under the title of 'Enwogion Cymru.' In 1836 the English version was issued with additions (London, 12mo), and it was subsequently developed into 'Enwogion Cymru: a Biographical Dictionary of Eminent Welshmen' (Llandovery, 1852, 8vo), which remains the best work of its kind relating to the principality.

His most scholarly work, however, was his 'Lexicon Cornu-Britannicum: a Dictionary of the Ancient Celtic Language of Cornwall' (Llandovery, 1865, 4to). In this lexicon copious examples with English translations are given from such Cornish works as are still extant, but its special feature is the addition of synonyms and cognate words from Welsh, Breton, Erse, Gaelic, and Manx. The author announced his intention of 'completing the subject' by the issue of a Cornish grammar, but this never made its appearance. When the catholic epistles and gospels ('Liherieu hag Avieleu,' London, 1870) were first brought out in Breton, with parallel Welsh and Gaelic versions, Williams was responsible for a considerable portion of the Gaelic text. He also discovered at Peniarth a previously unknown Cornish drama, being the 'Ordinale de Vita Sancti Mereadoci' (*Arch. Cambr.* 3rd ser. xv. 408).

Williams's next considerable undertaking was the editing, with translations and glossaries, of 'Selections from the Hengwrt MSS. preserved in the Peniarth Library.' The first volume, which was completed in 1876 (London, 8vo), contains the Welsh text of the legend of the Holy Grail (cf. Nutt, *Studies on the Legend of the Holy Grail*, pp. 3, 38). Of the second volume, containing the Welsh versions of the 'Gests of Charlemayne,' 'Bown o' Hamtown,' the 'Elucidarium,' and other religious compilations of the Middle Ages, two parts only were issued (viz. in 1878 and 1880 respectively) during Williams's lifetime, but the translation was completed with critical and bibliographical notes by the Rev. G. Hartwell Jones, thereby completing the second volume in 1892. This, in spite of its great value, is perhaps the least satisfactory of Williams's works, as his reading of the text is not always to be relied upon.

Williams supplied a translation of the Welsh poems contained in the 'Book of Taliesin' (a thirteenth-century manuscript preserved at Peniarth) for William Forbes Skene's 'Four Ancient Books of Wales' (Edinburgh, 1868, 8vo). He also wrote a history of his native town, published in 1835 under the title of 'The History of Aberconway' (Denbigh, 8vo). He was for many years a member of the editorial committee of the Cambrian Archæological Association, and contributed papers to the 'Journal' of that society as well as to the now defunct 'Cambrian Journal.'

He died, unmarried, on 26 April 1881. He was buried on 2 May at Culmington, where a memorial stone with a Welsh and Cornish inscription, provided by public subscription, was placed in 1899 (*Bye-gones*, 5 July 1899).

[Archæologia Cambrensis (for 1881), 4th ser. xii. 172; D. R. Thomas's St. Asaph, pp. 526, 666; Foster's Alumni Oxon.; a copy of the sale catalogue of his books (1881) is preserved at Cardiff Free Library.] D. Ll. T.

WILLIAMS, Sir ROGER (1540?–1595), soldier, was the son of Thomas Williams of Penrhôs in Monmouthshire, by Eleanor, daughter of Sir William Vaughan, knight. His family, although ancient, was not wealthy. A seventeenth-century tradition represents him 'as but a taylour at first' (*Anecdotes and Traditions*, Camden Soc. p. 47). According to Wood he spent some time at Oxford, probably at Brasenose College. The literary work ascribed to him suggests that he was well educated. But at a very youthful age he adopted the profession of arms. He states that he saw his earliest military service while acting as a page in the household of William Herbert, first earl of Pembroke [q. v.] He claims to have taken part with his master in the storming of St. Quentin in 1557. He spent most of his later life on the continent of Europe, in the capacity of a soldier of fortune. He rapidly acquired a wide reputation for exceptional courage and daring. Like Shakespeare's Fluellen, he was constitutionally of a choleric temper and blunt of speech, but the defects of judgment with which he is commonly credited seem exaggerated.

According to a doubtful statement of

Wood, Williams gained his chief instruction in the art of war while serving with Spaniards under the Duke of Alva. The exploits by which he made his earliest fame were achieved in conflict with his alleged tutors in the Low Countries. In April 1572 he joined the band of three hundred volunteers which Captain Thomas Morgan [q.v.] conducted to Flushing to support the cause of the Dutch provinces which had risen in revolt against Spain. Williams proved himself the guiding spirit of the Flushing garrison. But the English met at first with few successes. On Morgan's departure Williams took part with Sir Humphrey Gilbert [q. v.] in August 1572 in what he calls 'our ignorant poor siege' of Goes, which ended in disaster for the besiegers. Active hostilities temporarily ceased soon afterwards, and Williams made his way to Germany, where he heard that the Prince of Condé was about to raise an army for carrying on war with Spain. His information proved incorrect, and at Lier in Brabant, on his journey homewards, he fell in with Julian Romero, the best infantry officer in the Spanish service. Romero invited Williams to join his standard, and, in the absence of active hostilities between England and Spain, he consented. He seems to have been treated as a prisoner, and soon returned to his old allegiance. In 1577 he joined the English troops that arrived in the Low Countries under the command of (Sir) John Norris (1547 ?–1597) [q.v.], and for the greater part of the following seven years acted as Norris's lieutenant. In 1581 a Captain Thomas in the Spanish service challenged Norris to single combat. Norris declined the challenge, but Williams took it up. A duel followed in the presence of the opposing armies. The combatants were evenly matched, and the indecisive engagement ended in a friendly drinking bout (Churchyard, *True Discourse*, 1602, p. 38).

Williams's valour attracted attention at home (cf. Wright, *Elizabeth and her Times*, ii. 136). But in 1584 he vainly petitioned the queen for a military position of trust. 'I would refuse no hazard that is possible to be done in the queen's service,' he wrote to Walsingham in September of that year; 'but I do persuade myself she makes no account of me.' The Spaniards had sought by bribes, he declared, to allure him to their flag. The Spanish generals Parma and Verdugo had begged his countenance. He wished to be true to his country, but if the queen continued to turn a deaf ear to his entreaties, he would be forced to serve Duke Matthias in Hungary, or 'one of the Turk's bashaws against the Persians' (Williams to Walsingham, September 1584, in P. R. O.) An anecdote was current in the seventeenth century to the effect that on one of his many attempts to gain the queen's notice at court she, 'observing a new pair of boots on his legs, claps her hand to her nose and cries "Fah, Williams, I prythe begone, thy boots stink."' 'Tut, tut, madame,' Williams is reported to have replied with soldierly directness, ''tis my suit that stinks' (*Anecdotes and Traditions*, Camden Soc. 1839, p. 47). Walsingham showed himself in words at any rate more conciliatory. The minister was as anxious as Williams himself to deal an effective blow against Spain. Williams urged the despatch of a fleet to the Spanish Indies, and in any case rapid and bold action in the Low Countries, where the cause of the protestants was at a low ebb. Williams's importunities at length bore fruit. In 1585 he was sent to the Low Countries with what promised to be an effective English army, under the Earl of Leicester's command.

The effort did not reap the anticipated harvest. Leicester proved singularly inefficient. As of old, Williams was personally conspicuous for his valour, but his exploits produced no permanent result. In June 1586 he and the Dutch general Schenk, with one hundred and thirty English lances and thirty of Schenk's men, made a wild attempt to cut their way at night through the force of Spaniards which was besieging Venloo under the leadership of the Prince of Parma. Williams believed he could enter the city. He and his companions passed through the enemy's lines, slew many Spaniards, and reached Parma's tent, where they killed his secretary. But at the approach of dawn their position was hopeless and they retreated, losing nearly half their number. Two thousand men pursued them, and they found shelter with difficulty in the neighbouring village of Wachtendouk, seven miles distant (cf. *Leycester Correspondence*, Camden Soc. p. 319). On 2 Sept. in the victorious assault on Doesburg, near Arnhem, Williams was wounded in the arm through his own carelessness. 'I warned him of it,' Leicester wrote to Walsingham two days later, 'being in trench with me [but he] would need run upp and downe so oft out of the trench, with a great plume of feathers in his gylt morion, as so many shotte coming at him he could hardlie escape with so little hurt' (*ib.* p. 407). On 22 Sept. Williams took part in the affair before Zutphen, where Sir Philip Sidney was mortally wounded. Leicester wrote to Walsingham on 6 Oct. 1586 (*Ouvry MS.* fol. 60, copy): 'Roger Williams is worth his weight in gold, for he is noe more valiant than he is

wise, and of judgment to gouerne his doings' (*ib.* p. 430). Leicester knighted him by way of publicly confirming his good opinion. Next year Williams appealed to the queen and Walsingham to send further reinforcements. He was besieged in Sluys, and was anxious that the city should be relieved. But the queen was deaf to his appeals. On 30 June the citadel of Sluys fell into the enemy's hands, and the city was surrendered a month later. Parma respectfully saluted Williams as he entered the city, and invited him to enter the Spanish service or take the field against the Turks. Williams replied that his sword belonged to his queen, and that when she had no further use for it it would be placed at the service of Henry of Navarre. Williams was sent by Leicester to bear the tidings of the disaster at Sluys to the queen. Leicester urged the queen to give Williams a horse, but no reward was forthcoming. Williams was inclined to blame Leicester for inadequately pressing his services on the attention of the court, and the two men were thenceforth alienated.

In the summer of 1588, when the camp was formed at Tilbury with a view to resist the possible landing of a Spanish army, Williams was entrusted with the important duties of master of the horse; but Leicester complained that he frequently absented himself without leave (*Defeat of the Spanish Armada*, Naval Records Soc. i.) As soon as the dangers incident to the Spanish armada were passed Williams returned to the Low Countries, where Peregrine Bertie, lord Willoughby, was in command of the English forces. In March 1589 he finally left the Low Countries with Willoughby, and in the autumn following joined the army that Willoughby conducted to Dieppe in support of Henry of Navarre, who was engaged in a fierce struggle with the forces of the catholic league. The rest of Williams's military career was devoted to the cause of Henry of Navarre, for whom he characteristically declared a passionate attachment.

In May 1590 Williams was present with Henry of Navarre at a conference with representatives of the league and of Spain before the gates of Paris. With some irrelevance he took occasion to announce his personal hatred of both Spain and the league. In May 1591, at the head of six hundred men—four hundred of them English—he attacked two full regiments of the league in the entrenchments at Dieppe. The rout of the enemy was complete. Five hundred were killed or wounded, and four hundred were captured. 'Glory to God and to the said Sir [Roger] Williams,' wrote Henry of Navarre's ambassador in London on hearing the news, 'who has not belied by this action the good opinion that all good people of both nations had of him this long time.'

Other successes for Henry of Navarre's army followed in Normandy. Williams was prominent in many skirmishes, squabbling as of old with his commanders, challenging the enemy to single combat, and writing to the queen with almost insolent frankness of the niggardly support she was according her foreign allies. Reports of the progress of the war were issued in London in pamphlet form, under the title, 'Newes from Sir Roger Williams. With a discourse printed at Rhemes, containing the most happie victorie, lately obtained by the Prince de Conty, Lieutenant generall ouer the kinges forces in Anjou, Touraine, Maine. . . . Printed by John Woolfe, and are to be sold by Andrew White, . . . Anno 1591,' 4to (a copy is at Lambeth).

In July 1591 the Earl of Essex, the most active and influential of Henry's English friends and sympathisers, brought yet another English detachment to France, and the newcomers aided Henry in besieging Rouen. Williams, who was already favourably known to Essex, was invited to join him, and they were thenceforth on terms of close intimacy. When Essex was recalled to England on 8 Jan. 1591–2, Williams took his place as commander of the English troops which he left in camp before Rouen (Coningsby, *Siege of Rouen*, Camden Soc. Miscellany, vol. i.)

In 1592 Williams greatly distinguished himself when besieged in the town of Rue, fourteen miles to the north-west of Abbeville. At the head of two hundred musketeers and one hundred and fifty pikemen he, without armour, led his men against five squadrons of Spanish and Italian horse and six companies of Spanish infantry. He singled out and unhorsed the leader of the Spanish troopers, and nearly cut off the head of the Albanian chief, George Basti, with a swinging blow of his sword. Afterwards being reinforced by other English companies, he drove the whole body of the enemy with great loss to their entrenchments. 'The king doth commend him very highly,' wrote Sir Henry Unton [q. v.], the English ambassador in France, 'and doth more than wonder at the valour of our nation. I never heard him give more honour to any service nor to any man.'

Williams remained in France for most of his remaining years, though he occasionally brought news to London. At home he

completely identified himself with the interests of Essex (cf. *Cal. Hatfield MSS.* vols. v. and vi.) Richard Verstegan reported in May 1595 that the queen had given him leave 'to serve the emperor against the Turk' (*Cal. State Papers*, Dom. 1595–7, p. 40). On 26 July 1595 he was at Greenwich, and 'in presence of all the court received of her majesty a friendly public welcome' (Birch, *Queen Elizabeth*, i. 269). In September he was sent by the government to France to report on the political situation (*ib.* pp. 277, 294). He was in England again two months later, and was taken fatally ill. He died in London on 12 Dec. 1595, according to Wood, 'in his house in the parish of St. Benedict ner to Paul's Wharf.' Rowland Whyte wrote to Sir Robert Sidney next day that Williams 'died of a surfett in B[aynards] Castell . . . He gave all he had to my Lord of Essex, who, indeed, saved his sowle, for none but he cold make hym take a feeling of his end, but he died well and very repentant' (*Sydney Papers*, i. 377). He was buried on 23 Dec. in St. Paul's Cathedral, 'in very good martiall sort.' His kinsmen, Thomas Powell of Usk and Gelly Meyrick [q. v.], made the funeral arrangements. The Earl of Essex and 'all the warlike men of the city of London' were among the mourners.

Williams's personal property, which passed to Essex, was considerable. 'His jewels are valewed at 1000*l.* Tis sayd he had 1200*l.* out at interest. In ready gold he had 200*l.* and 60*l.* in silver. His plate is worth 60*l.*, his garments 30*l.*, his horses 60*l.*' (*ib.* i. 377). Williams fully deserved the commendations that were heaped upon him by his contemporaries. He claimed with justice that no living Englishman 'ventured himself freer and oftener for his prince, state, and friends than he.' An echo of the esteem in which he was held is found in George Chapman's play of 'Byron's Conspiracy' (act ii. sc. i. end), where Henry of Navarre is made to liken 'the swelling valour' of Colonel Williams, 'a worthy captain,' to that of his own marshal, Byron. Williams's impulsive temper did not render him the less effective on the battlefield. His letters and literary work prove him to have possessed command of a blunt and forcible vocabulary as well as much sagacity as a student of the art of war.

Williams was author of 'A Brief Discourse of War, with his opinions concerning some part of Martial Discipline,' London, by Thomas Orwin, 1590, 4to. The book, which was dedicated to the Earl of Essex, contained much personal reminiscence; it was designed to prove the proposition that success in war depended on 'a good chiefe, a good purse, and good justice.' Williams commends the generalship of the French officer and military writer De la Noue, and grows especially enthusiastic over the discipline maintained in the Duke of Parma's army in the Low Countries. He strongly advocates the use of the musket, and at close quarters the pike, and wholly condemns the antiquated bow and arrow. The work passed through two editions within a year. At the same date there came out a somewhat similar work, 'Certain Discourses,' by Sir John Smith or Smythe [q. v.] Smith set a higher value than Williams on archery, and he reflected so directly on Leicester's efficiency as a general that his book was promptly suppressed. Smith protested to Lord Burghley on 20 May 1590 that, although Williams's book was equally hostile to the English military authorities, it 'hath bene verie well allowed of and never called in question for anie suppression.' Next year Humfrey Barwick brought out 'A Breefe Discourse,' 'with his opinion concerning the severall discourses' of Williams and Smith, both of whom he attacked with asperity. Of the three military tracts, Williams's pamphlet showed the greatest ability and alone achieved any lasting success. Wood also ascribes to Williams 'A Discourse of the Discipline of Spain,' but there is no doubt that this is identical with 'A Brief Discourse of War,' which deals largely with the military discipline of Spain.

In dedicating his 'Brief Discourse' to Essex, Williams stated that he had written in French an account of his action in Holland down to the siege of Sluys, but had lost the greater part of his manuscript through a servant's carelessness. Some portion of this unlucky work apparently survives in 'A Brief Discourse.' Another portion appeared posthumously in 'Actions of the Low Countries, written by Sir Roger Williams,' London, 1618, 4to. This tract was dedicated to Sir Francis Bacon by Sir Peter Manwood, 'in whose hands the manuscript has long lyen.' An introductory address to the reader by Sir John Hayward [q. v.] was prefixed. Hayward, while commending the author's veracity, states that the original was very roughly penned, and that he had thoroughly revised it in both 'sense' and 'phrase.' It was reprinted in 'Somers's Tract' (1806, i. 329–82). It is a contribution to history rather than to autobiography. No dates are given, and the chief incidents which it relates belong to the period 1567–74. A Dutch translation made early in the seventeenth century by Jacob Wijtz was published with a bio-

graphical preface by J. T. Bodel Nyenhuis at Utrecht in 1864 under the title 'Memoriën van Roger Williams.' The volume forms No. 3 of the 'Werken uitgegeven door het Historisch Genootschap gevestigd te Utrecht (Nieuwe Reeks).'

[Nyenhuis's introduction to Memorien van Roger Williams, Utrecht, 1864; Wood's Athenæ Oxon. ed. Bliss; Camden's Annals; Lady Bertie's Five Generations of a Loyal House, 1845; Cal. State Papers and Hatfield MSS; Motley's The United Netherlands; Camden Society's Miscellany, vol. i.; Birch's Queen Elizabeth, 1754.]

S. L.

WILLIAMS, ROGER (1604?–1683), colonist and pioneer of religious liberty, was born most probably either in 1604 or in the first quarter of 1605. He was formerly claimed as a native of Llansawel, Carmarthenshire, but the balance of opinion is now decidedly in favour of his being a native of London, and the son of James Williams (*d.* 1621), 'a merchant taylor,' and his wife Alice, who in her will, dated 1 Aug. 1634, speaks of her son Roger as 'now beyond the seas' with his wife and daughter. Roger Williams in 1629 mentions his aged mother as still living.

Mrs. Anne Sadleir tells how when Roger was a youth 'he would in a shorthand take sermons and speeches in the Star-chamber and present them to my dear father' (Sir Edward Coke). He showed such quickness of parts in this employment that Coke resolved to forward his education, and Roger was on 25 June 1621 elected a 'pensioner' or exhibitioner at Sutton's Hospital (Charterhouse), being 'the second scholar placed there by Sir E. Coke.' The rule that no scholar could be admitted under ten or over fourteen may well have been disregarded in this particular instance, for Coke was not only a governor of the school, but was also the legal adviser of the foundation. On 29 June 1623 Williams was admitted to Pembroke College, Cambridge, and he graduated B.A. from that society in 1626. He seems to have taken orders, and in 1629 was serving as chaplain to Sir William Masham of Oates in Essex, an ancestor of the first Baron Masham [see under MASHAM, ABIGAIL; cf. LOCKE, JOHN, 1632–1704; Lady Masham was a cousin of Oliver Cromwell]. While there he had offers of preferment, which he refused, mainly, it would appear, owing to his dislike of the Anglican liturgy (cf. *Hist. MSS. Comm.* 7th Rep. App. p. 654). Subsequently, in a letter to Mrs. Sadleir, he spoke metaphorically of Bishop Laud as having 'pursued him out of the land.'

He embarked from Bristol in the ship Lyon, William Pierce, master, on 1 Dec. 1630, and after a voyage of sixty-five days reached Nantasket on 5 Feb. 1631. Winthrop noted his arrival as that of 'a good minister,' and he was invited accordingly to fill the pulpit of John Wilson of Boston, who was returning to England on a visit. But the church he had come to pleased Williams little better than the church he had left. He objected to the fact that it was unseparated (had not, that is to say, formally withdrawn from communion with the church of England), and he strongly disapproved of the amount of control over the individual conscience which the Boston church arrogated to itself. On 12 April 1631 he accepted an appointment as assistant 'teacher' or minister at Salem, but the Boston authorities viewed his pastorate there with so much jealousy that after a few months' sojourn he thought it wise to remove to Plymouth, where he became assistant to Ralph Smith. He had married shortly before leaving England Mary [Warnard], and his eldest daughter Mary was born at Plymouth in 1633. In August of this year he returned to Salem, and twelve months later, upon the death of Samuel Skelton, he consented to become chief teacher there, though he was not formally appointed to be Skelton's successor until the spring of 1635. The magistrates at Boston protested against the appointment and sought to annul it, but the church of Salem, taught by Williams to cherish the rights of self-governance, paid no heed to their mandate. The objection of the general council of Massachusetts Bay, and indeed of the solid puritan majority, to what they regarded as an excess of schismatic zeal, was not without reasonable justification. Williams's prime contention was that the civil powers should have no authority whatever over the consciences of men. Whether this was a 'detestable' opinion or no, the corollary that the church of England was 'anti-christian' was unquestionably inopportune and inconvenient as a tenet, while Williams's denial of validity to Charles I's charter of 1629, on the ground that Massachusetts belonged to the Indians and not to the king, who therefore had no right to give it away, might well seem fraught with real political danger to the infant community. In July 1635 Williams was summoned to the general court at Boston to answer the charge of maintaining dangerous opinions, of which the chief specified were: 'first, that the magistrate ought not to punish the breach of the first table [of the decalogue] otherwise than in such cases as did disturb the civil peace; secondly, that he ought not to tender an

oath to an unregenerated man.' The Salem congregation at first stood by their 'teacher,' but fear of ostracism and disfranchisement coerced them into submission, and on 9 Oct. 1635 Roger Williams, still persisting in his 'contumacy,' was, according to the euphemism of John Cotton, the apologist of the authorities at Boston, ordered to be enlarged out of Massachusetts (see *North American Review*, April 1868; cf. EDWARDS, *Antapologia*, 1644, p. 165; BAILLIE, *Dissuasive from the Errours of the Time*, 1645, p. 126; BURRAGE, *Baptists in New England*, ap. American Bapt. Publ. Soc. Trans. 1894, 18 sq.) He was ordered to depart out of Massachusetts' jurisdiction within six weeks, but was afterwards granted leave to remain in Salem until the next spring, provided he should not 'go about to draw others to his opinions.' The Boston council even went further and offered to revoke the sentence of banishment upon the sole condition that he should not disseminate 'any of his different opinions in matters of religion;' but as many still resorted to his house to hear him he was held to have violated this condition. In January he was cited to Boston, but declined to go, and Captain John Underhill (*d.* 1672) [q. v.] was despatched to Salem with a sloop under orders to arrest him and put him aboard ship for England.

In the meantime Williams had received a hint from Winthrop 'to arise and flee into the Narrohiganset's country, free from English Pattents.' With four or five companions Williams 'steered his course' for the land of the Narragansett Indians, being 'sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bread or bed did mean.' Of the Indian chief Ousamequin he purchased a tract of land at Manton's Neck, on the east bank of the Seekonk river, and in April 1636 commenced to plant. But his old friend the governor of Plymouth 'lovingly advised' him that 'he had fallen into the edge of their bounds.' At the end of May, therefore, he crossed over the water with his companions and began a settlement at a spot on the banks of the 'Mooshausic,' to which he gave the name Providence. There, later on in 1636, he was joined by his wife and two children. The settlers agreed to submit themselves to the will of the majority 'only in civil things.' By a deed dated 24 March 1638, two sachems of Narragansett Bay, with whom he had struck up a friendship while living at Plymouth, made over to him the lands contiguous to the settlement (ARNOLD, *Hist. of Rhode Island*, i. 40; GAMMELL, p. 64; GREENE, *Short Hist. of Rhode Island*, 1877; *Proceedings of Massachusetts Hist. Soc.* 1873, p. 356).

Williams's tendency to the views of the anabaptists had already been pronounced, and in 1639, having been publicly immersed, he planted the first baptist church in Providence, 'the mother of eighteen thousand churches of a like faith and order on the continent of America' (BENEDICT, *Hist. of Baptists*, i. 473; CROSBY, i. 91). A few months later he characteristically disputed the validity of immersion, severed his connection with the baptists forthwith, and became 'a seeker' (that is, one dissatisfied with all existing sects). It is certainly not a little remarkable that Williams, while carrying to their logical issues the principles of such harbingers of individualism in religion as Robert Browne [q. v.], Henry Jacob [q. v.], and John Smith (*d.* 1612) [q. v.], the sebaptist, should also, in his remote settlement, have attained conclusions so closely allied to those expressed a few years later by Chillingworth, by Jeremy Taylor in his 'Liberty of Prophesying,' but more particularly by Milton.

In the meantime additions were being made, chiefly by refugees from Massachusetts, to Williams's little settlement at Providence. In other parts of Narragansett Bay, moreover, settlers appeared, and with the development of the 'synoikismos' Williams's peculiar views of 'soul liberty' and wide religious toleration acquired strength and precision. In 1639 a number of 'antinomians' from Massachusetts, inspired in large measure by the counsels of Sir Henry Vane the younger [q. v.], settled in the township of Newport. Vane, during his sojourn in New England, was in close correspondence with Williams. The little settlements were united by fear of encroachments on the part of Massachusetts Bay, and their uneasiness was enhanced by the consciousness that they had no other title to their land than that obtained from natives. This sense of common danger determined them to send Williams to England as the champion of their separate rights. He set sail accordingly from New York in June 1643. His leisure on the voyage he employed in compiling his very remarkable 'Key into the Language of America; or an Help to the Language of the Natives in that part of America called New England'. . . London, printed by Gregory Dexter, 1643, dedicated 'to my Deare and Welbeloved Friends and Countreymen in old and new England' (reprinted in Rhode Island Hist. Soc. Coll. vol. i. 1827). The vocabularist states that God was pleased to give him a 'painful, patient spirit' to lodge with the

Indians 'in their filthy, smoky holes, to gain their tongue,' and the value of his book is enhanced by the fact that it was compiled before the language of the Narragansetts had been essentially modified by intercourse with the English.

Williams's friend Vane received him hospitably, and presented him to the commissioners of plantations, who listened to his views with attention and granted him the charter that he sought (dated 14 March 1644), giving to 'the Providence Plantations in the Narragansetts Bay full power to rule themselves.' An interval of a few months before setting sail on his return voyage was occupied by Williams in seeing two tracts through the press. The first, 'Mr. Cotton's Letter lately printed, examined, and answered' (1644, small 4to), was a reply point by point to the 'Letter' justifying the expulsion of Roger Williams which Cotton had printed in 1643—the gist of the writer's complaint being that by the 'New English elders' church fellowship was put before godliness. The second of the pamphlets, also in small quarto, was the notable 'The Bloudy Tenent of Persecution, for cause of Conscience, discussed in a Conference betweene Truth and Peace, who in all tender Affection present to the High Court of Parliament (as the result of their Discourse) these (amongst other Passages), of highest consideration' (London, 1644, 4to, two editions. The title-pages slightly differ, but neither bears the author's name (British Museum, Bodl., Advocates' Library). The doctrine of the liberty of conscience in matters of religion was a necessary outcome of protestant conditions, and it had already been preached for many years by independent or baptist divines (see *Tracts on Liberty of Conscience and Persecution*, ed. Richardson, Hanserd Knollys Society, 1846); but it is doubtful if it had yet been so forcibly expounded as it was in 'The Bloudy Tenent.' At the outset of his treatise Williams takes the highest ground in his advocacy of absolute freedom; 'it is,' he says, 'the will and command of God that (since the coming of his Son, Lord Jesus) a permission of the most Paganish, Jewish, Turkish, or anti-christian consciences and worships be granted to all men, in all Nations and Countries, and they are only to be fought against with that sword which is only (in soul matters) able to conquer, to wit, the word of God's Spirit, the word of God' (preface). In concluding, he goes so far as to enounce the principle, 'The civil magistrate owes two things to false worshippers, (1) Permission, (2) Protection' (chap. cxxv). Williams sailed about the time of the appearance of his book, probably in July 1644, and it was perhaps as well that he did, for in August the commons ordered 'The Bloudy Tenent' to be burned by the common hangman (*Commons' Journal*, 9 Aug.) Prynne similarly, in his 'Twelve Considerable Serious Questions' (1644), denounced Roger Williams's licentious work and dangerous conclusion of free liberty of conscience, which was again condemned by the Sion College manifesto of December 1647. A small piece of manuscript that Williams had left behind him was published anonymously in London in 1645, in octavo, under the title 'Christnings make not Christians; or a briefe Discourse concerning that name Heathen commonly given to the Indians; as also concerning that great point of their conversion.'

In the meantime Williams had arrived back in Boston (17 Dec. 1644) with letters to the governor which ensured him against molestation, and the new charter which he had obtained for the settlers of Narragansett Bay was formally recognised in 1647. The result of the appeal to England had been so far satisfactory, but in 1651 matters were again disturbed, and the charter seemed in danger of being undermined by a commission obtained in England by William Coddington [q. v.] as governor of Aquidneck Island, in independence of the remainder of the colony of which it forms an integral part (see *Rhode Island Hist. Tracts*, No. 4). In November 1651 Williams embarked once more for England with a commission to procure the abrogation of Coddington's authority, and at the same time to secure titles and protection for the Rhode Island boundaries against encroachments on the part of either Massachusetts or Connecticut. On his arrival in England he seems to have paid a visit to Sir Henry Vane in Lincolnshire. Vane was now at the height of his influence, and Williams wrote to his friends in Providence to the effect that 'the great anchor of our ship is Sir Henry.' One of his first acts in England, however, was to send to press a vindication of his treatise of 1644, the challenge of which had been responded to by Cotton in his 'Bloudy Tenent washed and made white in the Bloude of the Lambe.' Williams's answer to Cotton was entitled 'The Bloudy Tenent yet more Bloudy by Cotton's Endevour to wash it white in the Bloud of the Lambe,' printed by Giles Calvert, 1652, small 4to (British Museum, Bodleian). And this he followed up with 'The Hireling Ministry none of Christs, or a Discourse touching the Propagating the Gospel of Jesus Christ' (London, 1652, 4to; Brit. Museum); and another tract in the form of a letter to his

wife Mary, upon her recovery from illness, entitled 'Experiments of Spiritual Life and Health' (London, 1652, 4to; reprinted Providence, 1863, 4to; cf. ALLIBONE, *Dict.*)

Williams's lodgings in London were in St. Martin's near the Shambles. He often visited Hugh Peters [q. v.] at Lambeth, and seems to have been on intimate terms with him, for it was to him that Peters confided the melancholy and trouble that oppressed him amid seeming prosperity. It is very probable that he had some intercourse with John Owen and Richard Baxter, to whom he subsequently addressed a letter prefixed to his treatise against the quakers. Among others with whom he is known to have associated while in London between 1652 and 1654 were Thomas Harrison (1606–1660) [q. v.], the regicide, whom he described as 'a heavenly man, but most high flown for the kingdom of the saints;' Henry Lawrence [q. v.], another member of Cromwell's council of state; and the eccentric genius, Sir Thomas Urquhart [q. v.], for the mitigation of whose imprisonment he seems to have employed such influence as he possessed, thereby earning a flaming tribute from the knight of Cromartie. By his generosity and by his 'many worthy books with some whereof he was pleased to present me,' says Urquhart, 'he did approve himself a man of such discretion and inimitably sanctified parts that an archangel from heaven could not have shown more goodness with less ostentation' (*Epilogue to Logopandecteision*; WILLCOCK, *Urquhart*, 1899, p. 91).

Williams seems, moreover, to have come frequently in contact with Milton, whose acquaintance it is quite possible that he may have made in 1643. He spoke afterwards with appreciation of Milton's skill in languages, and he mentions in a letter that he was able to give the blind poet some instruction in Dutch, of which Milton possessed but little. Less successful was his endeavour to open relations with the family of his old benefactor, Sir Edward Coke, through the medium of Coke's daughter Mrs. Anne Sadleir. This lady was an unbending royalist, and she took very ill a recommendation from Williams to amend her opinions by reading Milton's 'Eikonoclastes.' 'It seems,' she wrote to him, 'that you have a face of brass and cannot blush. . . . As for Melton it is he, if I be not mistaken, that wrote a book of the "Lawfulness of Divorce," and, if report says true, had at that time two or three wives living. This perhaps were good doctrine in New England, but it is most abominable in Old England. As for his book against the king, God has began his punishment upon him here, who struck him with blindness;' and she concluded: 'Trouble me no more with your letters, for they are very troublesome to her who wishes you in the place from which you came.' Here this correspondence ceased.

In the summer of 1654, after two and a half years' sojourn in England, Williams returned to Providence, bearing letters from Vane to some of the leading Rhode Island settlers. He had succeeded in the immediate objects of his mission; but he found the colony in a very disorganised and divided state, and he addressed himself at once to an endeavour to restore some degree of unity to the scattered townships. It was not altogether unnatural that his doctrine of liberty should have been interpreted here and there to mean license. The necessary distinction and the need for subordination in secular affairs were drawn out in a memorable letter of Williams, dated January 1655, in which the Commonwealth is likened to a ship. In the meantime, on 12 Sept. 1654, he had been elected president or governor of Rhode Island, an office which he retained until May 1657. During this period Williams rendered important service to the neighbouring colonies, as he had done on former occasions, by his influence with the Indians, and by giving warning of impending hostilities (WINTHROP, *Hist. of New England*, pp. 237 sq.) But he earned some unpopularity in 1656 by issuing a warrant for the arrest on a charge of high treason of one of his old followers, William Harris, who had given an absurd application to Williams's views by promulgating anarchical doctrines, such as the unlawfulness of 'all earthly powers' and the 'bloodguiltyness' of all penal discipline.

In 1656 the quakers made their appearance in New England, and were cruelly persecuted in most of the colonies. They found a refuge, however, in Rhode Island, where, despite the remonstrances from Massachusetts and elsewhere, Williams (though he held the views of the quakers in the greatest abhorrence) steadily refused to lend his influence either to expel or to persecute them. George Fox visited the colony subsequently, in 1672, and was in Providence at the same time as Williams. The two champions did not meet; but no sooner had Fox returned to Newport than Williams sent him a challenge to a public discussion. Williams subsequently rowed himself down the bay (a distance of some thirty miles) to Newport, in order to hold a dispute with three of Fox's 'journeymen and chaplains,' after which, as is usually the case in such combats, both sides claimed the victory and

published diverse accounts of the arguments employed. The 'New England Firebrand Quenched' by George Fox and John Burnyeat remains to illustrate the talent for obloquy possessed by the quakers (see SMITH, *Friends' Books and Bibliotheca Anti-Quakeriana*, 1873, p. 452). But Williams, who may be said to have sat at the feet of Milton, was not easily to be eclipsed as regards controversial vocabulary, and his quarto treatise of 335 pages, called 'George Fox digg'd out of his Burrowes' (Boston, 1676; dedicated to Charles II), is a remarkable testimony to the unfailing vigour of his expletives if not of his mind.

When a new charter was obtained for Rhode Island on 8 July 1663, Williams became one of the assistants under the new governor, Benedict Arnold, and he was re-elected in 1667 and 1670. In 1677 he was again elected, but declined to serve. During the alarming rising of the Indians, known as Philip's war, in 1675, he accepted a commission as captain in the militia and drilled companies in Providence. When the Indians were subdued he served on the committee which allotted the captives as slaves among the heads of families residing in Providence. The trade which he had maintained with the Indians probably suffered by the war, and during the last years of his life Williams was badly off, and was maintained apparently by his son. Williams's last letter, to Governor Bradstreet at Boston, was dated Providence 6 May 1682, and he died at Providence in all probability in the early part of April 1683 (cf. SAVAGE, iv. 479; STRAUS, p. 230 *n.*; HODGES, *Notes concerning Roger Williams*, Boston, 1899). He was buried in a spot which he himself had selected on his own land, a short distance from the place where forty-seven years before he had first landed. He left issue: Mary, born in 1633; Freeborn, born at Salem in October 1635, who was twice married but left no issue; Providence, born in September 1638, who died unmarried in 1686; Mercy, born on 15 July 1640, who married three times and had numerous children; Daniel, born in February 1642; and Joseph, born in December 1643. Charts giving the first five generations of the descendants of Roger Williams were published by Austin in his 'Ancestry of Thirty-three Rhode Islanders' (Albany, 1889; cf. SAVAGE, *Genealog. Dict.* iv. 479).

Milton spoke of Williams as an extraordinary man and a noble confessor of religious liberty, who sought and found a safe refuge for the sacred ark of conscience. His associates in the new world described him in terms less exalted. Bradford calls him a man godly and zealous, having many precious parts, but very unsettled in judgment (*Hist. of Plymouth Plant.* p. 310). Cotton Mather spoke of his having a windmill in his head (*Magnalia*, vii. 7); Sir William Martin and Hubbard both praised his zeal, but thought it overheated (*Hutchinson Papers*, p. 106). Southey held his memory in 'veneration,' which seems hardly the word to apply to a man so profoundly contentious as Williams was. Lowell is substantially just to him when he writes, 'He does not show himself a strong or a very wise man,' though 'charity and tolerance flow so noticeably from his pen that it is plain they were in his heart' (*Among my Books*, p. 246). Williams's place as a religious leader has perhaps been exaggerated by his eulogists. His views were not in advance of those of many of his contemporaries, his cardinal doctrine that 'there is no other prudent Christian way of preserving peace in the world but by permission of different consciences' being scarcely more than a reaffirmation of John Smith's dictum of 1611 to the effect that Christ being the lawgiver of the conscience, the magistrates were not entitled to meddle with religious opinions. His mind had none of the roominess of Fuller's, or of the elevation of Milton's; but he certainly had a firm grip of the necessity of a principle of toleration, and he was one of the very first to make a serious effort to put that principle into practice.

Such memorials to Roger Williams as exist are for the most part of quite recent date. In 1871 a descendant left a hundred acres of land at Providence to be formed into a 'Roger Williams park,' which was inaugurated on 16 Oct. 1877, when a statue to the pioneer of the city was also unveiled and a medal struck (see DIMAN, *Address on Roger Williams*, 1877). In 1871, too, a statue by Franklin Simmons was erected in the capitol at Washington at the expense of the state of Rhode Island, and in the year following a monument nearly 200 feet in height was commenced on Prospect Hill, Providence. A few relics are preserved at Providence, and Williams's house at Salem is still pointed out (see *Essex Bulletin*, April 1870; MUDGE, *Footprints of Roger Williams*, p. 272). In 1874 a petition was forwarded to the Massachusetts legislature asking that body to revoke the order of banishment uttered in 1635. The inference that the general court of Massachusetts had acted with injustice in banishing Williams is combated with great zeal and erudition by Dr. Henry Martyn Dexter in his 'As to Roger

Williams and his "Banishment" from the Massachusetts Plantation' (Boston, 1876, 4to). In 1865 was founded the Narragansett Club, which adopted as its motto 'What cheare, Netop' (the traditional hail given by the friendly Indians to Williams from the banks of the Mooshausic, 'Netop' signifying friends), and the first six of its massive quarto volumes (1866–74), admirably printed and edited, are devoted to reprints of Williams's writings. The sixth volume contains a series of upwards of 130 of Williams's letters. His sixty-five letters to Winthrop and other detached pieces had previously appeared in the Massachusetts Historical Society's collections (1st ser. vols. i. ix., 2nd ser. vols. vii. viii., 3rd ser. vols. i. ix. x., and 4th ser. vols. iv. v. vi.), and the 'Bloudy Tenent' was carefully edited for the Hanserd Knollys Society by Edward Bean Underhill in 1848. 'What Cheer; or Roger Williams in Banishment,' a poem by Job Durfee, appeared in 1832 (cf. FOSTER, *Life and Corresp.* 1856, i. 156).

[Roger Williams has attracted comparatively little attention in England, but in America his career has excited an almost undue amount of discussion, and various controversial issues have been raised mainly on the ground of the justice or injustice of his expulsion from Massachusetts in 1635. Chief among the independent Lives, most of which display abundant research, are: 1. Johnson's Spirit of Roger Williams, 1839; 2. Knowles's Memoir of Roger Williams, founder of the state of Rhode Island, Boston, 1834 (with facsimiles of Williams's handwriting); 3. Gammell's Life of Roger Williams, Boston, 1845. 4. 'Elton's Life of Roger Williams, London and Providence, 1852 and 1853; 5. Eddy's Roger Williams and the Baptists, Boston, 1861; 6. Biographical Introduction to the first volume of the Narragansett Club Publications (1866) by Reuben A. Guild, containing a brief appreciation of the preceding Lives; 7. 'Dexter's As to Roger Williams, Boston, 1876; 8. Guild's Footprints of Roger Williams, Providence, 1886 (adducing a theory that Williams was a Cornishman); 9. Merriman's Pilgrims, Puritans, and Roger Williams Vindicated, Boston, 1892; 10. Straus's Roger Williams, New York, 1894. Most of these are eulogies, and display too marked a tendency to judge Williams's relation to the men of his age by what posterity finds most valuable in his teaching rather than by what actually appeared most conspicuous to his fellow-colonists of the seventeenth century. In addition to the above, to the controversial tracts in the first six volumes of the Narragansett Club and the Journals and letters of Winthrop, see also Bradford's Hist. of Plymouth Plantation (ap. Mass. Hist. Soc. Coll. 4th ser. vol. iii.); Backus's Hist. of New England, 1796; Hubbard's Hist. of New England, 1680 (ap. Mass. Hist. Coll. vol. xv.); Potter's Early Hist. of Narragansett (Rhode Island Hist. Soc. Coll. vol. iii., 1835); Staples's Annals of the Town of Providence (ib. vol. v.); Narragansett Historical Register; Arnold's Hist. of the State of Rhode Island and Providence Plantations, 1860; Bartlett's Bibliography of Rhode Island, 1864; Rider's Historical Tracts, No. 14 (1881); Palfrey's Hist. of New England, 1884, i. 46, 161, 184, 214, 344, 386, ii. 111, 190, 285; Drake's Making of New England, 1886, pp. 194 sq.; Ellis's Treatment of Dissentients by Founders of Massachusetts (Lowell Lect.), Boston, 1876; R. C. Winthrop's Life and Letters of John Winthrop, 1867; Winsor's Hist. of America, iii. 336 (with facsimile of handwriting); Bancroft's Hist. of the United States, 1885, i. 241 et seq.; Deane's Roger Williams and the Massachusetts Charter, 1873; New England Historical and Genealogical Register, xliii. (1889), 291–303, 313–20, 427, xlv. (1891) 70, l. (1896) 65–8, 169 liii. (1899) 60–4; note kindly communicated by Mr. John Ward Dean, Boston, Mass. For the development of Williams's religious views, see Evans's Early English Baptists, 1862; Barclay's Inner Life of Religious Societies of the Commonwealth, 1876; and for the growth more especially of the idea of toleration, cf. More's Utopia; Masson's Milton, iii. 98 sq.; Buckle's Hist. of Civilisation, 1885, i. 337 sq.; Lecky's Rationalism in Europe, ii. 70–84; Fiske's Beginning of New England, pp. 114, 185; Gardiner's Great Civil War, i. 287 sq.; and art. VANE, SIR HENRY (1613–1662).] T. S.

WILLIAMS, ROGER (*fl.* 1690), mezzotint engraver. [See WILLIAMS, ROBERT.]

WILLIAMS, ROWLAND (1817–1870), Anglican divine, was born at Halkyn in Flint on 16 Aug. 1817. His father, Rowland Williams (*d.* 1854), canon of St. Asaph, held successively the livings of Halkyn, Meivod, and Ysceiviog. He married Jane Wynne, daughter of the Rev. Hugh Wynne Jones of Treiorwerth, Anglesey, and prebendary of Penmynydd. Rowland, their second son, went to Eton as king's scholar in 1828, was Newcastle medallist in 1835, left Eton for King's College, Cambridge, in 1836, and in his first year obtained Battie's university scholarship. He became fellow of King's in 1839. After graduating B.A. in 1841, he held for a short time the post of assistant-master at Eton, but resigned on account of delicate health. Returning to Cambridge, he was ordained deacon in 1842 and priest in 1843 by John Kaye, bishop of Lincoln. He was appointed classical tutor of King's College, Cambridge, and performed the duties of that office for eight years. He proceeded M.A. in 1844, and B.D. in 1851.

While at Cambridge he was not forgetful

of public interests. When the amalgamation of the sees of St. Asaph and Bangor was threatened (1843-6), he took active part with the Earl of Powis, his father, and others in opposing the scheme. The remonstrances which appeared in the press were chiefly from his pen, and when the measure was averted he helped to found the Powis scholarships in recognition of Lord Powis's action in the matter.

In 1848 he obtained the prize offered to the university of Cambridge by the orientalist John Muir [q. v.] for a preliminary dissertation on the comparative merits of Christianity and Hinduism; and by a special grace of the senate was directed to proceed with a larger work on the same subject, for which the entire prize of 500*l.* was awarded.

In 1850 Williams became vice-principal and professor of Hebrew in the theological college of St. David's, Lampeter, impelled thereto by patriotic enthusiasm and a desire to raise the educational standard of the Welsh clergy. Many abuses had crept into the management of the college, and hostile criticism which threatened its extinction was at this time agitating the Welsh press. Dr. Harold Browne, his predecessor (afterwards bishop of Ely and Winchester), had found life at Lampeter a constant struggle for the principles of common-sense and honesty, and on resigning had inaugurated reforms (see Dean Kitchin, *Life of Harold Browne*, chaps. iii. and iv.) In Williams's hands the entire system of education and finance was remodelled, and, in spite of great obstacles, the literary and moral character of the college was raised and the number of students increased. He formed a scheme for the better endowment of the college in the interest of its scholars, and left no stone unturned to obtain help from government, but owing to complications, which arose in connection with his theological views, the increased endowment only took effect after he had left St. David's College.

In December 1854 he was appointed select preacher in the university of Cambridge. The second sermon of the course, on inspiration (*Rational Godliness*, s. xix), was destined to affect all his future career. The course being interrupted by his father's death, a report was circulated that it had been stopped by the authorities, and a cry of heterodoxy was raised. Other sermons, which, as a mark of confidence, the heads gave him the opportunity of preaching at Cambridge, were, together with sermons preached at St. David's College, published in 'Rational Godliness after the Mind of Christ and the Written Voices of the Church,' London, 1855. But the publication of that volume only increased the disquietude of the Welsh evangelical clergy. A memorial protesting against Williams's teaching was addressed to Connop Thirlwall [q.v.], bishop of St. David's. Alfred Ollivant [q.v.], bishop of Llandaff, asked him to resign his chaplaincy, and by admitting to holy orders in Llandaff students from other dioceses struck a severe blow at his position as theological tutor at Lampeter. But with characteristic tenacity of purpose Williams struggled on for eight years, finally appealing to the visitor to set the affairs of the college on a firmer basis.

Williams's greatest literary work was 'Christianity and Hinduism,' 8vo, Cambridge, 1856. This was the expansion of the Muir prize essay. His views on revelation, inspiration, and prophecy, already enunciated in 'Rational Godliness,' were brought out more fully, and to this book he referred inquirers as giving the most comprehensive account of his theological opinions, especially in their metaphysical aspect. The dissertation took the prescribed form of a dialogue in which a Buddhist, a Hindú philosopher, a Vedántist, a German naturalist, and two English clergymen discuss the respective merits of the Indian and other religions. A careful account of Brahmanism and Buddhism is given, as well as of the different systems of Eastern philosophy. The last five chapters deal with the Hebrew religion, discuss the prophetical question, and give an exposition of Christian doctrine based on the Lord's prayer. The Sanscrit scholar, Horace Hayman Wilson [q.v.], considered the book 'well calculated to become a standard reference for the leading points of Hindú speculation, and the scope as well as history of their religious opinions.' Bunsen welcomed it as a highly remarkable philosophical and learned work (Bunsen, *Life*, ii. 429, and Max Müller, *Chips*, iii. 506). Lassen and Ewald also appreciated it highly.

This work completed, Williams took his D.D. degree on 11 June 1857. Shortly after he visited Baron Bunsen at Heidelberg. In 1858 he accepted the King's College living of Broad Chalke with Bower Chalke and Alvedistone, near Salisbury. At first he stayed there only during the vacations, but in June 1862, when with great reluctance he left Lampeter, he took up his residence at Broad Chalke, and in the following August finally severed his connection with St. David's College.

In February 1860 'Essays and Reviews'

was published. To this volume Williams contributed a review of Bunsen's 'Biblical Researches,' with the object of giving the latest results of Biblical criticism. The freedom with which theological questions were treated in this volume alarmed the adherents of plenary and verbal inspiration, and a panic ensued. Williams was prosecuted by Walter Kerr Hamilton [q. v.], bishop of Salisbury, for heterodoxy, and cited before the arches court of Canterbury, where he was defended by (Sir) James Parker Deane and (Sir) James Fitzjames Stephen [q. v.] The hearing occupied ten days—19 to 21 Dec. 1861 and 7 to 16 Jan. 1862. Judgment was deferred till 25 June 1862, when, out of twenty-two articles of indictment, three were admitted—those on inspiration, propitiation, and justification; the first two were ordered to be reformed. Though in the main adverse, this interlocutory judgment practically sanctioned nearly all the positions of biblical criticism and of the relations of scripture to science which Williams had maintained to be consistent with the standards of the Anglican church. He wrote: 'Whatever freedom I have claimed is judicially conceded as permissible by the Church of England. If we gain nothing more, I feel this day that I have not lived in vain; my Master has done a work by me which will abide.' But there were details—including, chiefly, a description of Bunsen's Lutheran and philosophical doctrines—for which he was held legally responsible. The admitted articles were brought in on 12 Sept. 1862, but the hearing was deferred till 15 Dec. 1862, when the judge, Stephen Lushington [q. v.], adhered to his judgment of June, and the sentence of suspension for one year, with costs, was passed. An appeal was at once made to the privy council. Meanwhile the charge respecting propitiation had been withdrawn and the appeal reduced to two counts. Williams, together with his friend Henry Bristow Wilson [q. v.], appealed in person on 19 June 1863 before the judicial committee of the privy council. The hearing lasted till 26 June, and on 8 Feb. 1864 the court reversed such parts of the judgment of the arches court as were unfavourable to Williams. During the trial Williams had printed 'Hints to my Counsel in the Court of Arches,' in which he set forth the line he wished to be adopted for his defence. This was at first supplied to his counsel alone, but on his deathbed he directed that copies should be sent to libraries in England and Wales.

The reversal of the judgment excited fresh agitation, and the 'Oxford Declaration' on the verbal inspiration of the Bible and eternal punishment prepared by Pusey was signed by four thousand of the clergy. Convocation proceeding to condemn 'Essays and Reviews,' Williams presented a petition, through Canon Wordsworth, praying to be heard before he was condemned. The petition was entered on the minutes, but refused, and a synodical condemnation carried. A debate followed in the House of Lords, when Lord Houghton (Richard Monckton Milnes) questioned the right of convocation to condemn books at all, and the lord chancellor (Westbury) declared that, as a judgment, the sentence had no meaning, and that the so-called synodical condemnation was no condemnation at all (*Life and Letters*, ii. 153-65).

At Broad Chalke Williams wrote 'Broad-Chalke Sermon-Essays,' London, 1867. These were essays expanded from preaching notes of a simple kind. He was also engaged upon a translation of the 'Hebrew Prophets, with introduction and notes, 2 vols. Part i. was published 1866, and part ii. was brought out after his death, 1871, edited by his wife, with the help of the Rev. W. W. Harvey. Part iii. was planned but not begun. He felt compelled, though most reluctantly, to give up the predictive element in the prophetical writings, and was convinced that the prophets dealt with events then taking place, and that it was in the applicability to all time of the truths they uttered that their words might be considered prophetic. He claimed for them 'a moral affinity to the thoughts of the future rather than a foresight of its events, a predication of eternal truths rather than a prediction of temporal accidents' (*Christianity and Hinduism*, p. 477). Ewald wrote of Williams's 'Hebrew Prophets' as 'a work quite unparalleled in English literature' (*Gött. gel. Anz. S.* 4, 1867). Kuenen, in 'Theologisch Tijdschrift,' 1871, and Diestel, in 'Jahrbücher für deutsche Theologie,' 1872, reviewed it favourably (see also Cheyne, *Founders of Old Testament Criticism*).

Williams died on 18 Jan. 1870. He was buried in the churchyard at Broad Chalke. A cross rising from a block of granite marks his resting-place. In 1859 he married Ellen, daughter of Charles Cotesworth, R.N., a Liverpool merchant.

The fine five-light Perpendicular west window of All Saints, Broad Chalke, was filled with painted glass in his memory at the expense of his parishioners and friends from all parts; it was unveiled in 1873. At Lampeter a bronze tablet with inscrip-

tion was put up in the college chapel by his pupils and friends in Wales; and at Cambridge a brass memorial plate has been placed by some of his pupils in the antechapel of King's College.

Williams was of short stature, with a large head and massive brow, features of the Celtic type, deep-set dark blue eyes, and brown hair. On leaving Lampeter his friends and pupils presented him with an oil portrait by John Robertson, of Liverpool, which is a very good likeness. He bequeathed this portrait to King's College, Cambridge, on his wife's death.

Williams was endowed with considerable intellectual powers, to which he added sound scholarship and a good memory. He was ardent, enthusiastic, and deeply devotional. Bold and uncompromising in controversy, his private life was marked by great tenderness and strong family affection. Of a finely strung, sensitive, and nervous temperament, he felt too deeply the controversies and misunderstandings with which his life was beset, and, conscious of integrity, suffered much from insinuations to the contrary. His writings are characterised by a strong love of truth. He was attached to the church of England, and looked forward to a day when he would be acknowledged to have been a true son. He objected to being identified with any special party in the church. In 'Hints to my Counsel,' p. 1, he declares that he accepts the articles as they are, and claims to teach by them with fidelity and clearness. At the same time, he contended for entire freedom in all literary investigation of the scriptures, pleading for an open Bible and free criticism as the right of the clergy of the English church. He held very stringent views on clerical obligation (see article, *Fortnightly Review*, March 1868), but considered that subscription 'does not imply a claim of divine perfection or a promise to abstain from suggesting improvements' (*Hints to my Counsel*, p. 19).

Williams bequeathed his library (leaving such part as she chose to keep to his wife for her lifetime) to such town in Wales as would provide a suitable repository and means of paying a guardian of it, Swansea and Carnarvon to have the first choice. Swansea accepted the bequest, and all the books will eventually be sent thither.

Besides the works mentioned Williams wrote: 1. 'A Defence of the Grant to Maynooth,' 1845. 2. 'Lays from the Cimbric Lyre, by Goronva Camlan,' 1845. 3. 'Lampeter Theology,' 1856. 4. 'Christian Freedom in the Council of Jerusalem: preached before the University of Cambridge, with a Review of Bishop Ollivant's Charge,' 1857. 5. 'Orestes and the Avengers: an Hellenic Mystery, by Goronva Camlan,' 1859. 6. 'Persecution for the Word; with Postscript on the Interlocutory Judgment' (farewell sermon at St. David's College), 1862. 7. 'Owen Glendower: a Dramatic Biography, with other poems,' 1870 (this was passing through the press at the time of his death). 8. 'Psalms and Litanies,' &c., 1872, 1876, and 1892 (which he was writing, and, when dying, desired might be published). 9. 'Stray Thoughts from the Note-Books of Rowland Williams,' 1878 and 1892. He was also the author of articles in the 'Quarterly Review' on 'Methodism in Wales,' vol. lxxxv. 1849, 'The Church and Education in Wales,' vol. lxxxvii. 1850, and 'Bards of the Sixth Century,' vol. xci. 1852.

[Life and Letters of Rowland Williams, D.D., edited by his wife, 2 vols. cr. 8vo, 1874; family papers and correspondence; verbatim reports of proceedings in the Court of Arches; Times, January 1870; Guardian, January 1870; see also the Rev. R. B. Kennard's Essays and Reviews; J. Fitzjames Stephen's Defence of Rowland Williams; the Rev. John Owen's Dr. Rowland Williams and his Place in Contemporary Religious Thought (Contemporary Review, April 1870); C. Kegan Paul's Biographical Sketches.]

E. W-s.

WILLIAMS, SAMUEL (1788–1853), draughtsman and wood engraver, was born at Colchester, of humble parentage, on 23 Feb. 1788. He was apprenticed to a Colchester printer named Marsden, but devoted all his spare time to drawing and engraving on wood, and subsequently adopted this as his profession. He first established himself in his native town, but in 1819 settled in London. His earliest patron was Crosby the publisher, for whom he drew and cut a series of illustrations to a work on natural history (1810), and he eventually became one of the ablest and best employed of English wood engravers, specially excelling in landscape work. He was also a clever and facile designer, and a large proportion of his cuts were done from his own drawings; these include the illustrations to Whittingham's edition of 'Robinson Crusoe,' 1822; Mrs. Trimmer's 'Natural History,' 1823–4; 'The British Stage,' 1826 and following years; Scott's Bible, 1833–4; 'The Olio,' a weekly magazine, 1828–33; Hone's 'Every-Day Book,' 1825–7; Lady C. Guest's 'Mabinogion,' 1838; Thomson's 'Seasons,' 1841; Selby's 'British Forest Trees,' 1842; and Miller's 'Pictures of Country Life,' 1847. Among his best cuts from the designs of other artists are those in Wiffen's

edition of Tasso's 'Jerusalem Delivered,' 1823; Lockhart's 'Spanish Ballads,' 1840; the Abbotsford edition of the Waverley Novels, 1842; Scrope's 'Deer-stalking,' 1846; Kugler's 'Handbook of Painting' and Milman's 'Horace,' 1849. In the early part of his life Williams painted some excellent miniatures and a few oil pictures. He died on 19 Sept. 1853, leaving four sons, who all practised wood engraving with success. A large collection of his works is in the print-room of the British Museum.

THOMAS WILLIAMS (*fl.* 1830), younger brother of Samuel, was his pupil, and almost equalled him in skill as a wood engraver, but worked entirely from the designs of others. Specimens of his art are to be found in most of the illustrated publications of the day, including Northcote's 'Fables,' 1828; and Martin and Westall's 'Bible Illustrations,' 1833.

[Athenæum, 1853, pp. 1231, 1261; Notes and Queries, 1st ser. viii. 312; Linton's Masters of Wood Engraving; Ottley's Dict. of Painters and Engravers.] F. M. O'D.

WILLIAMS, THOMAS (1513?–1566), speaker of the House of Commons, born in 1513 or 1514, was the eldest son of Adam Williams of Stowford, Devonshire, by his wife Alice, daughter of Thomas Prideaux of Ashburton. It is unlikely that he was the Thomas Williams who supplicated for his B.A. at Oxford on 23 June 1528. On 14 Nov. 1539 he was admitted student at the Inner Temple, where he served as auditor, clerk of the kitchen, steward for the reader, serjeant for Christmas, and in other capacities (*Inner Temple Records*, passim). It is improbable that he was the Thomas Williams who was returned to parliament for Oxford city in 1553, that member being more likely a relative of John Williams, baron Williams of Thame [q. v.]; but in October 1555 he was elected for Bodmin, and in the parliament that met on 20 Jan. 1557–8 he sat for Saltash. In that year he was Lent reader at the Inner Temple, and it was probably his lectures in this capacity that were published in 1680 as 'The Excellency and Præheminence of the Law of England above all other Lawes in the World, asserted in a Lent Reading upon the Statute of 35 H. 8, cap. 6, concerning Tryals by Jury of Twelve Men,' London, 8vo, though they are there stated to have been delivered in Lent 1556–1557.

Williams may have sat in the first parliament of Elizabeth (January 1558–9), the returns for which are lost, and in 1560–1 he was again Lent reader at the Inner Temple. To the parliament that met on 11 Jan. 1562–3 he was returned for Exeter, and on the 12th, on the nomination of Sir Edward Rogers [q. v.], comptroller of the household, he was elected speaker. He was presented to the queen on the 15th, his speech on that occasion being printed at length by D'Ewes (*Journals*, pp. 64–6) and Manning (*Speakers*, pp. 224 sqq.) D'Ewes also prints Williams's speeches of 28 Jan., when he delivered to the queen the commons' petition for her marriage, and at the prorogation on 10 April. Williams died on 1 July 1566, aged 52, before parliament met again, his death during his term of office creating a precedent (see D'EWES, pp. 95 sqq.) He was buried in Harford church, Devonshire, where there is a memorial inscription.

By his wife Emlin or Emmeline, daughter of William Crewes of 'Chimley' (? Chulmleigh), Devonshire, he left issue two sons—John (*d.* 1615) and Thomas—and three daughters. Some notes by him are extant in the Record Office (*Cal. State Papers*, Dom., Addenda, 1547–65, p. 534).

[Cal. State Papers, Dom. 1547–80; Commons' Journals; D'Ewes's Journal of Parliament during the Reign of Elizabeth, pp. 57–97 passim; Official Ret. Members of Parl. i. 383, 392, 396, 403; Parl. History, i. 682 sqq.; Inner Temple Records, passim; Manning's Speakers of the House of Commons, pp. 223–9; Pole's Worthies of Devon; Vivian's Visit. of Devon, 1895, p. 789. In Hist. MSS. Comm. 4th Rep. App. p. 328, the Grammatica Italica by William Thomas (*d.* 1554) [q. v.] is erroneously ascribed to Thomas Williams.] A. F. P.

WILLIAMS, THOMAS (1550?–1620?), Welsh scholar, son of William ap Thomas ap Gronw and Catherine, an illegitimate daughter of Meredydd ab Ifan (*d.* 1525), founder of the house of Gwydir, was born about 1550 at Arddu r' Mynaich, a little to the north of Trefriw, Carnarvonshire. Wood says that Williams spent several years at Oxford, but doubts his identity with the Thomas Williams who graduated B.A. in 1567 and M.A. in 1573 from Brasenose College. He was known as 'Sir Thomas Williams' (*Hist. of the Gwydir Family*, 1878, pp. 18–19) and 'Sir Thomas ap William' (*Cambrian Reg.* ii. 470, 472), so that it is probable he took orders; Bishop Humphreys notes that there was a curate of the name at Trefriw in 1573. But in his later years he practised as a country physician, and that he was then a papist appears from the fact that proceedings were taken against him as a recusant in 1606 and 1607. Aided by the powerful patronage of his cousin, Morris Wynn of Gwydir (*d.* 1580), and of Morris's son John [q. v.], he devoted himself

to the study of Welsh literature. Among the manuscripts written by him are Mostyn MS. 113 (a book of pedigrees written about 1572), Hengwrt MS. 204 (a copy of the Welsh laws, dated 1594), and Mostyn MS. 204 (a collection of proverbs, dated 1620). But the great work of his life was the compilation of a Latin Welsh dictionary; the accumulation of the material took him, he says, fifty years, and the actual writing four, during which time 'I was so instant that often when I came from the book I did not know many a time what day of the week it was and so lost my practice' (*Cambrian Reg.* i. 159). The manuscript, in three quarto volumes, is now at Peniarth (Hengwrt MS. 60). It was sent by Sir John Wynn in 1623, Williams having died in the meantime, to Dr. John Davies [q. v.], who made it the basis of the second part of the dictionary of 1632. In his preface Davies refers to the assistance he derived from Williams's manuscript, but gives the impression that much revision had been necessary to make it presentable; the opinion of those who have examined Williams's work is, on the other hand, that Davies's is little more than an index to it (Williams, *Eminent Welshmen*, p. 537; Silvan Evans in *Llyfryddiaeth y Cymry*, p. 113).

[The biographical facts are from the additions of Bishop Humphreys to Wood's Athenæ. See also Williams's preface to the dictionary, as printed in the London 'Greal' (pp. 61–7); Hist. of the Gwydir Family (p. 87 of 1878 ed.), and the catalogues of the Hengwrt and Mostyn MSS.] J. E. L.

WILLIAMS, THOMAS (1668–1740), Roman catholic prelate, born in 1668 of an ancient Welsh family, resident at the Benedictine priory of Monmouth, made his profession as a friar of the order of St. Dominic at Bornhem, near Antwerp, on 5 Dec. 1686, taking in religion the name of Dominic. He finished his studies at Naples. Having been ordained priest in 1692, he was instituted rector of the Dominican College of St. Thomas Aquinas at Louvain in 1697, and in subsequent years he was appointed provincial of the English Dominican province. On 18 May 1724 he was installed prior of Bornhem. By papal brief of 22 Dec. 1725 he was made bishop of Tiberiopolis, under the archbishop of Hieropolis, in Phrygia Magna, *in partibus infidelium*, to which see he was consecrated at Rome (30 Dec.), in the chapel of the apostolic palace, by Benedict XIII himself. On 7 June 1727 he was nominated vicar-apostolic of the northern district of England. He resided mostly at Huddleston Hall (belonging to Sir Edward Gascoigne), near Hazlewood, Yorkshire. A letter of the internuncio at Brussels, dated 24 July 1733, announced to propaganda that Williams was in serious peril. The bishop was 'actually obliged to fly to the most deserted and remote places to escape prison and torture, as the pseudo-archbishop of York [Lancelot Blackburne] had issued a mandate for his capture, on account of his having made a conversion (which caused great noise) of a protestant minister who, instructed by Bishop Williams, nobly resigned his rich prebend, and publicly declared himself a catholic.' Williams died at Huddleston Hall on 3 April 1740 (O.S.), and was buried in the catholic church of Hazlewood, where his tombstone, with a Latin epitaph, is still in a state of perfect preservation.

The oft-repeated statement that he composed 'Mémoires pour servir à l'Histoire Ecclésiastique du XVIII^e^ Siècle' is without foundation.

[Dr. Thomas Worthington wrote in Latin Memoirs of Bishop Williams (1741, 8vo, pp. 65). A copy was in the library of the late Bishop Goss (Gibson's 'Lydiate Hall,' p. 203). This manuscript was published in A Consecrated Life by the Rev. Raymond Palmer, O.P., which appeared in Merry England (1887–8, x. 411, 480). See also Brady's Episcopal Succession, iii. 253, 254, 258; Notes and Queries, 1st ser. vii. 243, 8th ser. x. 456, xi. 53; Oliver's Cornwall, p. 467; Palmer's Obituary Notices, p. 11.] T. C.

WILLIAMS, Sir THOMAS (1762?–1841), admiral, son of Captain William Williams (*d.* 1778) of the navy, was in 1768 entered on the books of the Peggy sloop, commanded by his father, with whom he continued serving, nominally or really, in different ships on the Newfoundland and North America stations. In June 1776 he was with his father in the Active in the disastrous attack on Sullivan's Island [see Parker, Sir Peter, 1721–1811]. In 1777 he was moved into the Prince of Wales, flagship of Rear-admiral Samuel Barrington [q. v.], with whom he was in the engagements at St. Lucia (15 Dec. 1778) and Grenada (6 July 1779). On 8 Dec. 1779 he was promoted to be lieutenant of the America, one of the ships with Sir George Brydges (Lord) Rodney [q. v.], when he captured the Caraccas convoy on 8 Jan. 1780; and, being sent home with the prizes, went out to North America with Vice-admiral Marriot Arbuthnot [q. v.], and took part in the action of 16 March 1781. In May Williams was appointed first lieutenant of the Assurance,

which he commanded with some success for several months during the absence of her captain at sick quarters. On 15 April 1783 he was promoted to be commander of the Rhinoceros, which he took to England and paid off in March 1784. In June 1789 Williams was appointed to the Otter, employed in the North Sea; and on 22 Nov. 1790 he was advanced to post rank. In December 1792 he was appointed to the Lizard, and in August 1794 to the Dædalus, both in the North Sea for the protection of trade, and to co-operate with the army in the Low Countries. For his good service in forcing a number of transports through the ice in the Ems in the winter of 1794–5, and so relieving the forces at Emden, he was specially thanked by the admiralty, and appointed, in July 1795, to the 32-gun frigate Unicorn on the Irish station. On 8 June 1796, while cruising on the Soundings, having under his orders the Santa Margarita, he fell in with two French frigates of nominally equal force. They separated and were severally followed by the two English ships; and while the Santa Margarita took one [see Martin, Sir Thomas Byam], the Unicorn captured the other, the Tribune, which, under that name, was added to the English navy (James, i. 367–8). The most extraordinary feature of the action was that though the Tribune was commanded by a capable seaman, and admirably manœuvred, she did not succeed, 'in a running fight of several hours and a close combat of more than half an hour,' in shedding one drop of blood on board the Unicorn. She herself lost thirty-seven men killed and fourteen wounded. The reward of the double victory fell mainly to the senior officer, and Williams was knighted.

In March 1797 he was transferred to the Endymion, a 40-gun frigate carrying 24-pounders on her maindeck. On 12 Oct., the day after the battle of Camperdown, she joined the North Sea fleet, and was immediately sent by the admiral [see Duncan, Adam, Viscount] to follow up the Dutch ships which had escaped. A few hours later she found the Dutch 74-gun ship Brutus anchored inshore, and at once attacked her. The difficulty of the position, however, rendered it impossible for the inferior force to do anything effective; and when on the morning of the 13th the Endymion and the Beaulieu in company stood in to renew the attack, they were mortified by seeing the Brutus slip her cable and get into Goree. For the next three years the Endymion was employed on the Irish station and on convoy service to St. Helena. In February 1801 Williams was appointed to the Vanguard, which in the summer was sent up the Baltic, and on her return was employed in the blockade of Cadiz. In 1804–5 Williams commanded the Neptune in the Channel; in 1806–7 he had charge of the sea-fencibles of the Gosport division; and in 1807–8 was again in the Neptune.

On 25 Oct. 1809 Williams was promoted to be rear-admiral, and from May to August 1810 had his flag in the Venerable, under the command of Sir Richard John Strachan [q. v.] In August he hoisted his flag in the Hannibal, as second in command of the Channel fleet, and in October was sent with a strong squadron to Lisbon to co-operate with the army then occupying the lines of Torres Vedras. On the retreat of the French he returned to England, and in May 1811 hoisted his flag in the Royal George. In October he was appointed commander-in-chief at the Nore, where he remained for three years. On 4 June 1814 he was made vice-admiral; was nominated a K.C.B. on 2 Jan. 1815, an admiral on 22 July 1830, and a G.C.B. on 13 Sept. 1831. He died at Burwood House, Surrey, 'in his 80th year,' on 8 Oct. 1841. He married, in 1800, Miss Whapshare of Salisbury; she died at Brighton on 17 Dec. 1824 (*Gent. Mag.* 1825, i. 93).

[Marshall's Roy. Nav. Biogr. i. 387; Ralfe's Nav. Biogr. iv. 477; James's Naval History; Ann. Reg. 1841, ii. 226; Passing certificate and Service-book in the Public Record Office.]

J. K. L.

WILLIAMS, THOMAS (1760–1844), Welsh hymn-writer, son of Richard and Margaret Williams, was born in 1760 at Trerhedyn, in the parish of Pen Deulwyn, Glamorganshire. At a very early age he joined the methodist society which met in the district. On 10 July 1790 he married Jane Morgan of Brewis, and thereupon settled as a farmer, in easy circumstances, at Fonmon in south Glamorgan. The controversy which led to the expulsion of Peter Williams [q. v.] from the methodist body was keenly waged in the society to which he belonged, and about 1792 he and others who sympathised with the expelled divine formed a separate church, unconnected with any other religious body, at Aberthaw, not far from Fonmon. On 3 June 1798 this church formally set him apart as their pastor. In 1806, when Williams moved to Flemingston, they built in the parish of Lantwit Major a chapel which became known as 'Bethesda 'r Fro' ('Bethesda of the Vale'), and in 1814 church and pastor were received into the independent denomi-

nation. After the death of his wife on 24 Oct. 1827 Williams in his depression gave up the ministry. He died at Flemingston on 23 Nov. 1844.

His first published work was a (Welsh) elegy upon Peter Williams (Carmarthen, 1796). After this nothing appeared from his pen until 1812, when he published at Merthyr a small volume of hymns entitled 'Llais y Durtur yn y Wlad;' this was reissued, with large additions, in 1824 (Cardiff), as 'Dyfroedd Bethesda;' and a third edition, with the same title, followed in 1841 (Merthyr). 'Perl mewn adfyd' (Merthyr, 1814) was also a collection of hymns. Elegies written by Williams, and published in pamphlet form in 1817, 1828, and 1830, are extant. His poetical works were published in one volume at Hafod in 1882. His fame rests upon his hymns, many of which are still in high favour among Welsh congregations. Contemporaries speak of his handsome presence, his emotional temperament, and the influence which his career and social standing gave him among the nonconformists of south Glamorgan.

[Hanes Eglwysi Annibynol Cymru, ii. 233–41; Methodistiaeth Cymru, iii. 95; Rowlands's Llyfryddiaeth y Cymry; Ashton's Hanes Llenyddiaeth Cymreig; Catalogue of the Welsh books in Cardiff Public Library, 1898.] J. E. L.

WILLIAMS, THOMAS WALTER (1763–1833), barrister, born in 1763, was the son of Walter Williams, a London attorney, residing in Lamb's Conduit Street. He entered St. Paul's school on 6 Nov. 1772, and afterwards studied law and was called to the bar, but was not much known as a pleader, his repute chiefly resting on his writings. He died in 1833.

Besides numerous abstracts of acts of parliament, Williams was the author of: 1. 'A Compendious Digest of the Statute Law from Magna Charta to 27 George III,' London, 1787, 8vo; 3rd edit. 1809, 2 vols. 8vo; supplements in 1809 and 1812. 2. 'Original Precedents in Conveyances,' London, 1788–1792, 4 vols. 8vo; new edit. 1808. 3. 'The whole Law relative to the Duty and Office of a Justice of the Peace,' London, 1793–5, 4 vols. 8vo; 3rd edit., by Harold Nuttall Tomlins, 1812, 4 vols. 8vo. 4. 'An Abridgment of Cases argued and determined in the Courts of Law during the Reign of George III,' London, 1798–1803, 5 vols. 8vo. 5. 'The Practice of the Commissioners, Assessors, and other Officers under the Acts relating to the Assessed Taxes,' London, 1804, 8vo. 6. 'A General Dictionary of the Law,' London, 1812, 8vo; new edit. 1816. 7. 'The Jurisdiction and the Duties of Justices of the Peace, and Authority of Parish Officers in all matters relating to Parochial Law,' London, 1812, 2 vols. 8vo; new edit. 1817. 8. 'The Farmer's Lawyer,' London, 1819, 8vo. He also edited the 'Law Journal' between 1804 and 1806 with J. Morgan, and in 1825 brought out a new edition of 'The Precedent of Precedents' by William Sheppard (*d.* 1675?) [q. v.]

[Pantheon of the Age, 1825; Allibone's Dict. of Engl. Lit.; Gardiner's Reg. of St. Paul's School, 1884, p. 153; Biogr. Dict. of Living Authors, 1816.] E. I. C.

WILLIAMS, SIR WILLIAM (1634–1700), solicitor-general and speaker of the House of Commons, born in 1634 at Nantanog in the parish of Llantrisant in Anglesey, was the second son of Hugh Williams, D.D. (1596–1670), rector of Llantrisant and Llanrhyddlad in that county, and subsequently canon of Bangor and (Vaenol) prebendary of St. Asaph (Browne Willis, *Bangor*, p. 170, and *St. Asaph*, p. 113; *Memorial Inscription in Llantrisant Church*). His mother was Emma, daughter and sole heiress of John Dolben of Caeau Gwynion, near Denbigh, and niece of David Dolben [q. v.], bishop of Bangor (*Arch. Cambr.* I. iv. 280; Dwnn, ii. 76, 266 *n.*; Pennant, *Tours in Wales*, ed. 1810, iii. 78).

Young Williams became a scholar of Jesus College, Oxford, where he matriculated on 7 Nov. 1650, but did not proceed to a degree. He was admitted student of Gray's Inn on 12 Nov. 1650, was called to the bar in 1658, and was treasurer of his inn in 1681. On 31 July 1661 he was granted, with another, the reversion of the office of prothonotary and clerk of the crown in the counties of Denbigh and Montgomery (Brit. Mus. *Sloane MS.* 856, No. 32). He was not long in acquiring a practice, for an old story tells how he owed his wife to his having won an important lawsuit at Shrewsbury for Walter Kyffin of Glasgoed, in the parish of Llansilin, Denbighshire, whose eldest daughter and heiress, Margaret, he married on 14 April 1664 (Eyton, *Sheriffs of Shropshire*, p. 156; the story is given differently in Yorke, p. 99). In the following year he added to his territorial influence by purchasing the Llanforda estate from Edward Lloyd (father of Edward Lhuyd [q. v.]), who described Williams as being even then 'the leviathan of our laws and lands' (Eyton; see original correspondence in *Byegones*, 2nd ser. iv. 265, 324). In 1667 he was appointed recorder of Chester. He unsuccessfully contested the borough in

1672, but was returned in June 1675, and attached himself at once to the anti-court or country party. He frequently took part in the debates, becoming from the outset the recognised champion of the privileges of the house against all extensions of the royal prerogative. Thus in almost his first speech (23 Oct. 1675) he opposed the granting of supplies without previous redress of grievances; he subsequently asserted the illegality of an arrest not by the king's writ but by his verbal command, and when Sir Edward Seymour [q. v.], as speaker, adjourned the house against the will of its members, but in compliance with the wishes of the court, he accused him of 'gagging his parliament.' When in March 1678–9 the house re-elected Seymour as their speaker, and the king refused to ratify their choice, Williams repeatedly urged the house not to nominate another speaker. Outside the house he also gave proof of his party zeal, for on the breaking out of the popish plot he busied himself as recorder of Chester in procuring evidence as to the local movements of suspected catholics (see letters between October 1678 and December 1681 in *Hist. MSS. Comm.* 8th Rep. pp. 390–1, and Willis Bund, *State Trials*, ii. 1159). In 1680 he acquired further popularity with his party by his defence of Francis Smith for the publication of a libel on Chief-justice Scroggs; Jeffreys, who, like Williams, was a Welshman, led the prosecution, and their mutual dislike soon ripened into the bitterest enmity.

When, after repeated prorogations, the second parliament, elected in 1679, at last assembled on 21 Oct. 1680, Williams was unanimously elected speaker on the proposal of Lord Russell. In the intervals of the discussions on the exclusion bill the house called to account some of the leading 'abhorrers,' and among others who were punished with expulsion were Sir Francis Wythens, Jeffreys, and Sir Robert Peyton, whom the speaker reprimanded on their knees at the bar. This he did in such coarse terms that immediately parliament was dissolved Peyton sent him a challenge, but, instead of accepting it, the ex-speaker (who on 25 Oct. 1675 had proposed to the house that duellists be 'reckoned incapable of pardon') reported the affair to the privy council, whereupon Peyton was committed to the tower (Ralph). Peyton further retaliated by publishing what he described as 'A Specimen of the Rhetoric, Candour, Gravity, and Ingenuity' of Williams, being his speech on Peyton's expulsion, with marginal comments on its extravagances. This led Williams to publish authorised versions of several of the speeches which he subsequently delivered as speaker.

In the early days of this parliament the king appears to have made some overtures to Williams with the view of conciliating him, for, according to the latter's own statement, he was offered the chief-justiceship of Chester—an office peculiarly acceptable to a Welshman, and then held by Jeffreys, whose removal the commons were demanding—but he declined it because 'he would not be thought to do anything that might seem to incline against the interest of the commons in that trust' (Wynn, *Argument*, 88).

In the succeeding parliament which met at Oxford on 21 March 1680–1, to be abruptly dissolved only a week later, Williams was again chosen speaker, and in presenting himself to the king stated, in 'a tone of firmness unusual on such occasions,' that the commons intended by his re-election 'to manifest to your majesty that they are not inclinable to changes.' Though displeased, the king did not, as in the case of Seymour, withhold his approval, which when granted evoked another bold speech from Williams.

As Charles governed without a parliament for the remainder of his reign, Williams, relieved of the speakership, returned to his practice at the bar. Among the *causes célèbres* in which he was engaged were those of Count Königsmark [see Thynne, Thomas], whom he prosecuted for murder, and that of Lord Grey of Werk, whom he defended when charged with the seduction of his sister-in-law, Lady Henrietta Berkeley. But the chief sphere of his forensic activity was that of leading counsel on the whig side in cases involving questions of constitutional law, especially those fought on party lines. Among the first cases of this kind in which he appeared was that of Edmund Fitzharris, whom he defended on a charge of treason in 1681 (Luttrell, i. 78–83). He appeared on the whig side in the various trials arising out of the struggle between the whigs and the court party over the election of the city sheriffs in 1682, defending Pilkington and Shute and their partisans for riot, and Sir Patience Ward [q. v.] for perjury in 1683, and Thomas Papillon [q. v.] for false arrest in 1684. He was one of the counsel assigned to Algernon Sidney [q. v.], and appears to have taken much pains in instructing him for his trial. Several papers drawn up by Williams for this purpose are still preserved (*Williams Wynn MSS.*), and extracts from them were printed in Howell's edition of 'State Trials' (ix. 826). He also gave verbal instructions to Sidney in the earlier stages of the trial, for which Jeffreys 'reproved'

him (*ib.* p. 823). In February 1683–4 Williams and Richard Wallop [q. v.] who appeared together in a great many cases, defended the younger Hampden, Laurence Braddon, and Hugh Speke [q. v.], who were tried on charges arising out of the 'Rye House plot.' A week later Sir Samuel Barnardiston [q. v.], one of the most active of the city whigs, was also defended by Williams on an absurd charge of having libelled the king and his officers. Most of these cases were tried before Jeffreys, who never lost an opportunity of interrupting Williams and of visiting him with severe castigation for any exceptional boldness of speech. In the great case against monopolies, or the East India Company against Sandys, Williams, in a learned argument delivered in Michaelmas term 1684, questioned the legality of the chartered rights granted to the company, and suggested, much to Jeffreys's indignation, that it was a matter as to which the king should consult parliament. When appearing for the defence of Richard Baxter in May 1685, Williams preferred not to address the chief justice, as that would only irritate him and damage his client's case.

Williams already had a foretaste of the royal displeasure for his uncompromising support of constitutional government. Having counselled resistance to the seizure of municipal charters (e.g. in the case of Oxford in October 1681; Prideaux, *Letters*, Camden Soc. p. 104), he was removed from the recordership of Chester in 1684. In June of the same year, at Jeffreys's instigation, the attorney-general (Sir Robert Sawyer) exhibited an information against him for having licensed as speaker in 1680 the publication of Dangerfield's libellous 'Narrative.'

Before the case came on in May 1686 the Duke of York, whose 'exclusion' Williams had supported, had ascended the throne, and the elections had resulted in the return of an overwhelmingly tory parliament, in which Williams himself had no seat; his return for the town of Montgomery being cancelled on petition, on the ground that the contributory boroughs had no opportunity of voting. The house therefore took no steps to protect their ex-speaker, or support his defence of parliamentary privilege, in his pending trial for sanctioning the publication of Dangerfield's book. His plea to the jurisdiction of the king's bench was overruled. Under these circumstances Williams withdrew his subsequent plea in bar, and allowed judgment to go against him by default. Deserted by the commons, he decided on making his peace with the king, to whom he sent a petition (copy in Williams's autograph among the Williams Wynn MSS.) The chief justice imposed a fine of 10,000*l.*, and Williams actually paid 8,000*l.*, which was accepted in satisfaction of the full amount (Shower, *Reports*, ii. 471), the balance being remitted by the king. The suggestion that the prosecution was collusively instituted and that the fine was only ostensibly exacted (Lord Campbell, *Speeches*, p. 290) derives no support from contemporary authorities. Sir Robert Atkyns [q. v.] prepared an elaborate argument for the defendant, which was not delivered, but was published in 1689 under the title of 'The Power, Jurisdiction, and Privilege of Parliament' (Howell, *State Trials*, xiii. 1380, where it is reprinted). But this trial did not give Williams immunity from further attacks for the same offence. In respect of the publication of Dangerfield's narrative the Earl of Peterborough brought an action of *scandalum magnatum* against Williams, who pleaded the same pleas as in the previous case, but subsequently compromised the matter by paying 150*l.*, which Peterborough, on James's intervention, accepted in satisfaction. The judgment in the libel action was so flagrant a violation of the principle of parliamentary privilege that three years later (12 July 1689) the House of Commons declared it to be 'illegal and subversive of the freedom of parliament' (*Commons' Journal*, x. 215). The committee charged with drafting the bill of rights (of which Williams was a member) also reviewed these proceedings, with the result that the bill, as adopted by both houses, contained articles (No. 8 of grievances, No. 9 of rights) condemning the prosecution, though not by name (cf. also C. W. Williams Wynn, *An Argument upon the Jurisdiction of the House of Commons*, 1810; Adolphus and Ellis, *Reports*, ix. 1–243; Lord Campbell, *Speeches*, pp. 284–299, 379).

Having made his submission, Williams was, by a new charter granted to Chester in October 1687, restored as alderman and recorder of that city, and in December was made solicitor-general, with a knighthood, 12 Dec. (cf. *Verney Memoirs*, iv. 412). 'Though in rank he was only the second law officer, his abilities, knowledge, and energy were such that he completely threw his superior into the shade' (Macaulay). The one great event associated with his tenure of the office was the part he took in the prosecution of the seven bishops on a charge of publishing a seditious libel in questioning the dispensing power claimed by the king. There was a preliminary skirmish in the court of king's bench on 15 June 1688, when

the bishops were required to plead. The trial came on, a fortnight later, at Westminster Hall. Williams, who was twice hissed by the audience (*Verney Memoirs*, iv. 429), strained every nerve to 'make a good case of it for the king' (MACAULAY, *Essays*, p. 364). But the main line of his argument was not wholly inconsistent with his former opinions; maintaining the supremacy of parliament, he urged that it was seditious to interfere with the government of the country out of parliament, and that the bishops ought therefore to have awaited its reassembling, when they could have moved the upper house to address the king. When the verdict of not guilty was given, the applause so exasperated him that he asked for the committal of one of the shouting bystanders. Jeffreys, on hearing the news, was seen to smile and hide his face in his nosegay, for it was said the king had promised that if Williams secured a conviction he should replace his old enemy as chancellor. This seems to be referred to in Williams's epitaph, where he is described as 'tantum non-purpuratis adscriptus.' Subsequently Williams, by means of corrections in a manuscript report of the trial, softened down some of his harsher expressions, and in his argument in Prynne's case in 1691 he disclaimed any intention of justifying the proceedings of the late government, saying 'We have all done amiss, and must wink at one another' (*Five Modern Reports*, 463).

On 6 July, less than a week after the trial, he was rewarded with a baronetcy, but for the time being he was, next to Jeffreys perhaps, the best hated man in England. Although ever enemies, they were now associated in the common ridicule of a popular ballad (MACAULAY, i. 533):

> Both our Britons are fooled
> Who the laws overruled,
> And next parliament each will be plaguily schooled.

Early in October the windows of Williams's chamber at Gray's Inn were smashed and 'reflecting inscriptions fixt over his door' (LUTTRELL, i. 468). He had probably only just returned from Glasgoed, where Sunderland had written to him on 8 Sept. bidding him secure his election for the forthcoming parliament either in Wales or at Wallingford, and to come up to London as the king wanted his services (*Williams Wynn MSS.*) On 22 Oct. he attended the extraordinary council to which proofs of the birth of the Prince of Wales were submitted. After this, finding that the king had no intention either of dismissing Jeffreys or of summoning parliament, he took care not to commit himself further by identifying himself with his policy. No sooner had the Prince of Orange reached Windsor than Williams proceeded to offer him a welcome (16 Dec.), but the prince at first refused him an audience. A month later (15 Jan.) Williams was returned to the convention as the representative of Beaumaris in his native county, and in the debate on the state of the nation he, along with other lawyers (including his kinsman, Gilbert Dolben), declared that 'James II by withdrawing himself from England had deprived the kingdom of the exercise of kingly dignity,' adding in almost republican language that it would be time enough to consider persons to fill the throne when the convention, which he regarded as parliament, had purged corporations and abrogated 'the arbitrary powers given to the late king by the judges, for weak judges will do weak things.'

Later, Williams was placed on the committee appointed to draft the bill of rights. But, in spite of his return to his old whig principles, it was impossible for the new king to retain him as solicitor-general, and a successor was therefore appointed in May. Williams was, however, consoled by being made king's counsel and lord-lieutenant for Merionethshire (8 Oct. 1689). The latter honour he held only till the following March, while at the elections which also took place in that month he was not returned for any constituency. For the next five years he devoted himself almost exclusively to his practice at the bar. His appearance at appeals before the House of Lords is frequently recorded at this period (*Hist. MSS. Comm.* 12th, 13th and 14th Reps.); he was one of the counsel for the crown in the prosecution of John Ashton in January 1691, and along with Sir Thomas Powis he appeared for Sir John Germaine and the Duchess of Norfolk in the various proceedings instituted by the duke in respect of their adultery. On 12 May 1692 he was made the queen's solicitor-general (LUTTRELL, ii. 449). At the trial of the Lancashire Jacobites held before a special commission at Manchester on 16 Oct. 1694 he conducted the prosecution, but when one of the chief witnesses for the crown admitted that the evidence was a mere fabrication of himself and accomplices, Williams promptly threw up the case, and 'set out post for London to remonstrate against the iniquity of the whole proceeding,' as more careful inquiry should have been made by the government before instituting the prosecu-

tion (*Hist. MSS. Comm.* 14th Rep. pt. iv. pp. 309, 337, 344, 385; RALPH, *Hist.* ii. 530). He probably gave serious displeasure to the king by opposing (along with Robert Price [q. v.] and other Welsh members) the proposed royal grant of the lordships of Bromfield and Yale to the Earl of Portland (*Cal. of Treasury Papers*, 1556–1696, p. 437, where Williams's argument, delivered on 10 May 1698, is reproduced). In October 1693 he had exhibited his 'partiality, precipitancy, and fury' in an effort to influence the election of sheriff for Chester (*Hist. MSS. Comm.* 14th Rep. iv. 277), and in the general election of November 1695 he unsuccessfully contested the city with Sir Thomas Grosvenor, against whose return he petitioned on the ground of bribery and corruption. His own election at Beaumaris had, however, been secured. In the ensuing parliament, which was the last he sat in, he served on committees and frequently took part in debates; he was also the author of an act for further regulating elections and for preventing irregular proceedings on the part of returning officers (7 and 8 Will. III, c. 25). He continued his practice at the bar till his death at Gray's Inn on 11 July 1700. He was buried in the centre of the chancel at Llansilin church, and a beautiful monument, with a long Latin inscription (given in YORKE, p. 167), was erected against the south wall of the south aisle (*Arch. Cambr.* 5th ser. xi. 119). By his will he left the interest of 200*l.* to be distributed annually among the poor of Llansilin (*Report on Llansilin Charities*, 1891). An English elegy written by Henry Stuart and published soon after Williams's death, was reprinted in 'Bye-gones' for December 1876 (p. 167). A Welsh ode of praise, written in September 1694 by Huw Morris [q. v.], the royalist poet, was published in Morris's collected works ('Eos Ceiriog') in 1820.

By his wife, who was also buried at Llansilin on 10 Jan. 1705, he had four sons (two of whom died young) and one daughter. The eldest, Sir William Williams, succeeded as second baronet. The second son, John, on whom the Bodelwyddan and Anglesey property was settled when he married, became an 'eminent provincial lawyer' (YORKE), practising as a barrister at Chester; he married Catherine, eldest daughter of Sir Hugh Owen of Orielton, Pembrokeshire, and was succeeded by his third son, John Williams (1700–1787), for thirty-two years chief justice for Brecon, Glamorgan, and Radnor. From him is descended the Williams family of Bodelwyddan. The speaker's only daughter, Emma, was married to Sir Arthur Owen, bart., of Orielton.

Williams has been severely if not savagely criticised for his tergiversation in accepting office under James II, and especially for his conduct in prosecuting the bishops. Macaulay simply revels in describing the 'infamy' of this 'venal turncoat' and 'apostate.' Williams seems, however, to have been a thoroughly conscientious though somewhat fanatical whig, till he realised that Jeffreys had plotted his ruin by his prosecution for acts done as speaker. His bitter reflections on being deserted by the commons, and having to pay so large a fine, made him adopt for a time the 'Trimmers'' view that expediency was the only safe guide in the politics of the day. Partly out of hatred for his old enemy he seems also to have resolved on ousting him, if possible, from the chancellorship, which he would, in fact, have accomplished had he obtained a verdict against the bishops. He had abilities and learning beyond most of his contemporaries at the bar, was prompt and resourceful in argument, a hard worker, and a facile, plausible, and even eloquent speaker. He never lacked courage, but frequently lost control of his temper. North describes him as a 'cunning Parliament man.' He was somewhat hard and grasping in his dealings, but entirely free from the fashionable vices of his time, and, in spite of his prosecution of the bishops, seems to have been affectionately attached to the church of England. His portraits represent him as strikingly handsome. One was formerly at the Town Hall, Chester, and an engraving of it was published in Yorke's 'Royal Tribes of Wales.' A bad portrait hangs in the speaker's house at Westminster. There was also at Wynnstay a portrait of him in his robes as speaker, painted by Lady Tierney, but this was destroyed when the mansion was burnt in 1858. There is, however, a copy of it at Peniarth (*Bye-gones*, October 1876, p. 131). There is also at Bodelwyddan an enlarged copy of an original miniature formerly preserved at Wynnstay, and a good copy is at Rhiawa belonging to Lady Verney, daughter of Sir John Hay Williams, second baronet of Bodelwyddan, who descended from the speaker's second son John.

Williams evinced his interest in the history and literature of Wales by purchasing the valuable collection of manuscripts belonging to his neighbour William Maurice [q. v.] (cf. NICHOLAS OWEN, *British Remains*, p. 158; *Arch. Cambr.* III. iv. 347). These, together with most of Williams's own papers, perished in the Wynnstay fire in 1858 (*Wynnstay*

and the Wynns, p. 105, where a list of the Maurice manuscripts is given). A small portion of his papers (some of them in his own handwriting) have, however, been preserved, through coming, in the early years of this century, into the possession of Charles Watkin Williams Wynn [q. v.] A liberal use of them was granted to Howell when in 1810–1811 he was preparing his edition of the 'State Trials,' and the reports of several cases added to that edition are taken from Williams's notes and papers (see ix. 323, 1358, x. 1330, 1387). These manuscripts, which now belong to Wynn's grandson (C. W. Williams Wynn, esq., of Coedymaen, Montgomeryshire), but have not yet been calendared, contain *inter alia* Williams's brief against the seven bishops, and other papers relating both to that case and to Williams's own prosecution in respect of Dangerfield's 'Narrative.'

Williams has been confused with Sir William Williams (sixth and last baronet) of Vaenol, Carnarvonshire, who was M.P. for that county from January 1689 till his death in December 1696 (Williams, *Parl. Hist. of Wales*, pp. 61–2). He took part in several duels (Luttrell, ii. 351, iv. 157), and in a drunken fit bequeathed his estates to Sir Bourchier Wrey and his sons for their lives, with remainder to William III. The heirs-at-law unsuccessfully contested the will (*ib.* iv. 163–7, 531), and the estates were afterwards granted by Queen Anne to John Smith, speaker of the House of Commons, in whose descendants they are still vested (Nicholas, *County Families of Wales*).

[No detailed biography of Williams has been written. Of short sketches the best is by Eyton in his Sheriffs of Shropshire, pp. 156–60, others being given in Wood's Athenæ Oxon. ed. Bliss, iv. 720; Ormerod's Cheshire, i. 221–2; Manning's Lives of the Speakers, pp. 378–82; and Williams's Eminent Welshmen, p. 538. Most of the important cases in which Williams was concerned are reported in Howell's State Trials, vols. ix. x. xii. and xiii., and they are reviewed generally in Stephen's Hist. of the Criminal Law of England, ii. 307 et seq. Information as to his parliamentary work is found in Cobbett's Parliamentary Hist. vols. iv. and v. and Commons' Journals, vols. ix–xii. passim. See also Luttrell's Diary, vols. i–iv. passim; Burnet's Hist. of his own Times (1823 edit.), ii. 431, iii. 222, ix. 74; Echard's Hist. of England, 1055, 1106–7; Bramston's Autobiography (Camden Soc.), pp. 229, 303, 310; Verney Memoirs, iv. 412, 429; Mackintosh's Hist. of the Revolution (ed. 1834), pp. 267 et seq.; Ranke's History, iv. 356, 497; Macaulay's Hist. (in 2 vols.) i. 496, 512–21, 533, 612, 635, ii. 494; Campbell's Lives of the Lord Chancellors, iii. 531; Irving's Life of Judge Jeffreys, passim; Roger North's Life of Dudley North, and Life of Francis North, Lord Guildford; Wynn's Argument on the Jurisdiction of the House of Commons, App. B. Genealogical details are given in Burke's Peerage (1898), s.v. 'Wynn of Wynnstay' (p. 1566) and 'Williams of Bodelwyddan' (p. 1534); Foster's Baronetage (pp. 658–9), Alumni Oxon. (1st ser. p. 1646), and Gray's Inn Admission Register (p. 255); Lloyd's Powys Fadog, iv. 263; Wynn's Hist. of Gwydir Family (ed. 1878), Genealogical Table No. 4; Pennant's Whiteford and Holywell, pp. 315–16. See also Yorke's Royal Tribes of Wales, ed. 1887, pp. 99, 104, 167 (with portrait), 181, 196; Breese's Calendars of Gwynedd; Williams's Parl. Hist. of Wales, pp. 11, 149; Parry's Royal Visits to Wales, pp. 407–11; Nichols's Literary Anecdotes, ii. 493, iv. 67; Wynnstay and the Wynns, pp. i–iii, 7, 98–9, 105; Thomas's St. Asaph, pp. 246, 518; Montgomeryshire Collections, v. 150, xxi. 267; Hemingway's Hist. of Chester; Cheshire Sheaf, 1st ser. vol. iii. The writer is indebted to C. W. Williams Wynn, esq., of Coedymaen, for a perusal of his collection of manuscripts referred to in the text as the Williams Wynn manuscripts, and also to the Misses Williams of Bodelwyddan and to Lady Verney for private information.]

D. Ll. T.

WILLIAMS, WILLIAM (1717–1791), Welsh hymn-writer, son of John Williams (*d.* 1742), by his wife Dorothy, was born at Cefn-y-Coed, near Llandovery, in 1717. His father was a ruling elder of the presbyterian church at Cefn Arthen, but seceded from it, with other Calvinists, in 1740, and formed the independent church of Glyn y Pentan. William, the only son who reached manhood, was intended for the medical profession, and was sent to a school kept at Llwyn Llwyd, near Hay, by David Price, the independent minister of Maes-yr-Onnen. Here he chanced, in 1738, to hear Howel Harris [q. v.] preach in Talgarth churchyard, and resolved, under religious conviction, to devote himself to the ministry. He was ordained deacon in 1740, and appointed curate of the mountain parishes of Llan Wrtyd and Llan Ddewi Aber Gwesin. His connection with the methodist movement now became close. He was present in January 1743 at the first methodist 'association;' and in the next, held in April 1743 at Watford, near Cardiff, it was resolved that he should resign his curacy and act as assistant to Daniel Rowlands [q. v.] In this way he ceased to hold any recognised office in the church, nor did he seek ordination, after this, as priest; there is, however, no evidence that any penal measures were taken against him, and he still called himself 'a minister of the church of England.' His mother had in-

herited from a brother the little estate of Pant y Celyn, near Llandovery, and thus he was in no pecuniary difficulties. In 1749 he married Mary (*d.* 1799), daughter of Thomas Francis, of Pen Lan, Llan Sawyl, and with her portion bought more land in the neighbourhood of Pant y Celyn. Pant y Celyn was henceforth his home. His ordinary duties included regular preaching at Llan Geitho, Llan Lluan, Llan Sawyl, and Caeo, but he spent many weeks each year in evangelistic tours through other parts of Wales, and continued active in this itinerant work until the close of his life. He and his family were members of the methodist society of Cil y Cwm. He died on 11 Jan. 1791, and was buried at Llanfair ar y Bryn. Two of his sons survived him: William, who became curate of Newlyn, Cornwall; John (*d.* 1828), who was ordained in 1779 and held several curacies, but threw in his lot with the methodists in 1786. Pant y Celyn passed ultimately to the descendants of a daughter, Sarah.

It is said that Williams's poetic gifts were first discovered in 1742 as the result of a friendly contest in hymn-writing set on foot by Howel Harris. His first volume of hymns was issued in 1744, and at once placed him at the head of Welsh hymn-writers—a position still by general consent accorded to him. Over eight hundred hymns are ascribed to his pen, and of these a large number are still in constant use, forming, indeed, the nucleus of most Welsh collections. Williams's hymns had, like those of Charles Wesley, no small share in the dissemination of methodism, and are in doctrine and in spirit a characteristic product of the movement. 'Guide me, O Thou great Jehovah' (first published as a leaflet in 1772) is a free translation from Welsh partly by Peter Williams [q. v.] and partly by the author.

The following is a list of Williams's works, from which, however, the numerous elegies and some small tracts are omitted: 1. 'Aleluia,' a collection of hymns, Carmarthen, 1744; some of these had already appeared in another form; further parts of 'Aleluia' were published in 1745, 1746, and 1747, and complete editions in 1758 and 1775, all (except the last) at Bristol. 2. 'Hosanna i Fab Dafydd,' a second set of hymns, Bristol, 1751; there was a second part in 1753, and a third in 1754, from the same press. 3. 'Golwg ar Deyrnas Crist' ('A Prospect of Christ's Kingdom'), a long religious poem, Bristol, 1756; 2nd edit. Carmarthen, 1764; 3rd edit. Trefecca, 1799; 4th edit. Carmarthen, 1822; 5th and 6th edits. Newcastle Emlyn, 1845. 4. 'Rhai Hymnau a Chaniadau,' more hymns, Carmarthen, 1757. 5. 'Sicrwydd Ffydd,' a translation of a sermon by Ebenezer Erskine, Carmarthen, 1759; reissued in 1760 and 1800. 6. 'Hosanna to the son of David,' Bristol, 1759, a collection of fifty-one English hymns by Williams, of which a few only were translations from the Welsh. 7. 'Pantheologia,' a Welsh history of the religions of the world, with geographical notes; it appeared in instalments from 1762 to 1774, the earlier portions at Carmarthen, the later at Brecon. In this, his first prose work, Williams adopted the dialogue form, which became his favourite style of prose composition. 8. 'Caniadau y rhai sydd ar y môr o wydr' ('Songs of those who are on the Sea of Glass'), Carmarthen, 1762; a collected edition of Nos. 2 and 4 reprinted in 1764, 1773 (Brecon), 1795 (Trefecca). 9. 'Letter by "Martha Philopur" to "Philo Evangelius," with Reply,' Carmarthen, 1763. 10. 'Ffarwel Weledig, Groesaw Anweledig Bethau' ('Farewell, ye things visible; welcome, ye things invisible'), Carmarthen, 1763, the first part of a new set of hymns, followed by a second part in 1766 (Carmarthen), and a third in 1769 (Llandovery); the collected edition was styled 'Aleluia Drachefn' (Carmarthen, about 1785). 11. 'Life and Death of Theomemphus' (*i.e.* according to Williams, 'Seeker after God'), a Welsh allegorical poem in dialogue form, conceived in the spirit of the 'Pilgrim's Progress;' the editions were as follows: 1st, Carmarthen, 1764; 2nd, Brecon, 1781; 3rd and 4th, Trevecca, 1795; 5th, Carnarvon, 1822; 6th, Carmarthen, 1823; 7th, Newcastle Emlyn, 1845. 12. 'Crocodil Afon yr Aipht,' Carmarthen, 1767, a prose dialogue on envy. 13. 'Hanes Bywyd a Marwolaeth y Tri Wyr o Sodom,' Carmarthen, 1768 (reprinted at Merthyr in 1821 and at Swansea in 1852), a similar dialogue on the use of riches. 14. 'Gloria in Excelsis,' a further collection of hymns, of which part i. was published at Llandovery in 1771, part ii. at Carmarthen in 1772; an English set appeared in 1772 (Carmarthen), under the same title. 15. 'Liber Miscellaneorum' (verse), Llandovery, 1773. 16. 'Aurora Borealis,' Brecon, 1774; 2nd edit. Brecon, 1784; 3rd edit. Ruthin, 1832; a letter from 'Ermenus' to 'Agrupnus' on the religious revival in the north. 17. 'Templum Experientiæ Apertum,' Brecon, 1777 (reprinted at Aber Ystwyth in 1839); a Welsh essay in dialogue form on the methodist 'society' meeting. 18. 'Ductor Nuptiarum,' Brecon, 1777 (reprinted at Aber Ystwyth in 1810);

a similar essay on the marriage of believers. 19. 'Rhai Hymnau Newyddion,' Brecon, 1781, a set of new hymns, followed by 2nd and 3rd parts in 1782 and 1787. 20. 'Immanuel,' Trevecca, 1786; a translation of a work by Archbishop Usher (reissued in 1803 and 1826). 21. Dialogue (Welsh) between 'Philalethes' and 'Eusebius' as to true Christianity, Carmarthen, 1791; a defence of Peter Williams [q. v.]

In 1811 Williams's second son, John, at the request of the South Wales Association, issued at Carmarthen a complete edition of his father's hymns, which was reprinted at Carmarthen in 1824 and Swansea in 1829. Other (incomplete) editions were those of Robert Jones, Rhos Lan, in 1795 ('Grawnsypiau Canaan,' Liverpool), and William Rees in 1847 ('Y Pêr Ganiedydd, Liverpool). A part of a religious poem by Williams, found among his son's papers, was published in 1830 (Llandovery) under the title 'Reliquiæ Poeticæ.' Seven of the more important elegies appeared, in one volume, at Swansea in 1854. In 1867 James Rhys Jones [q. v.] edited a complete edition of the works of Williams (published at Glasgow), with a memoir and a critical essay, the latter by William Rees. Recently a new collected edition by N. Cynhafal Jones has appeared, in two volumes (Holywell, 1887; Newport, 1891).

[The earliest memoir of Williams is that by Thomas Charles in the Trysorfa for January, 1813. It is the source of all later notices. Edward Morgan, of Syston, published in 1847 (Llandovery) an English account of Williams's ministry; William Rees's 'Rhyddweithiau' (Liverpool, 1872) contains a critical essay; and there is a full bibliography in Ashton's Hanes Llenyddiaeth Gymreig. Cf. Llyfryddiaeth y Cymry and the catalogue of the Welsh portion of Cardiff Public Library. Hanes Eglwysi Annibynol Cymru (ii. 528, 530, iii. 583) gives the facts as to Williams's dissenting connections.] J. E. L.

WILLIAMS, WILLIAM (1739–1817), Welsh antiquary, was born in February 1738–9 at Ty Mawr, Trefdraeth, Anglesey. His father, William ap Huw ap Sion, was a stonemason. After a very short stay at school he served a seven years' apprenticeship to a saddler at Llannerch y Medd, during which he formed his mind by much private study and by intercourse with the bards of the district, notably Hugh Hughes (1693–1776) [q. v.] and Robert Hughes (1744?–1785) [q. v.] Moving to Llan Degai, Carnarvonshire, he obtained employment as occasional clerk in the Penrhyn estate office, acting at the same time as land surveyor and dealer in slates. In 1782 he induced Lord Penrhyn to take into his own hands the slate quarries at Cae Braich y Cafn (now the Penrhyn quarry), and was appointed quarry supervisor, an office he held until he was pensioned in 1803. He died on 17 July 1817, and was buried at Llandegai.

During his long life Williams was a diligent collector of antiquarian lore, and use was made of his manuscripts by Richard Fenton [q. v.] and Sir Richard Colt Hoare [q. v.] Only two of his works have been published. 'Observations on the Snowdon Mountains' (London, 1802) deals with the natural history and antiquities of the region around Bangor, and was originally prepared for the private use of Lord Penrhyn. 'Prydnawngwaith y Cymry' (Trefriw, 1822) is a continuation (to the Edwardian conquest) of the 'Drych y Prif Oesoedd' of Theophilus Evans; the preface shows it was completed in 1804. Williams had some skill as a Welsh poet, and was known in this capacity as 'Gwilyn Ddu o Arfon.'

[Gwladgarwr, viii. 193–9; Ashton's Hanes Llenyddiaeth Gymreig.] J. E. L.

WILLIAMS, WILLIAM, generally known as **Williams of Wern** (1781–1840), Welsh preacher, born in 1781, was the sixth child of William and Jane Probert of Cwmhyswn-ganol in the parish of Llanfachreth, Merionethshire. The father, whose christian name became his son's surname, was a small farmer and carpenter, and young William worked as carpenter for several years. In his nineteenth year he commenced to preach in connection with the independent church of Pen-y-stryd, and, being practically without education, he went for nine months to a school at Aberhavesp, near Newtown, and then for four years (1803–7) to the dissenting academy at Wrexham. While a student here he used to preach in the smaller villages of the district, and this led to his being invited to become the pastor of two exceptionally weak churches at Wern and Harwood (now Brymbo) in the parish of Wrexham. After a year's probation he was ordained on 28 Oct. 1808. But he by no means confined his labours to this narrow sphere. He formed, and for some years supervised, churches at Llangollen and in the mining districts of Rhos and Ruabon; he was one of the chief organisers of the Welsh Union, formed in 1834 for the liquidation of chapel debts, and himself gave material assistance in many ways to the poorer churches of Flint and Denbighshire. But, above all, he periodically made several preaching tours throughout the whole of Wales.

'Williams o'r Wern' thus became a household word among Welshmen everywhere.

In 1836 Williams became pastor of the Welsh Tabernacle, Great Crosshall Street, Liverpool. There he remained but three years, returning to Wern with broken health in October 1839. Domestic anxieties to some extent accounted for his condition. He had married in 1817 Miss Rebecca Griffiths of Cheshire, a lady of some means, by whom he had two sons and two daughters. His wife died on 3 March 1836, which event probably led to his first removal. His eldest daughter died in February 1840; and Williams himself followed on 17 March 1840. His eldest son, James, died, also of consumption, in March 1841. They were all buried at Wern, where a memorial column, provided by public subscription, was erected in 1884. His two surviving children emigrated to Australia.

Williams, it is generally admitted, was one of the greatest preachers Wales has ever produced, and among the congregationalists (whose preaching since his days has been largely influenced by his style) he has probably never been equalled. He was a man of much personal beauty, his eyes being specially attractive, while his voice was sweet, flexible, and powerful. The chief characteristics of his sermons were their lucidity and the novelty and pertinence of their illustrations. Some of the most powerful of them were, it is believed, composed as he journeyed on horseback from place to place, so that only a few were left behind him for publication.

[Dr. William Rees ('Hiraethog') [q. v.] wrote a Welsh biography, or 'Cofiant,' of Williams (Llanelly, 1842), which was translated into English by J. R. Kilsby Jones, and published, with portrait, as his Memoirs in 1846 (8vo, London, printed at Leominster). A fuller Welsh biography, with two portraits and illustrations, by the Rev. D. S. Jones of Chwilog, was issued in 1894 from Dolgelly. An English translation was made by the Rev. Abraham Roberts for Mrs. Kelso King of Sydney, N.S.W. (a granddaughter of Williams), for private circulation in Australia. See also Hanes Eglwysi Annibynol Cymru (Rees and Thomas), iv. 15–24; Davies's Breezes from the Welsh Hills, pp. 339–340, 369, 458; Morgan's Ministerial Record of Williams, 1847; Owen Jones's Some of the Great Preachers of Wales, pp. 297–354; Homilist, iii. 210; Foulkes's Enwogion Cymru, pp. 1038–48; J. T. Jones's Geiriadur Bywgraffyddol, p. 649; Rees's Hist. of Protestant Nonconformity in Wales, p. 393; Owen Thomas's Cofiant John Talysarn, pp. 960–4; Cymru, 1894, vii. 1–0; Gwyddoniadur Cymreig, 1st edit. x. 200–6.] D. Ll. T.

WILLIAMS, WILLIAM (1801–1869), Welsh poet, whose bardic name was Caledfryn, was born at Denbigh on 6 Feb. 1801. He was brought up as a weaver, but when about twenty-six was induced to prepare for the congregational ministry. After spending a short time at Rotherham College, he was on 2 June 1829 ordained pastor of the church at Llanerchymedd, Anglesey, and subsequently held pastorates at Carnarvon (1832–48), the Welsh church, Aldersgate Street, London (1848–50), Llanrwst (1850–1857), and at Groeswen, Glamorganshire, from 1857 until his death on 23 March 1869. He was thrice married, and his son Ab Caledfryn is known as a Welsh portrait-painter.

Williams was an eloquent lecturer and platform speaker, and took a prominent part in many Welsh controversies, political, social, and religious. He was an early advocate of free trade and disestablishment, but made himself notorious for his opposition to the total abstinence crusade. It was, however, as a poet and a man of letters that he chiefly distinguished himself. In his youth he acquired a very thorough mastery of the strict metres of Welsh poetry, and from 1822 onwards won many of the chief prizes at eisteddfodau. His most notable poems are his ode on 'The Wreck of the Rothesay Castle'—which won him the 'chair' at the Beaumaris eisteddfod in 1832, when he was invested with a gold medal by Princess Victoria, who was present with her mother, the Duchess of Kent—and his ode on 'The Resurrection,' declared second in the competition at the Rhuddlan eisteddfod, 1850, when the 'chair' was awarded to Evan Jones [q. v.] for a free-metre poem—an incident which provoked a long and angry controversy in bardic circles. Williams's poetry is characterised by an extreme precision of thought and a flawless accuracy of form rather than by sublimity of ideas or originality of treatment. By nature he was more a critic than a poet, and his influence as such has been deeply impressed upon modern Welsh literature, his grammars having long served as the text-books of the humbler school of Welsh writers, while at nearly every eisteddfod of importance held during the last twenty years of his life he served as one of the adjudicators.

He had also a lifelong connection with the Welsh press, either as editor or contributor. His published writings, covering a wide range of subjects, were very numerous, the following being the more important of them: 1. 'Grawn Awen,' Llanrwst, 1826, 4to, a collection of poetry, containing *inter*

alia a translation of Pope's 'Messiah.' 2. 'Drych Barddonol,' Carnarvon, 1837, 12mo, a work on Welsh prosody. 3. 'Gramadeg Cymreig,' Cardiff, 1851, 12mo, a Welsh grammar, being practically the third edition, considerably enlarged, of a similar work published in 1822 and 1830. 4. 'Caniadau Caledfryn,' Llanrwst, 1856, 12mo, a collection of his later poetry. He also published a collection of hymns (1860), and edited the works of two minor poets, Robert ab Gwilym Ddu and John Thomas of Pentre Foelas, in 1841 and 1845 respectively. His autobiography ('Cofiant Caledfryn,' Bala, 8vo), with additional chapters contributed by various writers and a selection of his unpublished poetry and his portrait, was issued in 1877 under the editorship of Thomas Roberts ('Scorpion').

[His autobiography, as mentioned above; Hanes Eglwysi Annibynol Cymru, ii. 389–96, iii. 240; Foulkes's Enwogion Cymru, p. 1111; Ashton's Hanes Llenyddiaeth Gymreig, pp. 674–679; Gwyddoniadur Cymreig (Encyclopædia Cambrensis), x. 206–14.] D. Ll. T.

WILLIAMS, Sir WILLIAM FENWICK, (1800–1883), baronet, 'of Kars,' general, second son of Commissary-general Thomas Williams, barrack-master at Halifax, Nova Scotia, by his wife Maria, daughter of Captain Thomas Walker, was born at Annapolis, Nova Scotia, on 4 Dec. 1800. He entered the Royal Military Academy at Woolwich on 23 May 1815, and received a commission as second lieutenant in the royal artillery on 14 July 1825. The long interval between leaving Woolwich and obtaining his commission, due to the reduction of the army on its return from the occupation of France, was passed in travel. His further commissions were dated: lieutenant, 16 Nov. 1827; second captain, 13 Aug. 1840; first captain, 26 Feb. 1846; brevet major, 22 May 1846; brevet lieutenant-colonel, 31 March 1848; regimental lieutenant-colonel, 18 Sept. 1853; brevet colonel, 28 Nov. 1854; major-general, 2 Nov. 1855; colonel-commandant of royal artillery, 10 Dec. 1864; lieutenant-general, 15 Dec. 1864; general, 2 Aug. 1868.

The early part of Williams's career was passed uneventfully at Gibraltar, Ceylon, and some home stations until 1841, when he went to Turkey with Captain (now General Sir) Collingwood Dickson, for employment in the arsenal at Constantinople. He was engaged as British commissioner in the conferences preceding the treaty signed at Erzeroum in 1847, and in 1848 was appointed British commissioner for the settlement of the Turko-Persian boundary. For his services, military and diplomatic, he received two brevets and was made a companion of the order of the Bath, civil division, in 1852.

When the British army was at Varna in 1854 Williams's fourteen years' experience among the Turks, and the valuable service he had rendered, led to his selection for the post of British commissioner with the Turkish army in Anatolia. The duties of such a post are not necessarily very difficult, but had Williams confined himself to observing and reporting, the Turkish army would have melted away and Asia Minor would have been lost. He practically became commander-in-chief, and his task proved a very arduous one. He had to inspire courage and confidence in men who in the previous year had been signally defeated by the Russians at Kuruk-deri, and who were disorganised and demoralised by want of discipline, of pay, and of clothing, while the Russian general, Mouravieff, was collecting a large and well-disciplined army at Gumri.

Williams visited Kars in September 1854, and left his aide-de-camp, Captain (afterwards Sir) Christopher Charles Teesdale [q.v.], there during the winter to establish what discipline he could, and returned himself to Erzeroum, where he vainly endeavoured by strong representations to the British embassy at Constantinople and the foreign office to obtain from the Porte the urgently necessary supplies of money, ammunition, and clothing; at the same time he went energetically to work to organise both men and matériel available. Colonel (afterwards Sir) Henry Atwell Lake [q. v.] and Captain Henry Langhorne Thompson [q. v.] having arrived at Kars in the spring of 1855, Williams was able to devote his attention to the defence of Erzeroum, and as soon as the snow melted he was occupied from morning to evening in fortifying the surrounding heights.

In January 1855 Williams had been made a ferik or lieutenant-general in the Turkish army, and also a pasha, which facilitated his task. On 1 June information reached Erzeroum of the movement of the Russian army on Kars, whither Williams immediately went, arriving on the 7th, when he reviewed the troops and inspected the defences. The Russians, twenty-five thousand strong, attacked early on the morning of the 16th, and were repulsed. They succeeded, however, in establishing a blockade of the fortress a few days later, and on 7 Aug. again made an unsuccessful attack. In September provisions became scarce in Kars, the weather grew cold, and towards the end of the month cholera broke out. In the early morning of

the 29th Mouravieff attacked the heights of Kars with the bulk of his army. After desperate fighting the battle of Kars was won by the Turks, the Russian loss being over six thousand men.

Cholera, famine, and cold caused great suffering in the garrison, resulting in many deaths and much desertion, in spite of the awe inspired by summary capital punishment. In his last despatch from Kars before the capitulation, Williams wrote on 19 Nov.: 'We divide our bread with the starving townspeople. No animal food for seven weeks. I kill horses in my stable secretly and send the meat to the hospital.' On 22 Nov. information came from the British consul at Erzeroum that there was no hope of the long-expected relief. The troops being too exhausted to make a successful retreat, it was decided to capitulate. The terms obtained were highly honourable, the garrison marching out with the honours of war on 28 Nov. The favourable terms were due as much to the firmness displayed by Williams as to the magnanimity of Mouravieff. Williams declared that if they were not granted every gun should be burst, every standard burnt, every trophy destroyed, and only a famished crowd left for Mouravieff to work his will on. Mouravieff generously replied that he had no wish to wreak unworthy vengeance on a gallant and long-suffering army which had covered itself with glory and only yielded to famine. He added, addressing Williams: 'You have made yourself a name in history, and posterity will stand amazed at the endurance, the courage, and the discipline which this siege has called forth in the remains of an army.'

Williams was treated with every consideration during his captivity at Riazan in Russia, and in March 1856, after presentation to the czar, proceeded to England, where he met with the reception he deserved. He received the medal and clasp for Kars, and was created baronet 'of Kars,' while parliament voted him a pension of 1,000*l.* a year for life. He was made a knight commander of the order of the Bath, received the freedom of the city of London with a sword of honour, and was made an honorary D.C.L. of Oxford. The emperor of the French bestowed upon him the grand cross of the Legion of Honour, and the sultan the first class of the order of the Medjidie.

Williams was general-commandant of Woolwich garrison from 1856 to 1859, and during this period he represented the borough of Calne in the House of Commons (July 1856–April 1859). In 1859 he went to Canada for six years as commander of the forces. On 20 Oct. 1865 he was given the government of Nova Scotia; on 12 Sept. 1870 he was made governor and commander-in-chief of Gibraltar; on 20 May 1871 he received the grand cross of the order of the Bath; in 1876 he relinquished the government of Gibraltar, and on 9 May 1881 was appointed constable of the Tower of London.

Williams died, unmarried, at Garland's Hotel, Suffolk Street, Pall Mall, London, on 26 July 1883, and was buried at Brompton cemetery on the 30th of the same month. Sir Christopher Teesdale wrote of him: 'He had marvellous self-reliance and perfect fearlessness of responsibility. He trusted his subordinates, but only consulted with them on points of detail. He would walk for hours alone [at Kars], working out plans and ideas in his mind, and, once settled, they were never departed from. Every one knew that an order once given had to be obeyed without comment. Firm as a rock on duty, he had the kindliest, gentlest heart that ever beat.'

There is a full-length portrait of Williams by G. Tewson in the Guildhall, city of London, and an engraving in the Royal Artillery Institution at Woolwich.

[War Office Records; Despatches; Royal Artillery Records; Memoirs in the Proceedings of the Royal Artillery Institution, vol. xii. 1883, by Sir C. C. Teesdale, in London Times of 28 July 1883, in the Illustrated London News of 4 Aug. 1883, and in the Annual Register, 1883; Lake's Kars and Our Captivity in Russia, 1856, with frontispiece portrait of Williams; Sandwith's Narrative of the Siege of Kars. A portrait is also given in the Illustrated London News of 30 April 1881.] R. H. V.

WILLIAMS, WILLIAM HENRY (1771–1841), physician and author, son of Richard Williams, was born at Dursley in Gloucestershire in 1771. He received his medical education at the Bristol Infirmary and at St. Thomas's and Guy's hospitals. He became a surgeon to the East Norfolk militia, and as such saw much home service. In 1795, when the regiment was encamped near Deal Castle, he was appointed the senior of a number of surgeons to whom was deputed the charge of several hundred Russian sailors suffering from malignant fever and dysentery. About 1797 he designed a tourniquet of such simplicity and efficiency that it was at once adopted by the authorities and named 'Williams's Field Tourniquet' by the army medical board in the printed directions for its use. It was ordered by the commander-in-chief, the Duke of York, that it should be employed in every

regiment of the king's service, and that non-commissioned officers and musicians should be instructed in its use. In 1798 he entered himself at Caius College, Cambridge, and as a member of that house proceeded M.B. in 1803 and M.D. on 12 Sept. 1811. Some years before this Williams had settled at Ipswich, and in 1810 was appointed by Sir Lucas Pepys [q. v.], the physician-general of the army, to the charge of the South Military Hospital, close by Ipswich, then filled with soldiers just returned from Walcheren, and suffering with fever, ague, and dysentery. On the completion of his service there he received a flattering letter from the army medical board. He was admitted a candidate of the College of Physicians on 30 Sept. 1816, and a fellow on 30 Sept. 1817. He was a fellow of the Linnean Society. He continued to reside at Ipswich, but he died at Sandgate in Kent, whither he had gone for the benefit of his health, on 8 Nov. 1841.

Williams's principal works were: 1. 'Hints on the Ventilation of Army Hospitals and on Regimental Practice,' 1798, 8vo. 2. 'A Concise Treatise on the Progress of Medicine since the year 1573,' 1804, 8vo. 3. 'General Directions for the Recovery of Persons apparently dead from Drowning,' 1808, 12mo. 4. 'Pharmacopœia Valetudinarii Gippovicensis,' 1814, 12mo. 5. 'A Plain and Brief Sketch of Cholera, with a Simple and Economical Mode for its Treatment,' 2nd edit., revised and enlarged, Ipswich, 1832, 8vo.

[Munk's Coll. of Phys.; Clarke's History of Ipswich, 1830, 8vo, pp. 488 et seq.; Records of Caius and Gonville College, Cambridge; Cat. Brit. Mus. Library.] W. W. W.

WILLIAMS, WILLIAM MATTIEU (1820–1892), scientific writer, son of Abraham Williams, a fishmonger of London, and his wife Louise, daughter of Gabriel Mattieu, a Swiss refugee, was born in London on 6 Feb. 1820. He lost his father in infancy, and his mother married again when he was only four years old.

After receiving the usual elementary education of that period, he was apprenticed at the age of fourteen to Thomas Street, mathematical and optical instrument maker in Lambeth. Although his hours for work were from 7 A.M. till 8 P.M., he found time to attend the evening classes at the London Mechanics' Institution in Southampton Buildings, Chancery Lane (now the Birkbeck Institution).

In 1841 he inherited a sum of money, and, his apprenticeship being over, he passed two years at the university of Edinburgh, and about a similar period on a walking tour through Europe, paying his way by working as an artisan. He thus spent much time in Switzerland, Italy, Greece, and Turkey. On his return to England he went to Edinburgh to study medicine, but proved too sensitive to become a surgeon. He accordingly set up as an electrical instrument maker and electrotyper in Hatton Garden. He also delivered lectures about his tour in different parts of the country, as well as lectures on other subjects at the Mechanics' Institution, where he was a member of the committee of management. He was largely instrumental in forcing on that body the acceptance of William Ellis's offer of money to found a school, which, as the 'Birkbeck School,' was opened on 17 July 1848 [see Ellis, William, 1800–1881]. The immediate success of this school led George Combe [q. v.] (whose acquaintance he had formed when in Edinburgh), with the monetary aid of Ellis, to found a similar institution in Edinburgh; Williams undertook the headmastership, and it was opened on 4 Dec. 1848 under the title of the 'Williams Secular School' in the Trades' Hall, Infirmary Street. Shortly afterwards it was removed, owing to the rapid increase in its numbers, to the premises of the former anatomical school of Dr. Robert Knox (1791–1862) [q.v.] 1 Surgeons' Square.

In 1854, having been appointed 'master of the science classes' in the recently opened 'Birmingham and Midland Institute,' Williams removed to that town and delivered his opening lecture on 17 Aug. 1854. In 1856 he introduced the 'Institute penny lectures,' which were a marked success. In 1857 he became acquainted with Orsini, of whom he was the innocent instructor in the method of manufacturing some of the explosive compounds subsequently put to nefarious uses by Orsini and Pieri.

Later on he turned his attention to the chemistry and manufacture of paraffin, and his knowledge of this illuminant led to his being appointed manager of the Leeswood Oil Company in 1863, when he left Birmingham for Caergwrle, Flint. After the breaking up of the Welsh oil-distilling industry, consequent on the discovery of the oil-springs in America, Williams went in 1868 to Sheffield as chemist to the Atlas Iron Works of Sir John Brown & Co.

In 1870 Williams removed to London, and devoted his time to scientific writing. He delivered the Cantor lectures in 1876, taking for his subject 'Iron and Steel Manufacture,' and again in 1878, when he dealt with 'Mathematical Instruments.' On the death of his stepfather's brother, Zachariah Watkins, early in 1889, he was freed from

pecuniary anxiety, and began at the age of sixty-nine what he described as his life-work, the 'Vindication of Phrenology.' While revising the completed manuscript he died suddenly at his residence, The Grange, Neasden, on 28 Nov. 1892.

On 21 Dec. 1859 he married Alice, eldest daughter of Joseph Baker, surveyor, of Birmingham.

Williams, who was elected a fellow of the Chemical Society on 18 May 1857, and of the Royal Astronomical Society on 14 June 1872, was author of: 1. 'Who should teach Christianity to Children?' Edinburgh, 1853, 8vo. 2. 'Through Norway with a Knapsack,' London, 1859, 8vo, 2 edits.; new edit. 1876. 3. 'A Vindication of Garibaldi,' London, 1862, 8vo. 4. 'The Intellectual Destiny of the Working Man,' Birmingham, 1863, 8vo. 5. 'Shorthand for Everybody,' London, 1867, 8vo. 6. 'The Fuel of the Sun,' London, 1870, 8vo. 7. 'Through Norway with Ladies,' London, 1877, 8vo. 8. 'A Simple Treatise on Heat,' London, 1880, 8vo. 9. 'Science in Short Chapters,' London, 1882, 8vo. 10. 'The Science of Cookery,' London, 1884, 8vo, for the International Health Exhibition. 11. 'The Chemistry of Cookery,' London, 1885, 8vo. 12. 'The Chemistry of Iron and Steel Making,' London, 1890, 8vo. 13. 'The Philosophy of Clothing,' London, 1890, 8vo. 14. 'A Vindication of Phrenology,' London, 1894, 8vo. He edited Mrs. R. B. Taylor's 'A B C of Chemistry' in 1873, and wrote articles on 'Iron and Steel,' 'Explosive Compounds,' and 'Oils and Candles' for Bevan's 'British Manufacturing Industries' in 1876. He also contributed the 'Science Notes' to the 'Gentleman's Magazine' from 1880 to 1889, and some twenty-five or more papers on various scientific subjects to different journals of learned societies.

[Memoir prefixed to the Vindication of Phrenology, by his son, George Combe Williams, who kindly supplied further information; Monthly Notices of the Roy. Astronom. Soc. liii. 224; Brit. Mus. Cat.; Roy. Soc. Cat.]

B. B. W.

WILLIAMS, WILLIAM PEERE (1664–1736), law reporter, only son of Peere Williams of Gray's Inn (admitted 14 Aug. 1635), clerk of the estreats 1652–79, by his wife Joanna (born Oyley), a Dutchwoman, was born in 1664. The seat of his ancestors is said to have been Denton, Lincolnshire, but his grandfather, Anthony Williams, was of St. James's, Clerkenwell. He was admitted on 14 Sept. 1680 student at Gray's Inn, and was there called to the bar on 11 Nov. 1687. He established a considerable chancery practice, and was one of the counsel assigned for the defence of the Jacobite rebel, George Seton, fifth earl of Winton [q. v.], on his impeachment in 1716. He delivered an elaborate argument in arrest of judgment (19 March), on the ground that the impeachment was void by reason of vagueness (see Howell, *State Trials*, xv. 879 et seq.) He represented Bishop's Castle, Shropshire, in the parliament of 1722–7. He purchased in 1722 the manor of Northall, Middlesex. At his death, 10 June 1736, he was owner of Grey Friars, Chichester, probably also of an estate at Broxbourne, Hertfordshire, in the church of which parish his remains were interred. By his wife Anne, second daughter of Sir George Hutchins [q. v.], he had issue four sons and two daughters.

William's eldest son, Sir Hutchins Williams, bart. (so created on 4 April 1747), died on 4 Nov. 1758, leaving, by his wife Judith (*m.* 1726), daughter of James Booth of Theobalds, Hertfordshire, two sons—Sir William Peere Williams, bart., M.P. for New Shoreham, Sussex, 1758–61, whose premature death without issue in the operations against Belle Ile in the latter year was mourned by Gray in an epitaph still to be seen in the church of Le Palais (*Works*, ed. Mathias, i. 56); and Sir Booth Williams, bart., on whose death on 2 Feb. 1784 the baronetcy became extinct. The reporter's second son, Frederick Williams, rector of Peakirk, Northamptonshire, was father of Admiral Peere Williams, afterwards Williams-Freeman (1742–1832) [q. v.] The fourth son, George James, familiarly known as 'Gilly,' Williams, is noticed separately. A daughter, Anne, married George Speke of White Lackington [see Speke, Hugh], and had a daughter, Anne, who married on 20 Nov. 1756, Lord North, famous as George III's minister.

Peere Williams collaborated with William Melmoth in the edition of Vernon's 'Reports' published at London in 1726–8 [see Vernon, Thomas, 1654–1721]. For the blemishes in this work he was probably not responsible. He was himself a singularly faithful and judicious reporter, and, labouring assiduously throughout the greater portion of his professional life, left in manuscript a rich repertory of case law illustrative of the period of Somers, Wright, Harcourt, Macclesfield, and Talbot. The bulk of the collection appeared at London in 1740 (2 vols. fol.; 2nd edit. 1746). A third volume was added in 1749. All three volumes were edited by Peere Williams, jun., under the title, 'Reports of Cases argued and determined in the High Court of

Chancery, and of some Special Cases adjudged in the Court of King's Bench.' The third volume is perhaps not altogether on a par with its predecessors; but the reports as a whole are of unusual value by reason of the accuracy and perspicacity with which not only the decisions but the material facts and arguments of counsel are recorded. The somewhat tantalising brevity of the decrees is due, not to the reporter, but to the laconic sententiousness then affected by the judges. The three volumes were reprinted in 1768 (London, 3 vols. fol.) Later editions, with additional references by S. C. Cox, appeared at London in 1787 and 1793 (3 vols. 8vo). A reprint of Cox's edition, with improvements by J. B. Monro, W. L. Lowndes, and J. Randall, followed in 1826 (London, 3 vols. 8vo). An engraved portrait of the reporter, from a painting by Kneller, is frontispiece to the folio editions.

[Cal. State Papers, Dom. Addenda, March 1625–Jan. 1649 p. 372, 1651–2 p. 160; Chamberlayne's Angliæ Notitia, 1670 ii. 209, 1676 ii. 110, 1679 ii. 110; Gray's Inn Admission Reg. ed. Foster, and Call Reg.; Burke's Extinct Baronetage; Berry's County Genealogies (Sussex); Noble's Continuation of Granger's Biogr. Hist. of Engl. iii. 208; Le Neve's Pedigrees of Knights (Harl. Soc.); Dallaway's Sussex, vol. i. Chichester, App. No. xii.; Horsfield's Sussex, ii. 161; Cussans's Hertfordshire, vol. ii. Hertford Hundred, p. 188, iii. Broadwater Hundred, p. 146; Clutterbuck's Hertfordshire, ii. 67; Lysons's Environs of London, iii. 309; Sussex Archæolog. Collections (Sussex Archæolog. Soc.), vols. xvii. xviii.; Walpole's Letters, ed. Cunningham; Gent. Mag. 1736 p. 356, 1752 p. 384, 1784 i. 122, 152, 1805 ii. 1176; Ann. Reg. 1761, p. 17; Members of Parl. (official lists); Court and City Reg. 1776, p. 119; Royal Kalendar, 1801, p. 226; Nichols's Lit. Anecd. iii. 39, 40, iv. 390; Misc. Geneal. et Herald., ed. Howard, new ser. iv. 321, 2nd ser. v. 281–3; Burke's Landed Gentry, 'Freeman of Clapton;' Burke's Commoners, ii. 110; Bridgman's Legal Bibliography; Wallace's Reporters; Brit. Mus. Cat.] J. M. R.

WILLIAMS, afterwards **WILLIAMS-FREEMAN, WILLIAM PEERE** (1742–1832), admiral of the fleet, grandson of William Peere Williams [q. v.], and son of Frederick Williams, D.D. (*d.* 1746), prebendary of Peterborough, was born at Peterborough on 6 Jan. 1741–2. His mother was a daughter of Robert Clavering [q. v.], bishop of Peterborough, by Mary, sister of John Cook Freeman of Fawley Court, Buckinghamshire. In June 1757 his name was entered on the books of the Royal Sovereign, guardship at Spithead, but he appears to have first gone to sea in August 1759 with Lord Howe in the Magnanime, which had a distinguished part in the battle of Quiberon Bay, 20 Nov. 1759 [see Howe, Richard, Earl]. In September 1762 Williams followed Howe to the Princess Amelia, and in August 1763 joined the Romney with Lord Colville on the Halifax station. On 18 Sept. 1764 he was promoted to be lieutenant of the Rainbow on the Virginia station, and remained in her till she paid off in October 1766. On 26 May 1768 he was promoted to be commander, and without having served in that rank was posted on 10 Jan. 1771. In the following December he was appointed to the Active, going out to the West Indies; but in July 1773, his health having given way, he had sufficient interest to get the ship sent to Newfoundland. His health, however, did not improve, and in November he exchanged into the Lively, which he brought home and paid off in 1774. In March 1777 he commissioned the Venus, in which he joined Lord Howe on the North America station, and was with the fleet off Rhode Island on 10 Aug. 1778. In April 1780 he commissioned the Flora, a new and large 36-gun frigate, carrying 18-pounders on her main-deck, and an experimental addition of six 18-pounder carronades to her establishment. When, on 10 Aug. 1780, she met the French 32-gun frigate Nymphe, her victory was easy. The Nymphe lost sixty-three men killed and seventy-three wounded; the Flora had nine killed and twenty-seven wounded. Such a decisive result ought to have given Williams full confidence in his novel armament, but it does not seem to have done so.

In March 1781 the Flora was with the fleet under Vice-admiral Darby at the second relief of Gibraltar, and was afterwards sent on to Minorca, in company with the 28-gun frigate Crescent, in charge of some victuallers. As they were returning through the Straits on 30 May they met two Dutch frigates of 36 guns, the Castor and the Briel. After a sharp action the Flora captured the Castor, but the Briel had meantime compelled the Crescent to strike her flag; the Flora hastened to her consort's assistance, and the Briel made her escape. Afterwards, on 19 June, as the two frigates and their prize were broad off Cape Finisterre they fell in with two French 32-gun frigates, Friponne and Gloire. The Crescent and Castor had been dismasted in the former engagement and were jury-rigged in a very make-shift manner; the Castor had only a prize crew on board, and those unable to leave the pumps. Williams made the signal to separate, and left the Crescent and Castor easy prizes to the two Frenchmen. His conduct was not blamed;

was not even called in question; but when we consider that the Flora's broadside was nearly as heavy as those of the Friponne and Gloire together, it is impossible to avoid thinking that Williams did not understand the novel conditions in his favour.

In April 1782 Williams went on half-pay, and had no further service, though he became in due course rear-admiral on 12 April 1794; vice-admiral on 1 June 1795; admiral on 1 Jan. 1801. In November 1821, on succeeding to the Fawley Court estate, he took the additional name of Freeman. On 28 June 1830, three days after the accession of William IV, he was promoted to the high rank of admiral of the fleet, the king sending him, as a special compliment, a baton which had been presented to himself by George IV. He died at Hoddesdon, Hertfordshire, on 11 Feb. 1832. He was buried in the family vault at Broxbourne. He married, 20 June 1771, Henrietta Wilts, who died at Hoddesdon in 1819. By her he had two sons, who both predeceased their father, the second in 1830, leaving issue. After Williams's death his grandson applied to know the king's pleasure as to the return of the baton. The king desired that it should be retained by the family as 'a memorial of the late admiral's long services and the high professional rank he had attained, and in proof of the estimation in which his character was held by his sovereign and brother officers.'

[Marshall's Roy. Nav. Biogr. i. 33; Ralfe's Naval Biogr. i. 420; Gent. Mag. 1832, i. 364; Burke's Landed Gentry, 1898, i. 551; Service-book in the Public Record Office; Beatson's Naval and Military Memoirs, v. 237; James's Naval Hist. i. 39.] J. K. L.

WILLIAMS, ZACHARIAH (1673?–1755), medical practitioner and inventor, was born and lived for some time at Rhosmarket, or Rosemarket, about five miles north-west from Haverfordwest, Pembrokeshire. He was educated in medicine and practised in South Wales as a physician and surgeon. While there he was on very friendly terms with the family of Philipps of Picton Castle. One of his projects in Wales was to work under a lease for twenty-one years the coal in the parish of Llangunnor, Carmarthenshire, but the scheme came to nothing. As early as 1721 he had persuaded himself that he had discovered the means of ascertaining 'the longitude by magnetism, and that the variations of the needle were equal at equal distances east and west,' and with the expectation of making his fortune by the discovery he came to London a few years later.

His earliest friend in London was 'Rowley, the memorable constructor of the Orrery' (*Attempt to ascertain the Longitude*, 1755). He conferred with Whiston, and submitted his scheme to the admiralty, who desired to refer it to Sir Isaac Newton. The offer was declined by Newton on account of his age, and it then went to Samuel Molyneux [q. v.], who is accused by Williams of having stolen his plan. He was next introduced to Desaguliers and others.

On the failure of these hopes of pecuniary advantage Williams was admitted on 29 Sept. 1729 as 'a poor brother pensioner' in the Charterhouse, on the nomination of Sir Robert Walpole. From December 1745 he was bedridden, without a nurse, and with no help save from his daughter, Anna Williams [q. v.] In December 1746, and later, he addressed memorials to the governors complaining of the officials, against whom his grievances were of old standing, and not altogether without foundation. The order for his expulsion was given on 19 May 1748, one of his offences being that, contrary to rules, his daughter had lived with him in the Charterhouse for two years. Stephen Gray [q. v.], also a member of the Charterhouse, 'shared all his studies and amusements,' and used to repay communications on magnetism by discoveries in electricity (*ib.*) William Jones of Nayland, when a schoolboy there, was a great friend of Williams (*Hist. MSS. Comm.* 14th Rep. iv. 540). Down to 1751 Williams continued to importune the admiralty with his scheme. It was then sent for the consideration of Bradley, the professor of astronomy, who gave it as his opinion that the 'instrument in its present state' could not be relied upon at sea. After an illness of eight months Williams died in London on 12 July 1755.

Williams was the author of: 1. 'The Mariners Compass Compleated,' in two parts; describing the variations of the magnetic needle at places whose true latitude or longitude is certainly known, 1745. Part i. had been previously issued, with a different title-page, as by Z. W. in 1740. 2. 'A True Narrative of certain Circumstances relating to Zachariah Williams in the Charterhouse,' 1749. 3. 'Account of an Attempt to ascertain the Longitude at Sea by an exact Theory of the Variation of the Magnetical Needle. With a table of Variations at the most remarkable Cities in Europe,' English and Italian, 1755. It was edited by Johnson, and the Italian translation is believed to be by Baretti. Williams invented a machine for extracting the salt-

ness from sea-water and making it drinkable, which is said to have belonged to the Royal Society with his 'sphere of iron on which a small compass moved in various directions.'

Several letters to and from him, some of his 'corrected and others written by Dr. Samuel Johnson,' with anecdotes by M. Green, are in the 'Gentleman's Magazine' (1787, ii. 757–9, 1041–2, 1157–9). The letters belonged to John Nichols.

[Boswell's Johnson, ed. Napier, i. 236–7; Johnsonian Miscellanies, ed. Hill, ii. 401–2; Hawkins's Johnson, pp. 321–3; Gent. Mag. 1755, pp. 47, 333; Nichols's Lit. Anecd. ii. 179–180; Works of Williams; information from Rev. H. V. Le Bas, preacher at the Charterhouse.]

W. P. C.

INDEX

TO

THE SIXTY-FIRST VOLUME.

PAGE

Whichcord, John (1823–1885) 1
Whichcote or Whitchcote, Benjamin (1609–1683) 1
Whichcote, George (1794–1891) 4
Whichelo, C. John M. (*d.* 1865) 4
Whiddon, Jacob (*fl.* 1585–1595) 4
Whiddon, Sir John (*d.* 1576) 5
Whincop, Thomas (*d.* 1730) 5
Whinyates, Sir Edward Charles (1782–1865) . 5
Whinyates, Francis Frankland (1796–1887). See under Whinyates, Sir Edward Charles.
Whinyates, George Barrington (1783–1808). See under Whinyates, Sir Edward Charles.
Whinyates, Frederick William (1793–1881). See under Whinyates, Sir Edward Charles.
Whinyates, Thomas (1778–1857). See under Whinyates, Sir Edward Charles.
Whipple, George Mathews (1842–1893) . . 7
Whish, Sir William Sampson (1787–1853) . 8
Whistler, Daniel (1619–1684) 9
Whiston, John (*d.* 1780) 9
Whiston, William (1667–1752) 10
Whitaker. See also Whittaker.
Whitaker, Sir Edward (1660–1735) . . . 14
Whitaker, Edward William (1752–1818) . . 15
Whitaker, Sir Frederick (1812–1891) . . 15
Whitaker, Jeremiah (1599–1654) 16
Whitaker, John (1735–1808) 17
Whitaker, John (1776–1847) 18
Whitaker, Joseph (1820–1895) 18
Whitaker, Joseph Vernon (1845–1895). See under Whitaker, Joseph.
Whitaker, Thomas Dunham (1759–1821) . 19
Whitaker, Tobias (*fl.* 1634–1661) 20
Whitaker, William (1548–1595) 21
Whitaker, William (1629–1672) 23
Whitbourne, Sir Richard (*fl.* 1579–1626) . 23
Whitbread, Samuel (1758–1815) 24
Whitbread, Thomas (1618–1679). See Harcourt, Thomas.
Whitby, Daniel (1638–1726) 28
Whitby, Stephen of (*d.* 1112). See Stephen.
Whitchurch or Whytchurch, Edward (*d.* 1561) 30
White, Adam (1817–1879) 31
White, Alice Mary Meadows (1839–1884) . 31
White, Andrew (1579–1656) 32
White, Anthony (1782–1849) 32
White, Blanco (1775–1841). See White, Joseph Blanco.

PAGE

White, Charles (1728–1813) 33
White, Francis (1564 ?–1638) 34
White, Francis (*d.* 1711) 35
White, Francis Buchanan White (1842–1894) 35
White, George (1684 ?–1732). See under White, Robert (1645–1703).
White, Gilbert (1720–1793) 36
White, Henry (1812–1880) 48
White, Henry Kirke (1785–1806) 48
White, Hugh (*fl.* 1107 ?–1155 ?). See Hugh.
White, James (*d.* 1799). See under White, James (1775–1820).
White, James (1775–1820) 50
White, James (1803–1862) 51
White, James (1840–1885). See Jezreel, James Jershom.
White, Jeremiah (1629–1707) 51
White, John (1510 ?–1560) 52
White or With, John (*fl.* 1585–1593) . . 54
White, John (1570–1615) 55
White *alias* Bradshaw, John, afterwards Augustine (1576–1618) 55
White, John (1590–1645) 58
White, John (1575–1648) 59
White, John (1826–1891) 61
White, John Meadows (1799 ?–1863). See under White, Robert Meadows.
White, John Tahourdin (1809–1893) . . 61
White, Joseph (1745–1814) 62
White, Joseph Blanco (1775–1841) . . . 63
White, Matthew (*fl.* 1610–1630). See under White, Robert (1540 ?–1574).
White, Sir Michael (1791–1868) . . . 67
White, Sir Nicholas (*d.* 1593) 68
White, Richard (*d.* 1584) 70
White, Richard (1539–1611) 70
White, *alias* Johnson, Richard (1604–1687) . 71
White, Robert (1540 ?–1574) 71
White, Robert (1645–1703) 73
White, Robert (1802–1874) 73
White, Robert Meadows (1798–1865) . . 74
White, Samuel (1733–1811). See Whyte.
White, Stephen (1575–1647 ?) 75
White, Sir Thomas (1492–1567) 76
White, Thomas (1550 ?–1624) 78
White, Thomas (1593–1676), also called Albius, Anglus, and Blacloe or Blacklow . 79
White, Thomas (1628–1698) 81
White, Thomas (1830–1888) 83
White, Walter (1811–1893) 83

PAGE
White, William (*fl.* 1620). See under White, Robert (1540 ?–1574).
White, William (1604–1678) 84
White, Sir William Arthur (1824–1891) . . 84
Whitefield, George (1714–1770) . . . 85
Whitefoord, Caleb (1734–1810) . . . 92
Whitefoord, Charles (*d.* 1753) 93
Whitehall, Robert (1625–1685) . . . 94
Whitehead, Charles (1804–1862) . . . 95
Whitehead, David (1492 ?–1571) . . . 96
Whitehead, George (1636 ?–1723) . . . 98
Whitehead, Hugh (*d.* 1551). See under Whitehead, David.
Whitehead, James (1812–1885) 101
Whitehead, John (1630–1696) 102
Whitehead, John (1740 ?–1804) . . . 103
Whitehead, John (1860–1899) 104
Whitehead, Paul (1710–1774) 104
Whitehead, William (1715–1785) . . . 106
Whitehorne. See Whithorne.
Whitehurst, John (1713–1788) 108
Whitelaw, James (1749–1813) 109
Whitelocke, Bulstrode (1605–1675) . . . 110
Whitelocke, Edmund (1565–1608) . . . 116
Whitelocke, Sir James (1570–1632) . . . 117
Whitelocke, John (1757–1833) 119
Whiter, Walter (1758–1832) 121
Whiteside, James (1804–1876) 122
Whitfeld or Whitfield, Henry (*d.* 1660 ?) . 123
Whitfeld, John Clarke- (1770–1836) . . 124
Whitford, Adam (1624–1647). See under Whitford, Walter (1581 ?–1647).
Whitford, David (1626–1674) 124
Whitford, John (*d.* 1667). See under Whitford, Walter (1581 ?–1647).
Whitford or Whytford, Richard (*fl.* 1495–1555 ?) 125
Whitford, Walter (1581 ?–1647) . . . 127
Whitford, Walter (*d.* 1686 ?) 129
Whitgift, John (1530 ?–1604) 129
Whithorne or Whitehorne, Peter (*fl.* 1548–1563) 137
Whithorne, Thomas (*fl.* 1590) 137
Whiting, John (1656–1722) 138
Whiting, Richard (*d.* 1539) 139
Whitlock, Mrs. Elizabeth (1761–1836) . . 140
Whitlock, John (1625–1709) 141
Whitlock, William (*d.* 1584) 141
Whitmore, Sir George (*d.* 1654) . . . 142
Whitney, Geoffrey (1548 ?–1601 ?) . . . 142
Whitshed, Sir James Hawkins (1762–1849) . 143
Whitson, John (1557–1629) 144
Whittaker. See also Whitaker.
Whittaker, George Byrom (1793–1847) . . 144
Whittaker, James William (1828–1876) . . 145
Whittaker, John William (1790 ?–1854) . . 145
Whittingham, Charles (1767–1840) . . . 145
Whittingham, Charles (1795–1876) . . . 147
Whittingham, Sir Samuel Ford (1772–1841) . 148
Whittingham, William (1524 ?–1579) . . 150
Whittington, Richard (*d.* 1423) . . . 153
Whittington, Whytynton, or Whitinton, Robert (*fl.* 1520) 157
Whittle, Peter Armstrong (1789–1866) . . 158
Whittlesey or Wittlesey, William (*d.* 1374) . 158
Whitty, Edward Michael (1827–1860) . . 160
Whitty, Michael James (1795–1873) . . 160
Whitwell, John Griffin, Lord Howard de Walden (1719–1797). See Griffin, John Griffin.
Whitworth, Charles, Baron Whitworth (1675–1725) 161
PAGE
Whitworth, Sir Charles (1714 ?–1778) . . 162
Whitworth, Charles, Earl Whitworth (1752–1825) 163
Whitworth, Sir Joseph (1803–1887) . . . 166
Whood, Isaac (1689–1752) 170
Whorwood, Jane (*fl.* 1648) 170
Whyte. See also White.
Whyte, Samuel (1733–1811) 171
Whytehead, Thomas (1815–1843) . . . 172
Whyte-Melville, George John (1821–1878) . 173
Whytford, Richard (*fl.* 1495–1555 ?). See Whitford.
Whytt, Robert (1714–1766) 174
Whytynton or Whitinton, Robert (*fl.* 1520). See Whittington.
Wiburn or Wyburn, Perceval (1533 ?–1606 ?) . 175
Wiche. See also Wyche.
Wiche, John (*d.* 1549). See Wakeman.
Wiche, John (1718–1794) 176
Wickens, Sir John (1815–1873) . . . 176
Wickham. See also Wykeham.
Wickham, Henry Lewis (1789–1864). See under Wickham, William.
Wickham, William (1761–1840) . . . 177
Wicklow, Viscount (*d.* 1786). See under Howard, Ralph (1638–1710).
Wickwane or Wycheham, William de (*d.* 1285) 178
Wiclif, John (1324 ?–1384). See Wycliffe.
Widdicomb, Henry (1813–1868) . . . 179
Widdicomb or Widdicumb, John Esdaile (1787–1854). See under Widdicomb, Henry.
Widdowes, Giles (1588 ?–1645) . . . 179
Widdrington, Ralph (*d.* 1688) 180
Widdrington, Roger (1563–1640), real name Thomas Preston 180
Widdrington, Samuel Edward (*d.* 1856) . . 182
Widdrington, Sir Thomas (*d.* 1664) . . . 182
Widdrington, William, first Baron Widdrington (1610–1651) 184
Widdrington, William, fourth Baron Widdrington (1678–1743) 185
Widvile. See Woodville.
Wiffen, Benjamin Barron (1794–1867) . . 186
Wiffen, Jeremiah Holmes (1792–1836) . . 187
Wigan, Alfred Sydney (1814–1878) . . . 188
Wigan, Horace (1818 ?–1885) 190
Wigan, John (1696–1739) 192
Wigan, Leonora (1805–1884). See under Wigan, Alfred Sydney.
Wigg, Lilly (1749–1828) 192
Wigginton, Giles (*fl.* 1564–1597) . . . 193
Wighard, Wigheard, or Vighard (*d.* 664) . 194
Wight, Robert (1796–1872) 194
Wightman, Edward (*d.* 1612) 195
Wightman, Sir William (1784–1863) . . 196
Wightwick, George (1802–1872) . . . 196
Wiglaf (*d.* 838) 197
Wigmore, Barons of. See Mortimer.
Wigmore, William (1599–1665). See Campion, William.
Wigner, George William (1842–1884) . . 197
Wigram, George Vicesimus (1805–1879). See under Wigram, Joseph Cotton.
Wigram, Sir James (1793–1866) . . . 198
Wigram, Joseph Cotton (1798–1867) . . 198
Wigtown, Earl of. See Fleming, Sir Malcolm (*d.* 1360 ?).
Wihtgar (*d.* 544) 199
Wihtred (*d.* 725) 199
Wikeford, Robert de (*d.* 1390) 200
Wikes, Thomas (*fl.* 1258–1273). See Wykes.

PAGE
Wilberforce, Henry William (1807–1873) . 200
Wilberforce, Robert Isaac (1802–1857) . . 201
Wilberforce, Samuel (1805–1873) . . . 204
Wilberforce, William (1759–1833) . . . 208
Wilbrord or Willibrord, Saint (657–738). See Willibrord.
Wilbye, John (*fl.* 1598–1614) 217
Wilcocks, Joseph (1673–1756) 218
Wilcocks, Joseph (1724–1791). See under Wilcocks, Joseph (1673–1756).
Wilcox, Thomas (1549 ?–1608) . . . 219
Wild. See also Wilde.
Wild, Charles (1781–1835) 221
Wild or Wilde, George (1610–1665) . . 221
Wild, James William (1814–1892) . . . 221
Wild, Jonathan (1682 ?–1725) 222
Wild or Wylde, Robert (1609–1679) . . 223
Wilde, Lady (1826–1896). See under Wilde, Sir William Robert Wills.
Wilde, Sir Alfred Thomas (1819–1878) . . 225
Wilde or Wylde, John (1590–1669) . . . 226
Wilde, Thomas, Lord Truro (1782–1855) . 228
Wilde, Sir William (1611 ?–1679) . . . 230
Wilde, Sir William Robert Wills (1815–1876) . 230
Wilderspin, Samuel (1792 ?–1866) . . . 232
Wildman, Sir John (1621 ?–1693) . . . 232
Wilford or Wilsford, Sir James (1516 ?–1550) 236
Wilford, John (*fl.* 1723–1742) 237
Wilford or Wilsford, Sir Thomas (1530 ?–1604 ?). See under Wilford or Wilsford, Sir James.
Wilfrid or Wilfrith, Saint (634–709) . . 238
Wilkes, John (1727–1797) 242
Wilkes, Richard (1691–1760) 250
Wilkes, Sir Thomas (1545 ?–1598) . . . 251
Wilkie, Sir David (1785–1841) 253
Wilkie, William (1721–1772) 258
Wilkin, Simon (1790–1862) 259
Wilkins, Sir Charles (1749 ?–1836) . . . 259
Wilkins, David (1685–1745) 260
Wilkins, George (*fl.* 1607) 261
Wilkins, George (1785–1865) 263
Wilkins, Henry St. Clair (1828–1896) . . 263
Wilkins, John (1614–1672) 264
Wilkins, William (1778–1839) 267
Wilkinson, Charles Smith (1843–1891) . . 269
Wilkinson, Henry (1610–1675) . . . 269
Wilkinson, Henry (1616–1690) 270
Wilkinson, James John (*d.* 1845). See under Wilkinson, James John Garth.
Wilkinson, James John Garth (1812–1899) . 271
Wilkinson, John (1728–1808) 272
Wilkinson, Sir John Gardner (1797–1875) . 274
Wilkinson, Tate (1739–1803) 276
Wilkinson, William (*d.* 1613) 278
Wilks, John (*d.* 1846) 278
Wilks, John (1765 ?–1854). See under Wilks, John (*d.* 1846).
Wilks, Mark (1760 ?–1831) 279
Wilks, Robert (1665 ?–1732) 280
Wilks, Samuel Charles (1789–1872) . . 283
Wilks, William (*fl.* 1717–1723). See under Wilks, Robert.
Willan, Robert (1757–1812) 284
Willehad or Wilhead (*d.* 789) 285
Willement, Thomas (1786–1871) . . . 285
Willes, George Wickens (1785–1846) . . 286
Willes, Sir James Shaw (1814–1872) . . 286
Willes, Sir John (1685–1761) 287
Willes or Willey, Richard (*fl.* 1558–1573) . 288
Willet, Andrew (1562–1621) 288
Willet, Thomas (1605–1674) 292
PAGE
Willett, Ralph (1719–1795) 292
William the Conqueror (1027 ?–1087) . . 293
William II (*d.* 1100) 301
William III (1650–1702) 306
William IV (1765–1837) 325
William the Lyon (1143–1214) . . . 331
William (1103–1120) 337
William, Duke of Gloucester (1689–1700). See under Anne (1665–1714).
William Augustus, Duke of Cumberland (1721–1765) 337
William Henry, first Duke of Gloucester of the latest creation (1743–1805) . . . 348
William Frederick, second Duke of Gloucester of the latest creation (1776–1834) . . 349
William Fitzosbern, Earl of Hereford (*d.* 1071). See Fitzosbern.
William Malet or Mallet (*d.* 1071). See Malet.
William (*d.* 1075) 350
William de St. Carilef or St. Calais (*d.* 1096). See Carilef.
William of Chester (*fl.* 1109) 350
William Giffard (*d.* 1129). See Giffard.
William (*d.* 1135 ?) 350
William of Corbeil (*d.* 1136). See Corbeil.
William de Warelwast (*d.* 1137). See Warelwast.
William of Malmesbury (*d.* 1143 ?) . . . 351
William (1132 ?–1144) 354
William of Thwayt (*d.* 1154). See Fitzherbert, William.
William of Conches (*d.* 1154 ?) . . . 355
William de Wycumbe (*fl.* 1160) . . . 356
William of Ypres (*d.* 1165 ?), erroneously styled Earl of Kent 356
William de Tracy (*d.* 1173). See Tracy.
William (1095 ?–1174) 358
William of St. Albans (*fl.* 1178) . . . 360
William of Crowland (*d.* 1179). See under William of Ramsey.
William of Peterborough (*fl.* 1188) . . 360
William Fitzstephen (*d.* 1190 ?). See Fitzstephen.
William Fitzosbert (*d.* 1196). See Fitzosbert.
William of Longchamp (*d.* 1197). See Longchamp.
William of Newburgh (1136–1198 ?) . . 360
William de Leicester, or William du Mont (*d.* 1213) 363
William Malet or Mallet (*fl.* 1195–1215). See Malet.
William of Ramsey (*fl.* 1219) 364
William the Trouvère (*fl.* 1220 ?) . . . 364
William of Saint-Mère-Eglise (*d.* 1224) . . 364
William the Clerk (*fl.* 1208–1226) . . . 367
William de Longespée, third Earl of Salisbury (*d.* 1226). See Longespée.
William de Fors or de Fortibus, Earl of Albemarle (*d.* 1242) 367
William of Drogheda (*d.* 1245 ?) . . . 370
William of Durham (*d.* 1249) 370
William de Longespée, called Earl of Salisbury (1212 ?–1250). See Longespée.
William of Nottingham (*d.* 1251). See Nottingham.
William of York (*d.* 1256) 371
William de Fors or de Fortibus, Earl of Albemarle (*d.* 1260) 372
William de Wickwane or Wycheham (*d.* 1285). See Wickwane.
William de Valence, titular Earl of Pembroke (*d.* 1296) 373

PAGE
William of Ware, or William Warre, Guaro, or Varron (*fl.* 1300?) 377
William of Wheatley or Whetley (*fl.* 1310) . 377
William of Littlington (*d.* 1312) . . . 377
William de Shepesheved (*fl.* 1320?). See Shepesheved.
William of Exeter (*fl.* 1330?). See Exeter.
William de Ayreminne (*d.* 1336). See Ayreminne.
William of Coventry (*fl.* 1360) 377
William of Berton (*fl.* 1376). See Berton.
William of Alnwick (*d.* 1449). See Alnwick.
William of Worcester or Wyrcester (1415?–1490?). See Worcester.
Williams, Anna (1706–1783) 378
Williams, Charles (1796–1866). See under Williams, Frederick Smeeton.
Williams, Sir Charles Hanbury (1708–1759) . 379
Williams, Charles James Blasius (1805–1889) 383
Williams, Sir Charles James Watkin (1828–1884) 384
Williams, Daniel (1643?–1716) 385
Williams, Sir David (1536?–1613) . . . 389
Williams, David (*d.* 1794) 390
Williams, David (1738–1816) 390
Williams, David (1792–1850) 393
Williams, Edward (*fl.* 1650) 394
Williams, Edward (1750–1813) 394
Williams, Edward (1746–1826) 394
Williams, Edward (1762–1833) 395
Williams, Edward Elliker (1793–1822) . . 396
Williams, Sir Edward Vaughan (1797–1875) . 396
Williams, Eliezer (1754–1820) 397
Williams, Frederick Smeeton (1829–1886) . 398
Williams, George (1762–1834) 399
Williams, George (1814–1878) 399
Williams, George James (1719–1805) . . 400
Williams, Griffith (1589?–1672) . . . 401
Williams, Griffith (1769–1838) 403
Williams, Helen Maria (1762–1827) . . 404
Williams, Henry (1792–1867) 405
Williams, Hugh William (1773–1829) . . 407
Williams, Isaac (1802–1865) 408
Williams, Jane (1806–1885) 411
Williams, John, Baron Williams of Thame (1500?–1559) 412
Williams, John (1582–1650) 414
Williams, John (1636?–1709) 420
Williams, John (1727–1798) 420
Williams, John (1757–1810) 421
Williams, John (1761–1818) 422
Williams, John (1745–1818). See under Williams, John (1792–1858).
Williams, John (1796–1839) 423
Williams, John (1753–1841) 425
Williams, Sir John (1777–1846) 426
Williams, John (1792–1858) 427
Williams, John (1811–1862) 430
Williams, Sir John Bickerton (1792–1855) . 431
Williams, Joseph (*fl.* 1673–1700) . . . 432
Williams, Joshua (1813–1881) 433
Williams, (Maria) Jane (1795–1873). See under Williams, Jane.
Williams, Montagu Stephen (1835–1892) . 433
Williams, Morris (1809–1874) 434
Williams, Moses (1686–1742) 435
Williams, Penry (1800?–1885) 435
Williams, Peter (1722–1796) 436
Williams, Peter (1756?–1837). See under Williams, Peter (1722–1796).
Williams, Peter Bayly (1765–1836). See under Williams, Peter (1722–1796).
Williams, Richard D'Alton (1822–1862) . . 438
Williams, Robert or Roger (*fl.* 1690) . . 439
Williams, Robert (1765–1827) 439
Williams, Robert (1787?–1845) 440
Williams, Robert (1767–1850) 440
Williams, Robert (1810–1881) 440
Williams, Sir Roger (1540?–1595) . . . 441
Williams, Roger (1604?–1683) 445
Williams, Roger (*fl.* 1690). See Williams, Robert.
Williams, Rowland (1817–1870) 450
Williams, Samuel (1788–1853) 453
Williams, Taliesin (1787–1847). See under Williams, Edward (1746–1826).
Williams, Thomas (1513?–1566) 454
Williams, Thomas (1550?–1620?) 454
Williams, Thomas (1668–1740) 455
Williams, Thomas (*fl.* 1830). See under Williams, Samuel.
Williams, Sir Thomas (1762?–1841) . . 455
Williams, Thomas (1760–1844) 456
Williams, Thomas Walter (1763–1833) . . 457
Williams, Sir William (1634–1700) . . . 457
Williams, William (1717–1791) 462
Williams, William (1739–1817) 464
Williams, William, generally known as Williams of Wern (1781–1840) 464
Williams, William (1801–1869) 465
Williams, William (1800–1879). See under Williams, Henry.
Williams, Sir William Fenwick (1800–1883) . 466
Williams, William Henry (1771–1841) . . 467
Williams, William Mattieu (1820–1892) . . 468
Williams, William Peere (1664–1736) . . 469
Williams, afterwards Williams-Freeman, William Peere (1742–1832) 470
Williams, Zachariah (1673?–1755) . . . 471

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